¶ Willyam Tindale vnto the Chriſten Reader.

Ere thou haſt (mooſt deare Reader) the newe Teſtament or couenaunt made with vs of God in Chriſtes bloude. which I haue loked ouer agayne (now at the laſt) with all diligence/ and compared it vnto the Greke/ and haue weded oute of it many fautes/which lacke of helpe at the beginninge and ouerlight/ dyd ſowe therin. Yf ought ſeme chaunged/or not all to gether agreinge with the Greke/let the fynder of the faute conſider the Hebrue phraſe or maner of ſpeche lefte in the Greke wordes. Whoſe preterperfectence and preſentence is ofte both one/and the futuretence is the optatiue mode alſo/and the futuretence is ofte the imperatiue mode in the actiue voyce/ and in the paſſiue euer. Lykewyſe perſon for perſon nombre for nombre/and an interrogacion for a condicionall/and ſoche lyke is with the Hebrues a comen vſage.

I haue alſo in many places ſet lyght in the mergent to vnderſtonde the text by. Yf any man fynde fautes ether with the tranſlacion or ought beſide (which is eaſier for many to do/ then ſo well to haue tranſlated it them ſelues of their awne pregnant wittes/at the beginnynge with out fore enſample) to the ſame it ſhalbe lawfull to tranſlate it them ſelues and to put what they luſt therto. Yf I ſhall perceaue ether by my ſelfe or by the infor macion of other/that ought be eſcaped me or myght be more playnlye tranſlated/ I will ſhortlye after/cauſe it to be mended. Howbeit

in manye places/ me thinketh it better to put a declaracion in the mergent/then to runne to farre from the text. And in manye places/where te text semeth at the fyrst choppe harde to be vnderstonde/ yet the circumstances before and after/and often readinge to gether/make it playne ynough. &c.

Moreouer/ because the kyngdome of heaven which is the scripture and worde of God/ maye be so locked vp/ that he which readeth or heareth it/cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharises had so shut it vp. Matthew. xxiij. and had taken awaye the keye of knowledge. Luke. xj. that their Jewes which thought them selues with in/were yet so locked out/and are to this daye that they can vnderstonde no sentence of the scripture vnto their saluacion/though they can reherse the textes euery where and dispute therof as sottelye as the popishe doctoures of dunces dercke learnynge/ which with their sophistrie/ serued vs/as the Pharises dyd the Jewes. Therfore (that I myght be founde faythfull to my father and lorde in distributynge vnto my brethren and felowes of one fayth/ their due and necessarie fode: so dressynge it and seasonynge it/ that the weake stomackes maye receaue it also/and be the better for it) I thought it my dutye (most deare reader) to warne the before/and to shew the the ryght waye in/and to geue the the true keye to open it with all/ and to arme the agynst false prophetes and malicious ypocrites/whose perpetuall study is to leuen the scripture with gloses and there to locke it vp/ where it should saue the soule/and to make vs shote at a wronge marke/to put oure trust in those thinges that profit their belyes onlye and slee oure soules.

The

The right waye: ye and the onlye waye to vnderstonde the scripture vnto saluacion / is that we ernestlye and aboue all thinge / serche for the profession of oure baptyme or couenauntes made betwene God and vs. As for an ensample. Christ sayth Mat. v. Happy are the mercyfull / for they shall obtayne mercye. Lo / here God hath made a couenaunt with vs / to be mercyfull vnto vs / yf we wilbe mercyfull one to another: so that the man which sheweth mercye vnto his neyboure / maye be bolde to trust in God for mercye at all nedes. And contrarie wyse / iudgement with out mercye / shalbe to him that sheweth not mercye. Jaco. ij. So now / yf he that sheweth no mercye / trust in God for mercye / his fayth is carnall & worldlye / and but vayne presumpcion. For God hath promysed mercye onlye to the mercyfull. And therfore the mercylesse haue no Godes worde that they shall haue mercye: but contrarye wyse / that they shall haue iudgement with out mercye. And Mat. vj. Yf ye shall forgeue men their fautes / youre heauenly father shall forgeue you: but and yf ye shall not forgeue men their fautes / no more shall youre father forgeue you youre fautes. Here also by the vertue and strenght of this couenaunt wherwith God of his mercye hath bounde him selfe to vs vnworthie / maye he that forgeueth his neyboure / be bolde when he returneth & amendeth / to beleue and trust in God for remission of whatsoeuer he hath done amysse. And contrarie wyse / he that will not forgeue / cannot but dispeare of forgeuenes in the ende / and receiue iudgement without mercye.

The generall couenaunt wherinall other are comprehended & included / is this. Yf we meke oure selues to God / to kepe all his lawes / after the ensample of Christ: then God hath boun-

THE NEW YORK PUBLIC LIBRARY

Lawe. de him selfe vnto vs to kepe and make good all the mercyes promysed in Christ/ thorow out all the scripture.

All the whole lawe which was geuen to vtter oure corrupt nature/ is comprehended in the ten commaundementes. And the ten commaundementes are cõprehended in these two: loue God and thy neyboure. And he that loueth his neyboure in God and Christ fulfilleth these two/ and consequentlye the ten/ and finally all the other. Now yf we loue oure neyboures in God and Christ: that is to wete/ yf we be louynge/ kynde and mercyfull to them/ because God hath created them vnto his lyknes/ and Christ hath redemed them/ and bought them with his bloude/ then maye we be bolde to trust in God thorow Christ and his deserupnge/ for all mercye. For God hath promysed and bounde him selfe to vs: to shew vs all mercye/ and to be a father almighty to vs/ so that we shall not nede to feare the power of all oure aduersaries.

Now yf anye man that submitteth not him selfe to kepe the commaundementes do thinke that he hath any fayth in God: the same mannes fayth is vayne/ worldlye/ damnable/ deuelisshe & playne presumpcion/ as it is aboue sayde/ & is no fayth that can iustifie or be accepted before God. And that is it that James meaneth in his epistle. For how can a man beleue (sayth Paul) with out a preacher. Ro. x. Now reade all the scripture & se where God sent anye to preache mercye to anye saue vnto them only that repent and turne to God with all their hertes/ to kepe his commaundemẽtes. Vnto the disobedient that will not turne is threatened wrath/ vengeaunce and damnacion accordynge to all the terrible curses and fearfull ensamples of the Byble.

Fayth

Fayth now in God the father thorow oure Lorde Jesus Christ/accordynge to the couenauntes and apoyntemēt made betwene God and vs/is oure saluacion. Wherfore I haue euer noted the couenauntes in the mergentes/ and also the promyses. Moreouer where thou findest a promyse & no couenaūt expressed therwith/the must thou vnderstonde a couenaunt: that we when we be receaued to grace/knowit to be oure dutie to kepe the lawe. As for an ensample: when the scripture sayth Mat. vij. Axe and it shalbe geuen you: seke and ye shall finde: knocke and it shalbe opened vnto you. It is to be vnderstonde/yt that when thy neyboure axeth/seketh or knocketh to the/ thou then shew him the same mercye which thou desyrest of God/then hath God bounde him selfe to helpe the agayne/and else not. what fayth it is that saueth/

Also ye se that two thinges are requyred to begin a Christen man. The fyrst is a stedfast fayth and trust in almightye God/to obtayne all the mercye that he hath promysed vs/thorow the deseruynge and merites of Christes bloude onlye/with out all respect to oure awne workes. And the other is/that we forsake euyll and turne to God/to kepe his lawes and to fyght agaynst oure selues and oure corrupte nature perpetuallye/that we maye do the will of God euery daye better and better. Two thinges are required to begynne a christen man.

This haue I sayde (most deare reader) to warne the/least thou shuldest be deceaued and shuldest not onlye reade the scriptures in vayne and to no profit but also vnto thy greater damnacion. For the nature of Gods worde is/ that whosoeuer reade it or heare it reasoned/ and disputed before him/it will beginne immediatly to make him euery daye better and better/tyll he be growen into a perfect man in the knowledge of Christ/& loue the lawe of God: what the nature of Gods word is.

or elſe make him wozſe and wozſe/ tyll he be hardened that he openly reſiſt the ſpiriſe of God/and then blaſpheme/after the enſampis of Pharao/ Cozа/ Abiron/ Balam/ Judas/ Symon Magus and ſoche other.

This to be euen ſo/the wozdes of Chriſt/ Joh. iij. do well conkyzme. This is condemnacion (ſayth he) the lyght is come into the wozlde/ but the men loued dereknes moare then lyght/foz their dedes were euyll. Behold/when the lyght of Godes wozde cometh to a man whether he reade it oz here it preached and teſtified/and he yet haue no loue thereto/ to faſſion his lyke therakter/ but conſenteth ſtyll vnto his olde dedes of ignozaunce: then beginneth his juſt damnacion immediatly/ and he is hencefozth with out excuſe: in that he refuſed mercye offered him. Foz God offereth him mercye vpon the condicion that he will mende his liuynge: but he will not come vnder the couenaunt. And from that houre fozwarde he wareth wozſſe and wozſſe/ God takynge his ſpzite of mercye and grace from him foz his vnthankfulnes ſake.

And Paul wzyteth. Roma. j. that the Hethen becauſe when they knewe God/ they had no luſt to honoure him with godly liuynge/ therfoze God powzed his wzath vpon them and toke his ſpzete from them/and gaue them vp vnto their hertes luſtes to ſerue ſynne/from iniquitie to iniquitie/tyll they were thozow herdened and paſt repentaunce.

And Pharao/becauſe when the wozde of God was in his contre/and Gods people ſcattered thozow out all his lond and yet nether loued them oz it: therfoze God gaue him vp/ and in takinge his ſpzete of grace from him/ſo hardened his herte with couetouſnes/that after ward no miracle coulde conuert him.

Hers

Here to pertayneth the parable of the talen tes. Mat. xxv. The Lorde cõmaundeth the talent to be taken awaye from the euyll & slouthfull seruaunt/and to binde him hand and foote/and to cast him into vtter derckenes/and to geue the talent vnto him that had ten/sayinge: to all that haue/moare shalbe geuen. But from him that hath not/that he hath shalbe taken from him. That is to saye/he that hath a good herte towarde the worde of God/and a set purpose to fassion his dedes there after/and to garnisshe it with godly liuynge/and to testifie it to other/the same shall increase more and more dayly in the grace of Christ. But he that loueth it not/to lyue therafter and to edifie other the same shall loose the grace of true knowledge/and be blinded agayne and euery daye waxe worsse and worsse/and blinder and blinder/tyll he be an vtter enemye of the worde of God/and his herte so herdened/that it shalbe impossible to conuert him.

And Luke. xij. The seruaunt that knoweth his masters will/and prepareth not him selfe/shalbe beaten with many stripes: that is/shall haue greater damnacion. And Mat. vij. All that heare the worde of God and do not therafter/bylde on sande: that is/as the foundacion layed of sande cannot resist violence of water/but is vnderminded and ouerthrowen/euen so the fayth of them that haue no lust ner loue to the lawe of God/buylde vpon the sande of their awne ymaginacions and not on the rocke of Godes worde accordynge to his couenauntes/turneth to desperacion in tyme of tribulacion and when God cometh to iudge.

And the vyneyarde Matthew. xxj. planted and hyred oute to the husbandmen that wolde not render to the Lorde of the frute in due tyme/and therfore was taken from them and hyred ou-

red oute to other / doth confirme the same. For Christ sayth to the Jewes / the kyngdome of heauen shalbe taken from you / and geuen to a nacion that will bringe forth the frutes therof / as it is come to passe. For the Jewes haue lost the spirituall knowledge of God and of his commaundemētes and also of all the scripture / so that they can vnderstonde nothinge godlye. And the doore is locked vp that all their knockinge is in vayne / though many of thē take great payne for Godes sake. And Luke xiij. the fygge tree that beareth no frute is commaunded to be plucked vp.

And finally hereto pertayneth with infinite other / the terrible parable of the vncleane spyrete (Luke. xj.) which after he is cast oute / when he cōmeth and findeth his house swepte & garnissched / taketh to him seuen worse then him selfe / and cometh and entreth in and dwelleth there / and so is the ende of the man worse then the beginnynge. The Jewes / they had clensed them selues with Goddes worde / from all outward ydolatrie and worshippinge of ydoles. But their hertes remayned styll faythlesse to God warde and to warde his mercye and truthe and therfore without loue also and lust to his lawe and to their neyboures for his sake / and thorow false trust in their awne workes (to which herelie / the chylde of perdition / the wycked Bysshope of Rome with his lawyers hath brought vs Christen) were more abhominable ydolaters them before / and become ten tymes worse in the ende then at the beginnynge. For the fyrst ydolatre was sone spied and easie to be rebuked of the Prophetes by the scripture. But the latter is more sotle to begyle with all and an hundred tymes of more difficulte to be weded oute of menes hertes.

This

This also is a conclusion/ nothinge moze certayne/ oz moze proued by the testimonye and ensamples of the scripture: that yf anye that fauoureth the worde of God be so weke that he cannot chalk his flesshe him will the Lorde chastice and scourge euery daye sharper and sharper/ with tribulation and misfortune/ that nothinge shall prospere with him/ but all shall go agaynst him/ whatsoeuer he taketh in honde/ shall vilet him with pouertie/ with sycknesses and deseases/ and shall plage him with plage vpon plage/ eche moze lothsome/ terrible and fearfull then other/ tyll he be at vtter defyaunce with his flesshe.

Let vs therfore that haue now at this tyme oure eyes opened agayne thorow the tender mercye of God/ kepe a meane. Let vs so put oure trust in the mercy of God thorow Christ/ that we knowe it oure dutie to kepe the lawe of God/ and to loue oure neyboures for their fathers sake which created them and bought them so derely with his bloude. Let vs walke in the feare of God/ and haue oure eyes open vnto both partes of godes couenauntes/ certified that none shalbe partaker of the mercye/ haue he that will fyght agaynst the flesshe to kepe the lawe. And let vs arme oure selues with this remembraunce that as Christes woz des iustifie from synne and set vs in the fauour of God/ so oure awne dedes thorow wozkynge of the spirite of God/ helpe vs to contynew in the fauoure and the grace/ into which Christ hath brought vs/ and that we can no lenger contynew in fauoure and grace then oure hertes are to kepe the lawe.

Christes dedes set vs in the fauoure of god & oure awne helpe vs to contynew therin

Furthermoze cõcernynge the lawe of God/ this is a generall conclusion/ that the whole lawe/ whether they be ceremonies/ sacrifices/ ye sacramentes ether/ oz preceptes of equitie

betwene

betwene man and man thorowout all degree
of the worlde/all were geuen for oure profy
and necessite onlye / & not for anye nede th
God hath of oure keppynge them / or that h
ioye is encreased therby or that the dede st
fe/doth please him. That is/ all that God r
quireth of vs whē we be at one with him/a
do put oure trust in him/and loue him/is th
we loue euery man his neyboure to pytie hi
and to haue compassion on him in all his n
des and to be mercyfull vnto him. This to
Loue is the fullfillinge of the lawe
euen so / Christ testifieth Mat. vij. sayen
this is the lawe and the Prophetes. That
to do as thou woldest be done to (accordyn
I meane to the doctrine of the scripture) a
not to do that thou woldest not haue done
the/is all that the lawe requyreth & the Pr
phetes. And Paule to the Romayns. xiij. a
meth also that loue is the fullfillynge of
lawe/and that he which loueth / doth of h
awne accorde all that the lawe requyreth. I
j. Timo. j. Paul sayth that the loue of a pu
hert and good conscience and fayth vnfayn
is the ende and fullfillynge of the lawe. F
Fayth is cause of loue.
fayth vnfayned in Christs bloude causeth
loue for Christes sake. Which loue is the pu
loue onlye/ and the onlye cause of a good co
science. For then is the conscience pure/whē t
eye loketh to Christ in all hyr dedes/to do t
for his sake/ and not for hyr awne singuler a
uauntage or anye other wycked purpose. I
John both in his Gospell/and also pistles/
herh neuer of anye other lawe thē to loue o
another purely affirmynge that we haue Go
him selfe dwellynge in vs and all that G
desyreth/yf we loue one the other.

Seinge then that fayth to God/ and lo
& mercyfullnes to oure neyboures is all th
the lawe requyreth/therfore of necessite the
we m

we must be vnderstonde and interprete by the
So that all inferiour lawes are tobe kept & ob
serued as longe as they be seruauntes to fayth
and loue: and then to be broken immediatlye
yf thorow anye occasion / they hurte ether the
fayth which we shuld haue to Godward in the
confidence of Christes bloude or the loue which
we owe to oure neyboures for Christes sake.
And therfore when the blynde Phariseis mur
mured and grudged at him and his disciples /
that they brake the Saboth daye & tradicions
of the elders / & that he him selfe dyd eate with
publicans and synners / he answereth Mat. ix
allegynge Esaias the Prophet: go rather and
learne what this meaneth / I requyer mercye /
& not sacrifice. And Matthew. xij. Oh that ye
wyst what this meaneth / I requyer mercye /
and not sacrifice. For onlye loue and mercyfull
nes vnderstondeth the lawe / and else nothinge
And he that hath not that written in his har
te / shall neuer vnderstonde the lawe no: though
all the angels of heauen went aboute to tea
che him. And he that hath that grauen in his
harte shall not only vnderstonde the lawe / but
also shall do of his awne inclinacion all that is
required of the lawe / though neuer lawe had
been geuen: as all mothers do of them selues
without lawe vnto their chyldren / all that can
be requyred by anye lawe / loue ouercomynge
all payne / grefe / tedyousnesse or lothsomnes:
and euen so no doute yf we had contynewed
in oure fyrst state of innocencie / we shulde euer
haue fullfilled the lawe / without compulsion
of the lawe.

Only loue
Vnderstonds
deth the law
e.

And because the lawe (which is a doctryne
thorow teachynge euery man his dutye / doth
lotter oure corrupt nature) is sufficientlye de
scribed by Moses / therfore is lytle mencion ma
de therof in the new testamēt / saue of loue on
ly wherin

ly wherin all the lawe is included as seldo
mencion is made of the new testament in t
olde lawe/ saue here and there are promises
de vnto them/ that Christ shuld come and b
se them and deliuer them/ and that the Gos
and new testament shulde be preached and p
blished vnto all nacions.

Gospell. The Gospell is glad tydynges of mercy
and grace and that oure corrupt nature sha
healed agayne for Christes sake & for the m
rites of his deseruynges only: Yet on that
dicion that we will turne to God / to lerne
kepe his lawes spiritually / that is to saye/
loue for his sake/ and will also sofre the cur
ge of oure infirmyties.

New testa ment. The new testament is as moche to saye
a new couenaunt. The olde testamēt is an ol
tempozall couenaūt made betwene God/ a
the carnall chyldzen of Abzahā / Isaac/ & Ja
other wyse called Israel/ vpon the dedes &
obseruynge of a tempozall lawe. where the
warde of the keppynge is tempozall lyfe & p
speryte in the lande of Chanaan/ and the bz
kynge is rewarded with tempozall deeth & p
nishment. But the new testament is an euer
stynge couenaunt made vnto the chyldzen
God thozow fayth in Christ / vpon the dese
uynges of Christ. Where eternall lyfe is pzo
sed to all that beleue and death to all that a
vnbeleuynge. My dedes yf I kepe the lawe a
rewarded with the tempozall pzomyses of th
lyfe. But yf I beleue in Christ Christes ded
haue purchased for me the eternall pzomyse
the euerlastynge lyfe. Yf I commyt nothin
wozthye of deeth / I deserue to my reward
that no man kyll me: yf I hurte no man/ I a
wozthye that no man hurte me. Yf I helpe
neyboure/ I am wozthye that he helpe me ag
ne. &c. So that with outward dedes with whi

I ser

ſerue other men / I deſerue that other men
lyke to me in this worlde: and they extende
further. But Chriſtes dedes extende to lyke
erlastynge vnto all that beleue. &c. This be
ffient in this place cõcernynge the lawe and
e Goſpell / new teſtament and olde: ſo that
there is but one God / one Chriſt / one fayth
d one baptime / euẽ ſo thou vnderſtonde that
ere is but one Goſpell / though manye wry-
it and manye preache it. For all preache the
me Chriſt and bringe the ſame glad tydyn-
s. And therto Paules piſtles with the Gol-
ll of John and his fyrſt epiſtle and the fyrſt
iſtle of ſaynct Peter / are moſt pure Goſpell
d mooſt playnlye and rychlye deſcripe the
lorie of the grace of Chriſt: Yf ye requyer
ore of the lawe ſeke in the prologe to the Ro
ayns and in other places where it is ſuffici-
ntlye intreated of.

Repentaunce.

Oncernynge this worde repentaunce or
(as they vſed) penaunce / the Hebrue
hath in the olde Teſtament generally
ob) turne or be conuerted. For which the
anſlacion that we take for Saynct Jeromes
ath moſt parte (conuerti) to turne or be con-
erted / and ſome tyme yet (agere penitentiã)
nd the Greke in the new teſtament hath per-
etually (Metanoeo) to turne in the heart and
ynde / and to come to the rycht knowledge /
nd to a mãnes rycht wyt agayne. For which
Metanoeo) S. Jeromes tranſlacion hath: ſo
e tyme (ago penitenciam) Jo do repent: ſome
yme (peniteo) I repent: ſome tyme (peniteor)
am repentaũt: ſome tyme (habeo penitẽtiã)
haue repentaunce: ſome tyme (penitet me) it
penteth me. And Eraſmus vſeth moche this
orde (reſipiſco) I come to my ſelfe or to my
ght mynde agayne. And the verye ſens and

ſignifica-

signification both of the Hebrue & also of
Greke worde is/ to be conuerted and to tu
to God with all the hert / to knowe his w
and to lyue accordynge to his lawes/ and t
cured of oure corrupt nature with the oyle
his spirite and wyne of obedience to his do
ne. Which conuersion or turnynge yf it be
fayned / these foure do accompanye it/ and
included therin: Confession/ not in the pres
eare/ for that is but mannes inuencion/ but
God in the hert and before all the congre
cion of God/ how that we be synners and
full & that oure hole nature is corrupt and
clyned to synne & all vnryghteousnes / & th
fore euell/ wycked and damnable/ and his la
Holy and iust/ by which oure synfull nature
rebuked: and also to oure neyboures/ yf we
ue offended anye person particularlye. Th
cõtricion sorowfullnes that we be soche dã
ble synners / & not onlye haue synned/ but
holye inclined to syne styll. Thyrdlye fay
(of which oure olde doctoures haue made
mencion at all in the description of their pen
unce) that God for Christes sake doth forg
ue vs and receaue vs to mercye/ and is at o
with vs and will heale oure corrupt natur
And fourthlye satisfaccion or amendes mak
ge not to God with holye workes/ but to
neyboure whome I haue hurt/ and to the co
gregacion of God whome I haue offended (
anye open cryme be founde in me) and submy
tynge of a mans selfe vnto the congregaci
or church of Christ / and to the officers of t
same/ to haue his lyfe corrected and gouern
hence forth of them/ accordynge to the true
trine of the church of Christ. And note thi
that as satisfaccion or amendesmakynge is
unted ryghteousnes before the worlde & ap
gynge of the synne: so that the worlde when
haue ma

The foure parties of repentaunce.

ue made a full amendes hath no furthur to
mplayne. Euen so fayth in Christes bloude
counted righteousnes and a purgynge of all
ynne before God.

Moreouer/he that synneth agaynst his bro
her synneth also agaynst his father almygh=
ye God: And as the synne cõmytted agaynst
is brother/is pourged before the worlde with
akynge amendes or axynge forgeuenes/ euẽ
o is the synne commytted agaynst God/ pour
ed thorow fayth in Christes bloude onlye.
For Christ sayth. Joh. viij. except ye beleue
hat I am he/ ye shall dye in youre synnes.
That is to saye/ yf ye thinke that there is anye
ther sacrifice or satisfaccion to Godwarde/
hen me/ye remayne euer in synne before God
owsoeuer righteous ye apere before the worl
e. Wherfore now/whether ye call this Meto=
noia/repentaunce/cõuersion or turnynge agay
ne to God/ether amendynge &c. or whether ye
aye/repent/be cõuerted/tourne to God/ amẽ
deyoure lyuynge or what ye lust/ I am con=
ent so ye vnderstonde what is meant therby
as I haue now declared.

¶ Elders.

IN the olde testament the temporall hee
des and rulers of the Jewes which had
the gouernaunce ouer the laye or com=
men people are called elders/as ye maye
e in the foure Euangelistes. Mute of which
ustome Paule in his epistle & also Peter/call
he Prelates and spirituall gouerners which
re Bysshoppes & Prestes elders. Now whe=
ther ye call them elders or Prestes/it is to me
all one so that ye vnderstonde that they be of=
ficers and seruauntes of the worde of God/
onto the which all men both hye & lowe that
will not rebell agaynst Christ/ must obeye as
onge as they preache and rule trulye/ and no
lenger.

A prologe into the .iiii. Euangelistes shewynge what they were/and their auctorite. And fyrst of S. Matthew.

AS touchynge the Euangelistes: ye se in the new Testament clearly what they were. Fyrst Matthew (as ye reade Matthew. ix. Mar. ij. Luke. v.) was one of Christes Apostles/and was with Christ all the tyme of his preachynge and sawe and heard his awne selfe all most all that he wrote.

Marke.

OF Marke ye reade (Actes. xij.) how Peter (after he was looseb oute of prison by the angel) came to Markes mothers housse/where manye of the disciples were prayenge for his deliueraunce. And Paul and Barnabas toke him with them from Jerusalem/& brought him to Antioche/ Actes. xi. And Actes. xiij. Paul and Barnabas toke Marke with them when they were sent oute to preche: from whome he also departed as it appereth in the sayde chapter/and returned to Jerusalem agayne. And Actes. xv. Paul and Barnabas were at varyaunce aboute him/Paul not willynge to take him with them because he forsoke them in their fyrst Jorneye. Not withstondynge yet/when Paul wrote the Epistle to the Collossyans/Marke was with him/as he sayth in the fourth Chapter: of whom Paul also testifieth/both that he was Barnabas systers sonne and also his felowe worker in the kyngdome of God.

And .ij. Timothe. iiij. Paul commaunded Timothe to bringe Marke with him/affirminge that he was nedefull to him/to minister to him. And when he wrote to Philemon/Marke

was with him. Finallye he was also with Peter when he wrote his fyrst epistle/ and so familiare that Peter calleth him his sonne. Wherof ye se/ of whome he learned his Gospell/ euē of the verye. Apostles/ with whome he had his cōtynuall cōuersacion/ & also of what auctorite his wrytynges is/ & how worthye of credence.

Luke.

LUcas was Pauls cōpanion/ at the least waye from the. xvj. of the Actes forth & with him in all his tribulacion. And he went with Paule at his last goynge vp to Jerusalem. And from thence he folowed Paul to Cesarea where he laye two yere in pryson. And from Cesarea he went with Paul to Rome/ where he laye two other yeres in pryson. And he was with Paul when he wrote to the Collossyās/ as he testifieth in the fourth chapter sayenge: the beloued Lucas the physicion saluteth you. And he was with Paul when he wrote the secōde pistle to Timothe/ as he sayth in the fourth chapter sayenge: Onlye Lucas is with me. And lyke wyse when he wrote to Philemon/ Lucas was with him. wherby ye se the auctorite of the man and of what credence and reuerence his wrytynge is worthye of and therto of whome he learned the storye of his Gospell/ as he him selfe sayth/ how that he learned it and searched it oute with all diligence of thē that sawe it and were also parttakers at the doynge. And as for the Actes of the Apostles/ he him selfe was at the doynge of them (at the least) of the mooste parte/ & had his parte therin and therfore wrote of his awne experience.

John.

JOhn/ what he was/ is manifest by the thre fyrst Euangelistes. Fyrst Christes Apostle and that one of the chefe. Then Christes nye kynsman/ and for his sin-

guler innocencie and softenes / singulerlye be loued & of singuler familiaritate with Christ and euer one of the thre wytnesses of moost secret thinges. The cause of his wrytynge was certayne hereselyes that arose in his tyme / and namelye two / of which one denyed Christ to be verye God / and the other to be verye man and to become in the veryeflesshe / and nature of man. Agaynst which two hereselyes he wrote both his Gospell and also his fyrst epistle / and in the beginnynge of his Gospell sayth that the worde or thinge was at the beginnynge / and was with God / and was also verye God / and that all thinges was created and made by it and that it was also made flesshe: that is to saye became verye man. And he dwelt amonge vs (sayth he) and we sawe his glorie.

And in the beginnynge of his pistle / he sayth we shew you of the thinge that was from the beginnynge / which also we heard / sawe with oure eyes / & oure handes handeled. And agayne we shew you euerlastynge lyfe / that was with the father and apered to vs / & we heard and sawe. &c. In that he sayth that it was frō the beginnynge / and that it was eternall lyfe / and that it was with God he affirmeth him to be verye God. And that he sayth / we heard / sawe and fealte / he wytnesseth that he was verye man also. John also wrote last / and therfore touched not the storye that the other had compiled. But wryteth most of the fayth and promyses / and of the sermones of Christ. This be sufficient concernnynge the .iiij. Euangelistes / and their auctorite and worthynes to be beleued.

∴ The remaining leaves of Sig ×× and ××× are bound at the end of the volume.

All this was done to fulfill that which was spoken of the Lorde by the Prophet / sayinge. Beholde a mayde shalbe with chylde / & shall bringe forth a sonne / and they shall call his name Emanuel / which is by interpretacion / God with vs. Emanuel

And Joseph assone as he awoke out of sleepe / dyd as the angell of the Lorde bade him / and toke his wyfe vnto him / and knewe her not tyll she had brought forth hyr fyrst sonne / and called his name Jesus. Jesus / that is a sauioure.

¶ The ij. Chapter.

When Jesus was borne at Bethleem in Jury / in the tyme of Herode the kynge. Beholde ther came wyse men from the East to Jerusalem sayinge: where is he that is borne kynge of Jues? We haue sene his sterre in the East / and are come to worshyp him.

when Herode the kynge had herde this / he was troubled / & all Jerusalem with him / and he gathered all the chefe Prestes & Scribes of the people / and axed of them where Christ shulde be borne. And they sayde vnto him: at Bethleem in Jury. For thus it is writ- Mi
ten by the Prophet. And thou Bethleem in the londe of Jury / art not the leest concernin-
ge the Princes of Juda. For out of the
come the captayne / that shall gouerne my
ple Israel.

Then Herode preuely called the
and dyligently enquyred of them /
the starre that appered / and sent th
leem sayinge: Goo and sear
the chylde. And when
ge me worde tha
pe him also
when
ted

Eeste/went before them/ tyll it came and sto
ouer the place where the chylde was. Whe
they sawe the starre / they were marueloush
glad: and went into the house / and found th
chylde with Mary his mother / & knoled dou
ne and worshipped him/and opened their trea
sures/and offered vnto him gyftes/gold/franc
kynsence and myrre. And after they were war
ned of God in a dreame / that they shuld not
go agayne to Herode/they retourned into their
awne countre another waye. ✠

when they were departed: beholde the an
gell of the Lorde appered to Joseph in dreame
sayinge: aryse and take the chylde and his mo
ther/and flye into Egypte / & abyde there tyll
I bringe the worde. For Herode wyll seke the
chylde to destroye him. Then he arose/and to
ke the chylde and his mother by nyght/and de
parted into Egypte / and was there vnto the
Ozee xi.a. deeth of Herod to fulfill that which was spo
ken of the Lorde/by the Prophet which sayeth/
out of Egypte haue I called my sonne.

Then Herod perceauinge that he was mo
ked of the wysemen was exceedinge wroth and
sent forth and slue all the chyldren that were
in Bethleem / and in all the costes there of/as
many as were two yere olde and vnder/ accor
inge to the tyme which he had diligently lear
d oute of the wysemen.
Then was fulfilled that which was spoken
Prophet Jeremy sayinge: On the hilles
ce heerde/mourninge/ wepinge / and
ulacion: Rachel weppynge for her
nd wolde not be conforted/ becaus

ceed: beholde / an an
dreame to Jo
take the chyl
nde of
cal

eael. For they are deed which sought the chyldes lyfe. Then he arose vp/ and toke the chylde and his mother/ & came into the londe of Israel But when he hearde that Archelaus dyd raygne in Jury/ in the roume of his father Herode/ he was afrayde to goo thyther. Not withstondynge after he was warned of God in a dreame he turned a syde into the parties of Galile/ & went and dwelt in a cite called Nazareth / to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite. ✠

Judi. xli.
Esaie. xi.

¶ The. iij. Chapter. ✠

Marc. i. a.
Luc. ii. a.
Esai. xxi. c.
Esai. xxi. c. & xlix. c. Zach. i. a.

IN those dayes John the Baptyst came and preached in the wyldernes of Jury/ sayinge: Repent/ the kyngdome of heaue is at honde. This is he of whom it is spoken by the Prophet Esay / which sayeth: The voyce of a eryer in wildernes/ prepare the Lordes waye/ and make his pathes strayght.

Esai. xl. a.
John. i. c.
Marci. i. a.

This John had his garment of camels here and a gardell of a skynne aboute his loynes. His meate was locustes and wilde hony. Then went oute to him Jerusalem and all Jury/ and all the region rounde aboute Jordan/ and were baptysed of him in Jordan confessinge their synnes. ✠

✠ When he sawe many of the Pharises & of the Saduces come to his baptyme / he sayde vnto them: O generacion of vipers / who taught you to flee from the vengeaunce me? Bringe forth therfore the frutes beege to repentaunce. And se that ye ons not to saye in youre selues / we haue A to oure father. For I saye vnto you/ & is able of these stones to rayse vp chyldren to Abraham. Euen now is the axe put rote of the trees: so that euery tree geth not forth good frute/ is hewen & cast into the fyre.

uc. iij

Mare.i.b
Luc.iii.c
John.i.d

I baptyse you in water in token of repentaunce: but he that cometh after me / is myghtier then I / whose shoes I am not worthy to beare. He shall baptise you with the holy goost and with fyre: which hath also his fan in his hond / and will pourge his floure / and gadre the wheet into his garner / and will burne the chaffe with vnquencheable fyre. ✠

Luc.iii.d

Mar.i.b
Luc.iii.d

✠ Then cam Jesus from Galile to Jordan vnto Jahn / to be baptised of him. But John forbade him / sayinge: I ought to be baptysed of the: and commest thou to me? Jesus answered & sayde to him: Let it be so now. For thus it becommeth vs to fulfill* all ryghteweslnes. Then he suffred him. And Jesus assone as he was baptised / came straycht out of the water. And lo heauen was open ouer him: and John sawe the spirite of God descende lyke a doue / and lyght vpon him. And lo there came a voyce from heauen sayinge: This is that my beloued sonne in whom is my delyte. ✠

*All ryghteousnes: that is / to do all the ordinaunces of God for the purpose as god ordeyned them for.

¶ The.iiij. Chapter. ✠

Jesus fasteth.
Mare.i.b
Luc.iiii.

Then was Jesus led awaye of the spirite into wildernes / to be tempted of the deuyll. And when he had fasted fourty dayes & fourty nyghtes / he was afterward an hungred. Then came to him the tempter / & sayde: yf thou be the sonne of God / comm[a]unde that these stones be made breed. He [answ]ered and sayde: it is wrytten / man shalt [not] lyue by brede onlye / but by euery worde [that] proceadeth out of the mouth of God.

[Then] the deuyll toke him vp into the holy [cyte]e / [and] on a pynatle of the temple & sayde him: yf thou be the sonne of God / cast [thy]selfe downe. For it is wrytten: he shall geue his angels charge ouer the / and with their [hands] they shall holde the vp / that thou dash not [thy] foote agaynst a stone. And Jesus

sayde

ayde to him/it is wrytten also: Thou shalt not tempte thy Lorde God. Deut.vi.c.

The deuyll toke him vp agayne/and ledde him into an exceedinge hye mountayne/& shewed him all the kyngdomes of the worlde/and all the glorie of them/and sayde to him: All these will I geue the/yf thou wilt fall doun & worship me. Then sayde Jesus vnto him: Auoyde Satan. For it is wrytten thou shalt worship the Lorde thy God/and him only shalt thou serue. Deut.vi.c. and.x.d.

Then the deuyll left him/and beholde/the angels came and ministred vnto him. ✠

✠ When Jesus had hearde that John was taken he departed into Galile/and left Nazareth/& went and dwelt in Capernaum/which is a cite vpon the see/in the coostes of Zabulon and Nephtalim/to fulfill that which was spoken by Esay the Prophet/sayinge: The lond of Zabulon and Nephtalim/the waye of the see beyonde Jordan/Galile of the Gentyls/the people which sat in darcknes/sawe great lyght/& to them which sate in the region and shadowe of deeth/lyght is begone to shyne. Marc.i.b. Luc.iiii.e. John.iiii.f. Marc.i. Luc.iiii. Esa.ix.a.

From that tyme Jesus beganne to preache/and to saye: repent/for the kyngdome of heauen is at honde. ✠

✠ As Jesus walked by the see of Galile/he sawe two brethren: Simon which was called Peter/and Andrew his brother/castynge a neet into the see for they were fyshers/and he sayde vnto them/folowe me/and I will make you fyshers of men. And they straycht waye lefte their nettes/and folowed him. Marc.i. Luc.v.a. Peter & Andrew.

And he went forth from thence/and sawe other two brethren/James the sonne of Zebedee/and John his brother/in the shippe with Zebedee their father/mendinge their nettes/& called them. And they without tarynge James & John.

fyyp and their father and folowed hym. ✠

✠ And Jesus went aboute all Galile/ tea
chyng in their synagoges/and preachynge th
Gospell of the kyngdome/and healed all ma
ner of sicknes/& all maner dyseases amonge th
people. And his fame spreed abroode throug
out all Syria. And they brought vnto him al
sicke people that where taken with diuers dyse
ses and grypinges/and them that were possel
sed with deuils/and those which were lunaty
ke/and those that had the palsie: and he healed
them. And ther folowed him a greate nomb
of people/from Galile/ ✠ & from the ten cities
and from Jerusalem/and from Jury/and from
the regions that lye beyonde Jordan.

¶ The .v. Chapter. ✠

WHen he sawe the people/he went v
into a mountayne/and when he wa
set/his disciples came to him/ and h
Luc.vi.d. opened his mouth/and taught them saying
Blessed are the poore in spyrete: for theirs i
Couenan- the kyngdome of heauen. Blessed are they tha
tes. morne: for they shalbe confforted. Blessed ar
the mekе: for they shall inheret the erth. Ble
sed are they which honger and thurst for ryg
tewesnes: for they shalbe filled. Blessed ar
the mercyfull: for they shall obtayne mercy.
Blessed are the pure in herte for they shall
God'. Blessed are the peacemakers: for the
shalbe called the chyldren of God. Blessed ar
they which suffre persecucion for ryghtwesn
sake: for theirs is the kyngdome of heauen.
1.Pet.iiii.c. Blessed are ye/when men reuyle you/ and pe
secute you/ and shall falsly say all maner
euyll sayinges agaynst you for my sake. Reio
ce/and be glad/for greate is youre reward
heauen. ✠ For so persecuted they the Proph
tes/which were before youre dayes.

✠ Ye are the salt of the erthe: but yf t

Salt.

Salt haue lost hyr saltnes/ what can be salted
ther with? It is thence forthe good for no-
thinge/but to be cast oute/ and to be troaden
vnder fote of men. Ye are the lyght of the
worlde. A cite that is set on an hyll/cannot be
hyd/nether do men lyght a candell/and put it
vnder a bulshell/ but on a candelstick/ and it
lyghteth all that are in the houlse. Let youre
lyght so shyne before men/ that they maye se
youre good workes/and glorify youre father/
which is in heauen.

Math.v.d. Luc.xiiii.d.

Lyght.

Marc.iiii.c. Luc.viii.c. and.xi.c.

✠ Thinke not that I am come to destroye
the lawe/ or the Prophetes: no I am not come
to destroye them/ but to fulfyll them. For true
ly I saye vnto you/tyll heuen and erth perish
he/ one iott or one tytle of the lawe shall not
scape/tyll all be fulfilled.

Luc.xvi.d

Whosoeuer breaketh one of these leest com-
maundementes/and teacheth men so/he shal-
be called the leest in the kyngdome of heauen.
But whosoeuer obserueth and teacheth/ the
same shalbe called greate in the kyngdome of
heauen. ✠

Jaco.ii.b.

✠ For I saye vnto you/except youre rygh-
teweslnes excede the ryghteweslnes of the Scri
bes and Pharises / ye cannot entre into the
kyngdome of heauen. ✠

Ye haue herde howe it was sayd vnto them
of the olde tyme: Thou shalt not kyll. For
whosoeuer kylleth/shall be in daunger of iud-
gement. But I say vnto you / whosoeuer is
angre with his brother / shalbe in daunger of
iudgement. whosoeuer sayeth vnto his bro-
ther racha / shalbe in daunger of a counsell.
But whosoeuer sayeth thou fole/ shalbe in
daunger of hell fyre.

Exo.xx.c. Deut.v.b.

Racha.

Hell.

Therfore when thou offrest thy gyfte at the
alter/and there remembrest that thy brother
hath ought agaynst the; leue there thyne of-

Reconcy-
linge

fringe

kringe before the altre/and go thy waye fyrst and be reconcyled to thy brother/and then come and offer thy gyfte. ✠

Luc. xii.g ✠ Agre with thyne aduersary quickelye/whyles thou arte in the waye with him/lest thyne aduersary deliuer the to the iudge/and the iudge deliuer the to the minister/and then thou be cast into prison. Verely I saye vnto the thou shalt not come out thence tyll thou hast payed the vtmost farthinge.

Aduoutre Exod.xx.c. Eccles.xii.d Mar.ix.g. Ye haue heard howe it was sayde to them of olde tyme. Thou shalt not commyt aduoutrye. But I saye vnto you/that whosoeuer looketh on a wyfe/lustinge after her/hath cõmytted aduoutrye with hyr alredy in his hert.

Ryght eye. Wherfore yf thy ryght eye offende the/plucke him out/and cast him from the. Better it is for the that one of thy membres perisshe/then that thy hole body shuld be cast into hell.

Ryght honde. Also yf thy ryght honde offende the/cut him of and cast him from the. Better it is that one of thy membres perisshe/then that all thy body shulde be caste into hell. ✠

Deuorcement. Marc.x. Luc.xvi.d. i.Cor.vii.b It is sayd/whosoeuer put awaye his wyfe/let him geue her a testimonyall also of the deuorcement. But I saye vnto you: whosoeuer put awaye his wyfe (except it be for fornicacion) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorsed/breaketh wedlocke.

Leuit.xix.c Exod.xx.b. Deut.v.b. Jacob.v.c. Agayne ye haue heard how it was sayd to them of olde tyme/thou shalt not forswere thyselfe/but shalt performe thyne othe to God. But I saye vnto you/swere not at all: neyther by heauen/for it is Goddes seate: nor yet by the erth/for it is his fote stole: nether by Jerusalem: for it is the cite of that greate kynge. nether shall thou sweare by thy heed/because thou canst not make one whyte heer/or blacke

me. But youre communicacion shalbe/yee/yee: nay/nay. For whatsoeuer is more then that/ cometh of euyll.

Ye haue hearde how it is sayde/an eye for an eye: a toth for a toth. But I saye to you/ that ye resist not wronge. But whosoeuer geue the a blowe on thy ryght cheke tourne to him the other. And yf eny man will sue the at the lawe/and take awaye thy coote/let him haue thy clooke also. And whosoeuer will compell the to go a myle/go with him twayne. Geue to him that axeth/and from him that wolde borowe tourne not awaye. Exod. xxi. c. Deut. xix. Leui. xxiiii. Luc. vi. c. Ryght cheke.

Ye haue hearde how it is sayde: thou shalt loue thyne neyghbour/and hate thyne enimy. But I saye vnto you/ loue youre enimyes. Bleesse them that coursey you. Do good to them that hate you. Praye for them which do you wronge and persecute you/that ye maye be the thyldren of youre father that is in heauen: for he maketh his sunne to aryse on the euyll/ & on the good/and sendeth his reyn on the iuste and vniuste. For yf ye loue them/which loue you: what rewarde shall ye haue? Do not the publicans euen so? And yf ye be frendly to youre brethren onlye: what singuler thinge do ye? Do not the publicans lykewyse? Ye shall therfore be perfecte euen as youre father which is in heauen/ is perfecte. Leui. xix. d. Leuit. vi. d. Luc. vi. f. Publicās

The. vj. Chapter.

Take hede to youre almes. That ye gene it not in the syght of men/to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father/which is in heauen. When soeuer therfore thou geuest thyne almes/thou shalt not make a trompet to be blowen before the as the ypocrites do in the synagogis and in the stretis / for to be prayed of men. Verely I say vnto you/they haue Almose. Trompet

their rewarde. But when thou doest thyne al
mes / let not thy lyfte hond knowe what thy
ryght hond doth/that thyne almes may be se
cret: and thy father which seith in secret/ shall
rewarde the openly. ✠

Prayer

And when thou prayest/thou shalt not be as
the ypocrites are. For they loue to stond and
praye in the synagoges/ and in the corners of
the stretes/because they wolde be sene of men.
Verely I saye vnto you/ they haue their re
warde. But when thou prayest/entre into thy
chamber/ and shut thy dore to the/and pray
to thy father which is in secrete:and thy father
which seith in secreth/ shall rewarde the openly.

Babyng
ge.

And when ye praye/bable not moche/as the
hethen do: for they thincke that they shall
herde/for their moche babynges sake. Be ye
not lyke them therfore. For youre father kno
weth wherof ye haue neade / before ye axe of
him. After this maner therfore praye ye.

Luce.xi.a.
The Pa
ter noster

O oure father which arte in heuen/halowed
be thy name. Let thy kyngdome come. Thy
will be fulfilled/as well in erth/as it is in he
auen. Geue vs this daye oure dayly breed.
And forgeue vs oure treaspases/euen as we for
gene oure treaspacers. And leade vs not in
temptacion:but deliuer vs from euyll. For thi
ne is the kyngdome and the power/and the gl
rye for euer: Amen. For and yf ye shall forgeue
other men their treaspases/ youre heuenly fa
ther shall also forgeue you. But and ye will no
forgeue men their treaspases/nomore shall yo
re father forgeue youre treaspases.

Mar.xi.e.
Eccl.xxviii.
Couenaunt.

✠ Moreouer when ye faste/be not sad
the ypocrites are. For they disfigure their fa
ces that they myght be sene of men how they
faste. Verely I say vnto you they haue their
rewarde. But thou/when thou fastest/anoynt
te thyne heed/and washe thy face/ that it ap
pere

Fastynge.

bere not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secrete/shall reward the openly. Luc. xii. d

Se that ye gaddre you not treasure vpon the erth/where rust and mothes corrupte/and where theues breake through and steale. But gaddre ye treasure to gether in heauen where nether rust nor mothes corrupte/ and where theues nether breake vp nor yet steale. For where soeuer youre treasure is/there will youre hertes be also. ✠ Luc. xii. d. Treasure

The lyght of the body is thyne eye. wherfore yf thyne eye be syngle all thy body shalbe full of lyght. But and yf thyne eye be wycked then all thy body shalbe full of darckenes. Wherfore yf the lyght that is in the/be darcknes: how greate is that darckenes. Luc. xi. e. Darknes

✠ No man can serue two masters. For ether he shall hate the one/and loue the other: or els he shall lene to the one and despyse the other: ye cannot serue God and mammon. Therfore I saye vnto you/be not carefull for youre lyfe/what ye shall eate/or what ye shall drincke/ nor yet for youre body/what ye shall put on. Is not the lyfe more worth then meat/and the body more of value then rayment? Beholde the foules of the ayer: for they sowe not/nether reepe/nor yet cary into the barnes: and yet youre heuenly father fedeth them. Are ye not more better then they? Two masters. Luc. xii. Foules.

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Consyder the lylies of the felde/ how they growe. They labour not nether spynne. And yet for all that I saye vnto you that euen Salomon in all his Royalte was not arayed lyke vnto one of these. wherfore yf God so clothe the Lylies.

graſſe/which is to day[illegible] the felde/and to m
rowe ſhalbe caſte in[illegible] fournace/ſhall
not moche moze do the ſame vnto you/o ye
lyttle fayth?

Therfoze take no thought ſayinge: wh
ſhall we eate/oz what ſhall we dzincke/oz wh
with ſhall we be clothed? After all theſe th
ges ſeke the Gentyls. Foz youre heuenly f
ther knoweth that ye haue neade of all the
thinges. But rather ſeke ye fyrſt the kyngdo
of heuen and the ryghteweſnes therof/and
theſe thinges ſhalbe miniſtred vnto you. ¶

Kyngdome of heauen.

Care not then foz the mozow/but let th
mozow care foz it ſelfe: foz the daye pzeſen
hath euer ynough of his awne trouble.

¶ The. vij. Chapter.

Judge not/that ye be not iudged. Foz a
ye iudge ſo ſhall ye be iudged. And wi
what meſure ye mete/with the ſam
ſhall it be meſured to you agayne. Wh
ſeiſt thou a moote in thy bzothers eye/an
perceaueſt not the beame that is in thyne aw
ne eye. Oz why ſayeſt thou to thy bzothe
ſuffre me to plucke oute the moote oute
thyne eye/& behold a beame is in thyne aw
ne eye. Ypocrite/fyrſt caſt oute the beame o
te of thyne awne eye/and then ſhalte thou
clearly to plucke oute the moote oute of th
bzothers eye.

Judge not. Luc. vi. f.

Geue not that which is holy/to dogges/
ther caſt ye youre pearles befoze ſwyne/leſt th
treade them vnder their fete/and the oth
tourne agayne and all to rent you.

Dogges & ſwyne.

Axe and it ſhalbe geuen you. Seke and
ſhall fynd. Knocke and it ſhalbe opened vn
you. Foz whoſoeuer axeth/receaueth/and
that ſeketh fyndeth/and to him that knoc
it ſhalbe opened. Is there eny man amo
you/which yf his ſonne axed him bzead/w
de o

Couenauntes. Lu. xi. b.

de offer him a stone? Or yf he axed fysshe/wol
de he proffer him a serpent? Yf ye then which
are euyll can geue to youre chyldren good gyf-
tes how moche moore shall youre father which
is in heauen geue good thinges to them that
axe him?

Therfore whatsoeuer ye wolde that men
shulde do to you/euen so do ye to them. This
is the lawe and the Prophetes. Law and prophetes.

Enter in at the strayte gate: for wyde is the
gate/and broade is the waye that leadeth to Luc.xi.
destruccion: and many ther be which go in ther Luc.xiii.
at. But strayte is the gate/and narowe is the Strayte gate.
waye which leadeth vnto lyfe: and feawe the- Narow waye.
re be that fynde it.

✠ Beware of false Prophetes/which come False prophetes. Luc.vi.f.
to you in shepes clothinge/but inwardly they
are rauenynge wolues. Ye shall knowe them
by their frutes. Do men gadder grapes of
thornes? or figges of brybes? Euen so euery
good tree bringeth forth good frute. But a cor-
rupte tree/bringeth forth euyll frute. A good
tree cannot bringe forthe bad fruthe: nor yet a
bad tree can bringe forth good frute. Euery
tree that bringeth not forth good frute/shalbe
hewen doune/and cast into the fyre. Wherfore
by their frutes ye shall knowe them.

Not all they that saye vnto me/Master/ma
ster/shall enter into the kyngdome of heauen:
but he that dothe my fathers will/which is Luc.xii.e.f
in heauen. ✠ Many will saye to me in that
daye: Master/master/haue we not in thy na-
me prophesied? And in thy name haue caste ou-
te deuyls? And in thy name haue done many
myracles? And then will I knowledge vnto
them that I neuer knewe them. Departe from Psal.vi.
me/ye workers of iniquite.

Whosoeuer heareth of me these sayinges/
and doth the same/I will lyken him vnto a wy-

se man which bylt his houſſe on a rocke: a
aboundance of rayne deſcended/and the flu
des came/and the wyndes blewe and bet vp
To buyl de on ſon de. that ſame houſſe and it fell not/becauſe it w
grounded on the rocke. And whoſoeuer heare
of me theſe ſayinges and do them not/ſha
be lykened vnto a folyſh man which bylt h
houſſe vpon the ſonde: and aboundaunce
rayne deſcended/and the fluddes came/and t
wyndes dzewe and beet vpon that houſſe/a
it fell/and great was the fall of it.

And it came to paſſe/that when Jeſus h
ended theſe ſayinges/the people were aſto
Marc.i.c. Luc.iiii.c. nyed at his doctrine. Foz he taught them
one hauynge power/and not as the Scribes.

¶ The.viij. Chapter. ✠

Marci.i.d. Luc.v.c. When he was come downe from t
mountayne / moche people folow
him. And lo/ther came a leper & wo
A leper. ſhipped him ſayinge: Maſter yf th
wilt thou canſt make me clene. And Jeſus p
foꝛth his hond & touched him ſayinge: I w
be thou clene/& immediatly his lepꝛoſye w
clenſed. And Jeſus ſayde vnto him: Se th
Leui.xiiii. Luc.v.a. tell no man but go and ſhewe thy ſelfe to
pꝛieſte/and offer the gyfte that Moſes cõma
ded in wytnes to them.

✠ When Jeſus was entred into Caperna
ther came vnto him a certayne Centurion/
Centu- rion. ſought him ſayinge: Maſter/my ſeruaũt ly
ſycke at home of the palſye/& is greuouſly p
ned. And Jeſus ſayd vnto him: I will co
& heale him. The Centurion anſwered and
de: Syꝛ I am not woꝛthy that thou ſhuld
come vnder my roꝛe/but ſpeake the woꝛd
ly/& my ſeruaunt ſhalbe healed. Foꝛ I alſo
ſelfe am a man vnder power/and haue ſo
dyers vnder me/& I ſaye to one go/& he go
and to another come/& he cometh: and to
ſeruau

seruaunt/do this/& he doeth it. when Jesus heard that/he marueled & sayd to them that folowed him: Verely I saye vnto you/I haue not founde so great fayth: no/not in Israel. I say therfore vnto you that many shall come from the east and weest and shall rest with Abraham/Isaac and Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out into vtter darckne: there shalbe weppynge and gnasshynge of teth. Then Jesus sayde vnto the Centurion/go thy waye/ and as thou beleuest so be it vnto the. And his seruaunt was healed the selfe houre. ✠ Vtter darckne

And then Jesus went to Peters houlse/ and sawe his wyues mother lyinge sycke of a feuer/and touched her honde/& the feuer left hyr: and she arose/and ministred vnto them. Mare.i.c. Luc.iiii.f. Peters mother=law.

when the euen was come/they brought vnto him many that were possessed with deuyls. And he cast out the spirites with a worde/and healed all that were sycke/to fulfill that which was spoken by Esaias the Prophet sayinge: He toke on him oure infirmities and bare oure sykenesses. Mare.i.d.

when Jesus sawe moche people about him/ he cõmaunded to go ouer the water. And ther came a Scribe/and sayde vnto him: master/ I will folow the whyther soeuer thou goest. And Jesus sayde vnto him: the fores haue holes/and the byrdes of the ayer haue nestes/ but the sonne of the man hath not wheron to rest his heed. Another that was of his disciples sayde vnto him: master/suffre me fyrst to go and burye my father. But Jesus sayde vnto him: folowe me/ and let the deed burye their deed. Luc.ix.g. Fores & byrdes. Burye.

✠ And he entred into a shyppe/and his disciples folowed him. And beholde ther arose a greate tempest in the see/in so moche that the Mar.iiii.d. Luc.viii.d.

shyp was couered with waues/& he was a sle-
Jesus sleepeth in the shyp. pe. And his disciples came vnto him/& awoke him sayinge: master saue vs/we perisshe. And he sayd to them: why are ye fearfull/o ye of lytell fayth? Then he arose/and rebuked the wyndes and the see/and ther folowed a greate calme. And the men marueyled & sayd: what man is this/that both wyndes and see obey him? ¶

And when he was come to the other syde/in
Mar.v.a. Luc.viii.d. to the countre of the Gergesites/ther met him two possessed of deuyles/which came out of the graues/and were out of measure fearce/so
Gergesytes. that no man myght go by that waye. And beholde they cryed out sayinge: O Jesu the sonne of God what haue we to do with the? Art thou come hyther to tormēt vs before the tyme be come? And ther was a good waye of frō them a greate heerd of swyne fedinge. Then the deuyls besought him sayinge: yf thou cast vs out/suffre vs to go oure waye into the heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out/& departed into the heerd of swyne. And beholde the whole heerd of swyne was caryed with violence hedlynge into the see/and perisshed in the water. Then the heerdmen fleed and went their wayes into the cite/and tolde euery thinge/ and what had fortuned vnto the possessed of the deuyls. And beholde all the cite came out and met Jesus. And when they sawe him/they besought him to departe out of their costes.

¶The. ix. Chapter.

Then he entred into a shyppe and passed
Mar.ii.a. Luc.v.d. ouer and came into his awne cite. And lo/they brought to him a man sycke of
Palseye. the palsie/lyinge in his bed. And when Jesus sawe the fayth of them/he sayde to the sycke of the palsie: sonne be of good chere/thy synnes be forgeuē the. And beholde & certayne of

the

the Scribes sayde in them selues / this man blasphemeth. And when Jesus sawe their thoughtes/he sayde:wherfore thinke ye euyll in youre hertes? Whether is eyer to saye/thy synnes be forgeuen the or to saye: aryse and walke? That ye maye knowe that the sonne of man hath power to forgeue synnes in erth/ then sayd he vnto the sycke of the palsye: arise/take vp thy bed & go home to thyne house. And he arose & departed to his awne house. And when the people sawe it/they marueyled and glorified God which had geuen suche power to men. ✠

This man shalbe a sign to you/that I haue power to forgeue synnes.

✠ And as Jesus passeth forth from thence/ he sawe a man syt a receauinge of custome/named Matthew/and sayde to him:folowe me. And he arose and folowed him. And it came to passe as he sat at meate in the house:behold de many publicans and synners came and sate doune also with Jesus and his disciples.

Mar ii.b. Luc.v.f.

Mathew

when the Pharises sawe that/they sayd to his disciples: why eateth youre master with publicans and synners? When Jesus hearde that/he sayde vnto them:the whole neade not the phisicion/but they that are sycke. Go and learne what that meaneth: I haue pleasure in mercy/and not in offerynge. For I am not come to call the ryghtewes/but the synners to repentaunce. ✠

Publicans eate with Jesus.

Mercye/ & not sacrifice.

Ozee. vi.c.

✠ Then came the disciples of John to him sayinge:why do we & the Pharises faste ofte: but thy disciples fast not? And Jesus sayde vnto them:can the weddynge chyldren moyne as longe as the brydegrome is with them? The tyme will come when the brydegrome shalbe take from them/& then shall they faste. No man peceth an olde garmēt with a pece of newe clooth. For then taketh he awaye the pece agayne from the garment/and the rent is

Johns disciples fast.

New and olde agree not.

made greater. Nether do men pōt newe wyne into olde vessels/for then the vessels breake/ and the wyne runneth oute and the vessels perysshe. But they powre newe wyne into newe vessels/and so are both saued to gether. ✠

✠ Whyls he thus spake vnto them/beholde ther came a certayne ruler/& worshypped him The rulars daughter. Mar.5.b. Luc.viii.f. saynge: my doughter is euen now deceased/ but come and lay thy honde on her/& she shall lyue. And Jesus arose and folowed him with his disciples. And beholde a woman which was diseased with an yssus of bloude. xij. yeres/ came behinde him and touched the heme of his vesture. For she sayd in her selfe: yf I may touche but euen his vesture only/ I shalbe safe. Then Jesus tourned him about/and beheld her sayinge: Doughter be of good comforte/ thy fayth hath made the safe. And she was made whole euen that same houre. Bloudy yssue.

And when Jesus came into the rulers house/and sawe the minstrels and the people ragynge/he sayde vnto them: get you hence/for the mayde is not deed/but slepeth. And they laughed him to scorne. Assone as the people were put forth/he went in and toke her by the hond and the mayde arose. And this was noysed throughout all that londe.

And as Jesus departed thence/two blynde men folowed him cryinge/& sayinge: O thou sonne of Dauid haue mercy on vs. And when Two blinde are cured. he was come to house/the blynd came to him. And Jesus sayde vnto them: Beleue ye that I am able to do this? And they sayde vnto him: ye Lorde. Then touched he their eyes/sayinge: accordynge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged thē sayinge. See that no man knowe of it. But they assone as they were departed spreed abroade his name throughout all the londe.

As they

As they went out/beholde/they brought to him a dōme man possessed of a deuyll. And as sone as the deuyll was cast oute/the domme spake. And the people merueyled/sayinge: it was neuer so sene in Israel. But the Pharises sayde: he casteth oute deuyls/by the power of the cheke deuyll. Mar. viii. c. Luc. xi. b. Domme. Cheke deyull.

And Jesus went about all cities and tounes/teachynge in their synagoges and preachynge the glad tydinges of the kyngdome/and healynge all maner sycknes and desase amonge the people. But when he sawe the people/he had compassion on them/because they were pyned awaye/and scattered abroade/euen as shepe hauynge no shepherd.

Then sayde he to his disciples: the heruest is greate/but the labozers are feawe. Wherfo repraye the lozde of the haruest/to sende foz the labozers into his haruest. Haruest is great.

The .x. Chapter.

And he called his .xij. disciples vnto him and gaue them power ouer vnclene spri tes/to cast them oute/and to heale all maner of syckenesses and all maner deseases. Mar. iii. b. Luc vi.

The names of the .xij. Apostles are these. The fyrst/Simon called also Peter: and Andrew his brother. James the sonne of Zebede and John his brother/Philip & Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe/and Lebbeus other wyse called Taddeus. Simon of Cane/and Judos Iscarioth/which also betrayed him. The Apostles are sent.

These .xij. dyd Jesus send/& commaunded them sayinge: Go not into the wayes that leade to gentyls/& into the cities of the Samaritans enter ye not. But go rather to the lost shepe of the houlse of Israel. Go & preache sayinge: that the kyngdome of heauen is at honde Heale the sycke/clense the lepers/rayse the Luc. ix. a.

deed caste oute the deuyls. Frely ye haue receaued/frely geue agayne. Possesse not golde/nor syluer/nor brasse in youre gerdels/nor yet scrip towardes your iorney: nether two cotes/nether shoes nor yet a stafe. For the workman is worthy to haue his meate. Into whatsoeuer cite or toune ye shall come/enquyre who is worthy in it/and there abyde tyll ye go thence. And when ye come into a house/salute the same. And yf the house be worthy/youre peace shall come vpon it. But yf it be not worthy/youre peace shall retourne to you agayne.

Luc. x.c

And whosoeuer shall not receaue you/nor will heare youre preachinge: when ye departe oute of that house or that cite/shake of the duste of youre fete. Truly I saye vnto you: it shal be easier for the londe of Zodoma & Gomorra in the daye of iudgement/then for that cite.

Dust.

Behold I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes/and innocent as doues. Beware of men/for they shall deliuer you vp to the counsels/and shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake/in witnes to them & to the Gentyls.

Shepe amonge wolues.

wyse as ętes.

ocent doues

But when they delyuer you vp/take no thought how or what ye shall speake/for it shalbe geuen you/euen in that same houre/what ye shall saye. For it is not ye that speke/but the spirite of youre father which speaketh in you.

he spirit speaeth in

hn. 8.

The brother shall betraye the brother to deeth/and the father the sonne. And the chyldren shall ryse agaynst their fathers and mothers/and shall put them to deeth: and ye shall be hated of all men for my name. But he that endureth to the ende/shalbe saued.

When they persecute you in one cite/flye in to another. I tell you for a truthe/ye shall not fynis-

ynisshe all that cities of Israel/tyll the sonne of man be come. The disciple is not aboue his master: nor yet the seruaunt aboue his lorde. It is ynough for the disciple to be as his master is/ and that the seruaunt be as his lorde is. If they haue called the lorde of the house Beelzebub: how moche more shall they call them of his housholde so? Feare them not therfore. Disciple.

There is no thynge so closse/that shall not be opened/ and no thynge so hyd/ that shall not be knowen. Marc. iiii. Luc viii. c. and. xii. a.

What I tell you in derckness/that speake ye in lyght. And what ye heare in the eare/ that preache ye on the housse toppes.

And feare ye not them which kyll the body/ and be not able to kyll the soule. But rather feare him/which is able to destroye both soule and body into hell. Are not two sparowes solde for a farthinge? And none of them doth lyght on the grounde/without youre father. And now are all the heres of youre heed is numbred. Feare ye not therfore: ye are of more value then many sparowes. Feare. Sparowes.

Whosoeuer therfore shall knowledge me before men/him will I knowledge also before my father which is in heauen. But whosoeuer shall denye me before men/ him will I also denye before my father which is in heuen. Confesse Mar. viii. Luc. ix. c. and. xii. b. Denye.

Thinke not/ that I am come to sende peace into the erth. I came not to send peace/but a sweard. For I am come to set a man at vaunce agaynst his father/and the doughter agaynst hyr mother/ and the daughterelawe agaynst her motherlawe: And a mannes foors shalbe they of his awne housholde. Luc. xii. f. I sweerde.

He that loueth his father/or mother more then me/is not mete for me. And he that loueth his sonne/ or doughter more then me/is not

mete

mete for me. And he that taketh not his cro
Luc.xiiii. and foloweth me/is not mete for me. He th
fyndeth his lyfe/shall lose it: and he that lo
sith his lyfe for my sake shall fynde it.

He that receauith you/receauith me/and h
that receauith me/receauith him that sent me
Receaue. He that receauith a Prophet in the name of
Prophet/shall receaue a Prophetes rewarde
John.xii.c. And he that receauith a ryghteous man in th
name of a ryghteous man/shall receaue the
Louenauntes. warde of a ryghteous man. And whosoeu
Marc.ix. shall geue vnto one of these lytle ones to dri
ke/a cuppe of colde water only/in the name o
a disciple: I tell you of a trueth/he shall no
lose his rewarde. ¶ The.xj. Chapter.

AND it came to passe when Jesus ha
made and ende of cõmaundinge his.x
disciples/that he departed thence/to te
che and to preache in their cities.

Luc. vii.c When John beinge in prison heard th
John sen workes of Christ/he sent two of his disciple
deth to and sayde vnto him. Arte thou he that sha
Christ. come: or shall we loke for another. Jesus a
swered and sayde vnto them. Go and shew
John what ye haue heard & sene. The blyn
se/the halt goo/the lepers are clensed: the de
heare/the deed ryse agayne/and the glad tyd
ges is preached to the poore. And happy is h
that is not offended by me.

And as they departed/Jesus began to sp
ake vnto the people of John. What for to s
went ye out into the wildernes? went ye ou
to se a rede shaken with the wynde? other wh
went ye out for to se? A man cloothed in soo
te rayment? Beholde they that weare soo
clothing) are in kynges houses. But wh
Mala.iii.a. went ye oute for to se? A Prophete? Y
saye to you/and more then a Prophete. F
this is he of whom it is wrytten. Behold

I send

I sende my messenger before thy face/which shall prepare thy waye before the. ✠

✠ Verely I saye vnto you/amonge the chyldren of wemen arose there not a gretter then John the Baptist. Notwithstondinge he that is lesse* in the kyngdome of heauen/ is gretter then he. From the tyme of John Baptist hytherto the kyngdome of heauen suffreth violence/and they that go to it with violence pluck it vnto them. For all the Prophetes and the lawe prophesyed vnto the tyme of John. Also yf ye will receaue it/this is Helyas which shuld come. He that hathe eares to heare let him heare. ✠

*Christ wyche Embled him selfe to the crosse was lesse. Luc.xvi.

Mala.iiii.b

But wher vnto shall I lyken this generacion? It is lyke vnto chyldren which syt in the market and call vnto their felowes and saye: we haue pyped vnto you and ye haue not daunsed? we haue mourned vnto you/and ye haue not sorowed. For John came nether eatynge/nor drinckynge and they saye he hath the deuyll. The sonne of man came eatynge and drinckynge/and they saye/beholde a glutton and drincker of wyne/ and a frend vnto publicans and synners. Neuerthelater wysdome is iustified of hyr chyldren.

Luc.vii.c.

Wysdome. Luc. x.

✠ Then began he to vpbrayd the cities/in which most of his miracles were done/because they mended not. Wo be to the Chorazin. Wo be to the Bethsaida: for yf the miracles which were shewed in you/ had bene done in Tyre and Sidon/they had repented longe ago me in sack cloth and asshes. Neuertheless I saye to you: it shall be esier for Tyre and Sidon at the daye of iudgemēt/then for you. And thou Capernaum/ which art lyft vp vnto heauen/ shalt be brought doune to hell. For yf the miracles which haue bene done in the/had bene shewed in Zodō: they had remayned to this daye.

Chorazin Bethsaida/Sidō/ Tyre/Capernaum.

Neuer-

Neuertheleſſe I ſaye vnto you: it ſhalbe eaſ
lier for the londe of Zodom in the daye of iu
gement/then for the. ✠

✠ At that tyme Jeſus anſwered and ſayd
Luc x. c. I prayſe the o father Lorde of heuen and erth
becauſe thou haſt hyd theſe thinges from th
The wyſe knewe not. wyſe and prudent/& haſt opened them vnto ba
bes: euē ſo father/for ſo it pleaſed the. All thi
ges are geuen vnto me of my father. And no
Babes knewe. man knoweth the ſonne but the father: nethe
knoweth eny man the father/ ſaue the ſonne
and he to whome the ſonne will open him.
God is not knowen as a father/ but thorow Chriſt. Come vnto me all ye that laboure and ar
laden/and I will eaſe you. Take my yoke on
you & lerne of me/for I am meke and lowly i
herte: and ye ſhall fynd reſt vnto youre ſoules
Yoke. For my yoke is eaſy/and my burdē is lyght. ✠

¶ The. xij. Chapter. ✠

AT that tyme Jeſus went on the Sa
both dayes thorow the corne and hi
diſciples were an hongred and began
Corne. to pluke the eares of corne/& to eate
when the Phariſes ſawe that/they ſayde vnt
him: Beholde/thy diſciples do that which i
Saboth. not lawfull to do apon the Saboth daye. H
ſayde vnto thē: Haue ye not reed what Dauid
dyd/when he was an houngered and they al
1. Reg. xxi. b ſo which were with him? How he entred int
Halowed loues. the houſſe of God/and ate the halowed loue
which were not lawfull/for him to eate nethe
for them which were with him/but only fo
the prieſtes. Or haue ye not reed in the lawe
how that the prieſtes in the temple breake th
Saboth daye/& yet are blamleſſe? But I ſay
vnto you: that here is one greater then the tem
ple. Wherfore yf ye had wiſt what this ſaying
Mercye/ & not ſacrifice. meaneth: I require mercy/& not ſacrifice: y
wold neuer haue condēned innocētes. For th
ſonne of man is lord euen of the ſaboth daye.

And h

And he departed thence/and went into their Mar.iii.c.
ynagoge:and beholde ther was a man/whiche Luc.vi.b.
ad his honde dryed vp. And they axed him
ayinge:is it lawfull to heale apon the Saboth Whether
dayes?because they myght accuse him.And he de honde.
ayde vnto them:whiche of you wolde it be/yf Saboth.
e had a shepe fallē into a pitte on the Saboth
aye/that wolde not take him & lyft him out?
nd how moche is a man better then a shepe?
herfore it is laufull to do a good dede on the
aboth dayes.Then sayde he to the mā:stretch
rth thy hond.And he stretched it forth.And
was made whole agayne lyke vnto the other
✠ Then the Pharises went out/& helde a
ounsell agaynst him/how they myght destro-
e him. when Jesus knewe that/he departed
hence/& moche people folowed him/& he hea
d them all and charged them/that they shuld
ot make him knowē:to fulfill that which was
oken by Esay the Prophet/ which sayeth. Esa.xii.a.
Beholde my chylde/whom I haue chosen/my
eloued/in whom my soule deliteth. I will put
ny spyrete on him/& he shall shewe iudgement
o the gentyls.He shall not stryue/he shall not
ye/nether shall eny man heare his voyce in
he streetes/a brosed rede shall he not breake/
nd flaxe that beginneth to burne/he shall not
uenche tyll he sende forth iudgemēt vnto vi- Mar.iii.c.
torye/& in his name shall the gentyls truste ✠ Luc.vi.b.
Then was brought to him/ one possessed
with a deuyll which was both blynde & dom- Blynde
me:and he healed him/insomoch that he which & dōme.
was blynd and domme/both spake and sawe.
And all the people were amased/& sayde: Is
not this that sonne of Dauid? But when the
Pharises harde that/they sayde: This felow
dryueth the deuyls no nother wyse oute but by
the helpe of Belzebub the cheke of the deuyls. Belze-
But Jesus knewe their thoughtes & sayde bub.
to them

to thē. Euery kyngdome deuided with in it sel-
fe/shalbe brought to nought. Nether shall en-
cite or housholde deuided agaynst it selfe/cōti-
nue. So yf satan cast out satā/thē he is deuid-
agaynst him selfe. How shall thē his kyngdom
endure? Also yf I by the helpe of Belzebub ca-
out deuyls: by whose helpe do youre chyldre
cast thē out? Therfore they shalbe youre iudge
But yf I cast out the deuyls by the spryte o
god/thē is the kyngdome of god come on you.

Ether how can a mā enter into a stronge mā-
nes housse/& violently take awaye his goodes
except the fyrst binde the strōge man/& thē spoy-
Mar.iii.b. le his housse? ✠ He that is not with me/is ag-
Luc.xii.b. ynst me. And he that gaddereth not with me/
scattereth abrode. Wherfore I saye vnto you
all maner of synne & blasphemy shalbe forgeue
Blasphe- vnto men: but the blasphemy of the spryte/shal
my. not be forgeuē vnto men. And whosoeuer spea-
keth a worde agaynst the sonne of mā/it shalbe
forgeuē him. But whosoeuer speaketh agayn
the holy gost/it shall not be forgeuē him/no m
ther in this worlde/nether in ỳ worlde to come.

Ether make the tree good/& his frute good
Luc.vi.b. also: or els make the tree euyll/& his frute euyll
also. For the tree is knowen by his frute. O ge-
As the neracion of vipers/ how can ye saye well/whē
frute is ye youre selues are euyll? For of the aboun-
sothe is dance of the hert the mouth speaketh. A good
the tree. man oute of the good treasure of his hert/bryn-
geth forth good thinges. And an euyll man
out of his euyll treasure/bringeth forth euyll
Ydell thinges. But I saye vnto you that of euery
worde. ydell worde that men shall haue spoken: they
shall geue accountes at the daye of iudgemēt.
For by thy wordes thou shalt be iustified: & by
Luc.vi.b. thy wordes thou shalt be condemned. ✠

✠ Then answered certeyne of the scribes & of
the pharises sayinge: Master/we wolde sayne
se a sig-

a signe of the. He answered & sayde to them: The euyll & aduoutrous generacio seketh a sig-
ne but ther shall no signe be geue to the/saue
he signe of the Prophete Jonas. For as Jo-
as was thre dayes & thre nyghtes in the wha
s belly. so shall the sonne of ma be thre dayes
thre nyghtes in the hert of the erth. The men
f Ninive shall ryse at the daye of iudgement
ith this nacion/& condemne them: for they
mended at the preachinge of Jonas. And be-
olde/a greater then Jonas is here. The quene
f the south shall ryse at the daye of iudgemēt
ith this generacion/& shall condemne them:
or she came from the vtmost parties of the
orlde to heare the wysdome of Salomon.
nd beholde a greater then Salomon is here.
when the vnclene spryte is gone out of a
an/he walketh throughout dryplaces/seking
est and fyndeth none. Then he sayeth: I will
etourne agayne into my houlle from whence
I came oute. And when he is come/he fyndeth
he houlle empty and swepte and garnisshed.
Then he goeth his waye/ and taketh vnto
im seuen other spretes worlle then him selfe/
nd so entre they in and dwell there. And the
nde of that man is worlle then the beginnyng
Euen so shall it be with this euell nacion.
whyll he yet talked to the people: beholde his
nother and his brethren stode without/desy-
inge to speake with him. Then one sayde vn-
o him: beholde thy mother and thy brethren
tonde without desyringe to speake with the.
He answered and sayd to him that tolde him:
Who is my mother? or who are my brethren?
nd he stretched forth his hond ouer his disci-
les and sayd: behold my mother and my bre-
hren. For whosoeuer doth my fathers will
which is in heauen/the same is my brother/
ister and mother. ¶ The. xiij. Chapter.

Signe.

Jonas. ii. a.

Signe of Jonas.

Ninuite Jona. iii. b.

Quene of the south.

iii. Reg. x. a. ii par. ix. a.

The vncleane spirite cometh agayne.

Marc. iii. d. Luc. viii. c.

Mother and brethren.

The

Mar. iii. a. Lu. viii. a.

The same daye went Jesus out of houlle/ and sat by the see syde/ and m people resorted vnto him / so gre that he went/ and sat in a shyppe/ and all people stode on the shoore. And he spake ma thinges to them in similitudes / sayinge: holde/ the sower went forth to sowe. And he sowed/ some fell by the wayes syde/ & fowles came & deuored it vp. Some fell ap stony grounde where it had not moche er & anone it spronge vp/ because it had no dep of erth: and when the sunne was vp it caug heet/ and forlake of rotynge wydered awa Some fell amonge thornes/ & the thornes sp ge vp & chooked it. Parte fell in good groun and brought forth good frute: some an hu dred fold/ some sixtie fold/ some thyrty fold whosoeuer hath eares to heare let him hear

A sower.

And the disciples came and sayde to hi Why speakest thou to thē in parables? He swered and sayde vnto them: it is geuen vn you to knowe the secretes of the kyngdome heuen/ but to them it is not geuen. * For wh soeuer hath/ to him shal be geuen: and he sh haue aboundance. But whosoeuer hath n frō him shalbe takyn awaye euen that he ha Therfore speake I to them in similitudes: though they se/ they se not: and hearynge/ th heare not: nether vnderstonde. And in them fulfilled the Prophesie of Esaias which p phesie saith: with the eares ye shall heare a shall not vnderstonde / and with the eyes shall se and shal not perceaue. For this p ples hertes are wexed grosse / and their ea were dull of herynge/ and their eyes haue th closed lest they shulde se with their eyes/ a heare with their eares/ and shuld vnderst their hertes and shuld tourne/ that heale them.

* A couenaunte to them that loue the worde of God to forther it that they shall encrease therin/ & another that they that loue it not/ shall lose it again & waxe blynde.

Esaie. vi. Mar. iiii. b. Luc. viii. b. Joh. xii. f. Act. xxviii. [illegible]

But bl

But blessed are youre eyes/for they se: & youre eares/for they heare. Verely I saye vnto you/that many Prophetes and perfaict men haue desyred to se tho thinges which ye se/and haue not sene them: and to heare tho thinges which ye heare/& haue not herde thē. Heare ye therfore the similitude of the sower. Whosoeuer heareth the worde of the kyngdome and vnderstondeth it not/ther cometh the euyll man & catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/is he which heareth the worde of God/and anone with ioye receaueth it/yet hath he no rotes in him selfe/& therfore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde/ by and by he falleth. He that was sowne amonge thornes/is he that heareth the worde of God: but the care of this worlde/and the disceytfulnes of ryches choke the worde/and so is he made vnfrutfull. He which is sowne in the good grounde/is he that heareth the worde and vnderstondeth it: which also bereth frute & bringeth forth/ some an honderd folde/some sixtie folde/and some thyrty folde.

Mar. iiii. b. Luc. viii. b. The sower is expounded.

Another similitude put he forth vnto them sayinge: ✠ The kyngdome of heauē is lyke vnto a man which sowed good seed in his felde. But whyll men slepte ther came his foo & sowed tares amōge the wheate/& went his waye When the blade was sprōge vp & had brought forth frute/then appered the tares also. The seruauntes came to the housholder/ and sayde vnto him: Syr sowedest not thou good seed in thy closse/from whence then hath it tares? He sayde to them: the enuious man hath done this. Then the seruauntes sayde vnto him: wilt thou then that we go and gader them?

Tares.

But he sayde/nay/lest whyll ye go about to
Mar. iiii.d. wede out the tares/ye plucke vppe also with
Mustard them to wheate by the rottes:let both gro-
seed. we to gether tyll harueste come/and in tyme of
harueste/I will saye to the repers / gather ye
fyrst the tares/and bind them in sheues to be
brent:but gather the wheate into my barne. ✠

✠ Another parable he put forth vnto them
sayinge:The kyngdome of heauen is lyke vn-
to a grayne of mustard seed/which a man ta-
keth and soweth in his felde/which is the leest
of all seedes. But when it is groune/it is the
greatest amonge yerbes/and it is a tree:so that
the byrdes of the ayer come and bylde in the
braunches of it.

Another similitude sayde he to them. The
kyngdome of heauen is lyke vnto leuen which
a woman taketh and hydeth in. iij. peckes of
meele tyll all be leuended.

Mar. iiii.d. All these thinges spake Jesus vnto the peo-
ple by similitudes/and with oute similitudes
spake he nothinge to thē/to fulfyll that which
Psa. lxxviii. was spoken by the Prophet sayinge: I will
open my mouth in similitudes/and will spea-
ke forth thinges which haue bene kepte secrete
from the beginnynge of the worlde. ✠

✠ Then sent Jesus the people awaye/& ca-
me to housse. And his disciples came vnto
him/sayinge: declare vnto vs the similitude
of the tares of the felde. Then answered he &
Tares are expounded. sayde to them. He that soweth the good seed/
is the sonne of man. And the felde is the worl-
de. And the chyldren of the kyngdome/they
are the good seed. And the tares are the chyl-
dren of the wycked. And the enemye that so-
Apo. xiiii. c weth them/is the deuyll. The harueste is the
ende of the worlde. And the repers be the an-
gels. For euen as the tares are gaddred and
brent in the fyre: so shall it be in the ende of
this

this worlde. The sonne of man shall sende forth his angels/and they shall gather out of his kyngdome all thinges that offende/ and them which do iniquite/and shall cast them in to a furnes of fyre. There shalbe waylinge and gnashinge of teth. Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoeuer hath eares to heare/let him heare. ✠ Sap.iiii.b

✠ Agayne the kyngdome of heauen is lyke vnto treasure hydde in the felde/the which a man fyndeth and hydeth: and for ioye therof goeth and selleth all that he hath/and byeth that felde. Treasure

Agayne the kyngdome of heauen is lyke to a marchaunt that seketh good pearles/ which when he had founde one precious pearle/went and solde all that he had/and bought it. Pearles.

Agayne the kyngdome of heauen is lyke vnto a neet cast into the see/that gadereth of all kyndes of fysshes: which when it is full/men drawe to londe/and sytte and gadre the good into vessels/and cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute & seuer the bad from the good and shall cast them into a furnes of fyre: there shalbe waylinge and gnashinge of teth. Nette.

Jesus sayde vnto thē: vnderstonde ye all these thinges? They sayde: ye Lorde. Then sayde he vnto them Therfore euery Scribe which is taught vnto the kyngdome of heuen is lyke an housholder/which bringeth forth/out of his treasure thinges bothe new and olde. ✠ New and olde.

And it came to passe when Jesus had finished these similitudes that he departed thence/and came into his awne countre/& taught them in their synagoges/in so moche that they were astonyed and sayde: whence cometh all this wysdome & power vnto him? Is not this Mar.vi.a Luc.iiii. Joh.vii.c.

the carpenters sonne? Is not his mother cal-
led Mary? and his brethren be called James
& Joses and Simon & Judas? And are not his
susters all here with vs? Whence hath he all
these thinges. And they were offended by him.
Prophet. Then Jesus sayde to them/a Prophet is not
without honoure/saue in his awne countre/
& amonge his awne kynne. And he dyd not ma-
ny miracles there/for their vnbeleefes sake.

¶ The. xiiij. Chapter.

Mar. vi. b. Luc. ix. a. AT that tyme Herode the Tetrarche
hearde of the fame of Jesu and sayde
vnto his seruauntes: this is John the
Baptist. He is rysen agayne from deeth/& ther
fore are soche miracles wrought by him. For
John Baptist is prysoned. Herode had taken John/& bound him/& put
him in prison for Herodias sake/his brother
Philips wyfe. For John sayd vnto him: it is
Mar. vi. b. Luc. iii. d. not lawfull for the to haue her. And when he
wold haue put him to deeth he feared the peo-
ple/because they counted him as a Prophet.

But when Herodes byrth daye was come/
the doughter of Herodias daunsed before the
and pleased Herode. Wherfore he promysed
with an oth/that he wolde geue hyr whatso-
euer she wolde axe. And she beinge informed
of her mother before/sayde: geue me here John
Baptistes heed in a platter. And the kynge sor-
rowed. Neuertheless for his othes sake/& for
their sakes which sate also at the table/he com-
maunded it to be geuen hyr: and sent and be-
John Baptist is beheeded. heeded John in the prison/and his heed was
brought in a platter and geuen to the damsell
and she brought it to her mother. And his dis-
ciples came and toke vp his body/and buryed
it: and went and tolde Jesus.

Luc. ix. b. Mar. vi. d. When Jesus hearde that/he departed them
by shyppe into a desert place out of the way.
And when the people had hearde therof/they
folowed

folowed him a fote out of their cities. And Jesus went forth and sawe moche people/and his herte dyd melte vpon them/and he healed of them those that were sycke. When euen was come/his disciples came to him sayinge: this is a deserte place/and the daye is spent: let the people departe/that they maye go into the tounes/and bye them vytalles. But Jesus sayde to them: They haue no neade to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but .v. loues and two fysshes. And he sayd: bringe them hyther. And he commaunded the people to syt downe on the grasse: and toke the .v. loues and the .ij. fysshes and loked vp to heauen and blessed/and brake and gaue the loues to his disciples/and the disciples gaue them to the people. And they dyd all eate/and were sufficed. And they gadered vp of the gobeth that remayned .xij. baskets full. And they that ate/were in nombre about .v. M men/beside wemen and chyldren. John. vi. a. Fyue loues & two fysshes.

And straycht waye Jesus made his disciples enter into a shyppe/and to go ouer before him/whyll he sent the people awaye. And assone as he had sent the people awaye/he went vp into a mountayne alone to praye. And when nyght was come/he was there him self alone. And the shyppe was now in the middes of the see/& was tooste with waues/for it was a cōtrary wynde. In the fourth watche of the nyght Jesus cam vnto them walkynge on the see. And when his disciples sawe him walkynge on the see/they were troubled/sayinge: it is some spyte and cryed oute for feare. And streycht waye Jesus spake vnto them sayinge: be of good cheare/it is I/be not afrayed. Mare. vi. f. John. vi. b. Jesus walked on the see

Peter answered him/and sayde: master yf thou be he/byd me to come vnto the on the water. And he sayd/ come. And when Peter Peter walketh on the water.

was come doune out of the shyppe/he walked on the water/to go to Jesus. But when he sawe a myghty wynde he was afrayed. And as he beganne to syncke/he cryed sayinge: master saue me. And immediatly Jesus stretched forth his honde/& caught him/& sayd to him: O thou of lytell fayth/wherfore dyddest thou dout? And assone as they were come into the shyppe/the wynde ceased. Then they that were in the shyppe/came and worshypped him/ sayinge: of a truth thou arte the sonne of God.

Mar. vi. g. And when they were come ouer/they went into the londe of Genazareth. And when the men of that place had knowledge of him they sent out into all that countre rounde about/ and brought vnto him all that were sycke/and besought him/that they myght touche the hemme of his vesture only. And as many as touched it/were made safe.

Genazareth.

hemme.

¶The. xv. Chapter. ✠

Mar. vii. a. Then came to Jesus Scribes and Pharises from Jerusalem/sayinge: why do thy disciples transgresse the tradicions of the elders? for they washe not their hondes when they eate breed. He answered and sayde vnto them: why do ye also transgresse the commaundement of God/thorowe youre tradicions? For God commaunded sayinge: honoure thy father and mother and he that curseth father or mother shall suffer deeth. But ye saye/euery man shall saye to his father or mother: that which thou desyrest of me to helpe the with/is geuen God: and so shall he not honoure his father or his mother. And thus haue ye made/that the commaundement of God is without effecte/through youre tradicions. Ypocrites/well prophesied of you Esayas sayinge: This people draweth nye vnto me with their mouthes/and honoureth me

Tradicions.

Exo. xx. c.
Deut. v. b.
Ephe. vi. a.
Leui xx. b.
Prou. xx. c.

Esai. xxix.

eeth me with their lyppes/how be it their hertes are farre from me: but in vayne they worshyppe me teachynge doctrines/which are nothinge but mens precepts. Mennes precepte Mar. vii. c.

And he called the people vnto him/and sayde to them: heare and vnderstonde. That which goeth into the mouth/defyleth not the man: but that which cometh out of the mouth/defyleth the man. what defyleth a man.

Then came his disciples/and sayde vnto him Perceauest thou not/how that the Pharises are offended in hearinge this saying? He answered and sayd: all plantes which my heauenly father hath not planted/shalbe plucked vp by the rotes. Let them alone/they be the blynde leaders of the blynde. Yf the blynde leede the blynde/both shall fall into the dyche. Plantes. Luc. vi. f. Blynde leaders. Mar. vii. c.

Then answered Peter and sayd to him/declare vnto vs this parable. Then sayde Jesus: are ye yet without vnderstondinge? perceaue ye not/that whatsoeuer goeth in at the mouth descendeth doune into the bely/and is cast out into the draught? But those thinges which procede out of the mouth/come from the herte/and they defyle the man. For out of the herte come euyll thoughtis/murder/breakyng of wedlocke/whordom/theefte/false witnesberynge/blasphemye. These are the thinges which defyle a man. But to eate with vnwelshen hondes/defyleth not a man. ✠ with what a man is defyled.

✠ And Jesus went thence/and departed into the costes of Tyre and Sidon. And behold a woman which was a Cananite came out of the same costes/and cryed vnto him sayinge: haue mercy on me Lorde the sonne of Dauid/my doughter is pytiously vexed with a devyll. And he gaue her neuer a worde to answer. Then came to him his disciples/and besought him sayinge: sende her awaye/for she The woman of Cananie

loueth vs cryinge. He answered / and sayde: I am not sent / but vnto the loost shepe of the house of Israel. Then she came and worshypped him / sayinge: master helpe me. He answered and sayde: it is not good / to take the childrens breed / and to cast it to whelpes. She answered and sayd: truthe Lorde / neuertheless the whelpes eate of the crommes / which fall from their masters table. Then Jesus answered and sayde vnto her. O woman greate is thy fayth / be it to the / euen as thou desyrest. And her doughter was made whole euen at that same houre. ✠

Mar. viii. d. Then Jesus went awaye from thence / & came nye vnto the see of Galile / and went vp into a mountayne and sat doune there. And moche people came vnto him / hauinge with them / halt / blynde / domme / maymed / and other many: and cast them doune at Jesus fete. And he healed them / in so moche that the people wondred / to se the dōme speake / the maymed whole / the halt to go / & the blynde to se. And they glorified the God of Israel.

Mar. viii. a. Then Jesus called his disciples to him / & sayde: I haue cōpassion on the people / because they haue cōtinued with me now .iij. dayes / & haue nought to eate: & I will not let thē departe fastinge / leste they perisshe in the waye. And his disciples sayd vnto him: whence shuld we get so moche breed in the wildernes / as shuld suffise so greate a multitude? And Jesus sayde vnto them: how many loues haue ye? And they sayde: seuen / & a feawe lytle fysshes. And he cōmaunded the people to syt doune on the grounde: and toke the seuen loues / and the fysshes / and gaue thankes / and brake them / and gaue to his disciples / and the disciples gaue them to the people. And they dyd all eate and were sufficed. And they toke vp of the broken meate

Seuen loues.

that

that was lefte. vij. basketes full. And yet they that ate were. iiij. M. men beside wemen and chyldren. And he sent awaye the people/and to-ke shyppe & came into the partes of Magdala.

¶ The. xvj. Chapter.

THen came the Pharises and Saduces/ and dyd tempte him/desyringe him to shewe them some signe from heauen. Mar. viii. b. Luc. xii. g.

He answered and sayde vnto them. At euen ye saye/we shall haue fayre wedder/and that because the skye is reed: and in the morninge ye saye to daye shalbe foule wedder and that because the skye is cloudy and reed. O ye hypocrites/ye can discerne the fassion of the skye: & can ye not discerne the signes of the tymes? The frowarde nacion and aduoutrous seketh a signe/& there shall no nother signe be geuen vnto them but the signe of the prophet Jonas. Signe of Jonas. Jonas. ii. c. Do lefte he them and departed.

And when his disciples were come to the other syde of the water they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharises and of the Saduces. And they thought in them selues sayinge: because we haue brought no breed with vs. When Jesus vnderstode that/he sayd vnto them. O ye of litell faith/why are youre mindes cumbred because ye haue brought no breed? Do ye not yet perceaue/nether remember those. v. loues whē there were. v. M. men/& how many baskettes toke ye vp? Nether the. vij. loues when there were. iiij. M. and how many baskettes toke ye vp? Why perceaue ye not then/that I spake not vnto you of breed/when I sayde/beware of the leuē of the Pharises & of the Saduces? Then vnderstode they/how that he bad not them beware of the leuen of breed/but of the doctrine of the Pharises/and of the Saduces. Mar. viii. b. Luc. xii. a. Leuen.

* when

℣ When Jesus came into the coostes of the
cite which is called Cesarea Philippi/he axed
Mar. viii.c his disciples sayinge: whom do men saye that
Luc. ix.c. I the sonne of man am? They sayde/ some
saye that thou arte John Baptist/some He-
lyas/some Jeremias/or one of the Prophe-
tes. He sayde vnto them: but whom saye ye that
I am? Simon Peter answered & sayde: Thou
arte Christ the sonne of the lyuinge God. And
Jesus answered and sayde to him: happy arte
thou Simon the sonne of Jonas/ for flesshe
& bloud hath not opened vnto the that/ but my
father which is in heuen. And I saye also vnto
the/ that thou arte Peter: & apon this rocke I
will bylde my congregacion. And the gates of
hell shall not preuayle agaynst it. And I will
keyes. geue vnto the the keyes of the kyngdome of
heuen: & whatsoeuer thou byndest vpon erth/
Bynde & lowse. shall be bounde in heuen: and whatsoeuer thou
lowsest on erthe/ shalbe lowsed in heuen. ℣

℣ when ought is sayde or done/ that shuld moue to pryde he dasshеth them in the rethe with his dearthe and passion.

Then he charged his disciples that they shu
de tell no man/ that he was Jesus Christ.
From that tyme forth Jesus began to shew
vnto his disciples/ how that he must go vnto
Jerusalem/ and suffre * many thinges of the el-
ders/ and of the hye Prestes/ and of the Scri-
bes/ and must be kylled/ & ryse agayne the thy-
de daye. But Peter toke him a syde/ & began to
rebuke him sayinge: master fauer thy selfe/ this
shall not come vnto the. Then tourned he about
te/ and sayde vnto Peter: come after me Sa-
Peter is Satan. tan/ thou offendest me/ because thou sauourest
not godly thinges/ but worldly thinges.

Jesus then sayde to his disciples. If ey
Christes disciples. man will folowe me/ let him forsake himself
fe/ & take vp his crosse and folowe me. For who-
soeuer will saue his lyfe/ shall loose it. And
whosoeuer shall loose his lyfe for my sake
shall fynde it. What shall it profet a man
thou

though he shulde wynne all the whoole worlde: yf he loose his awne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father/with his angels: & then shall he rewarde euery man accordynge to his dedes. Verely I saye vnto you/ some ther be amonge them that here stonde/ which shall not taste of deeth/tyll they shall haue sene the sonne of man come in his kyngdome.

Mar.viii.d. Luc.ix.g. John.xii. Judgement. Dedes. Roma.i.a. Mar.ix.b. Luc.ix.d.

¶ The .xvij. Chapter. ✠

And after .vi. dayes Jesus toke Peter & James & John his brother/ & brought them vp into an hye mountayne out of the waye/and was transfigured before them: & his face dyd shyne as the sunne/and his clothes were as whyte as the lyght. And beholde ther appered vnto them/Moses and Helyas/talkynge with him. Then answered Peter/& sayde to Jesus: master he is good beinge for vs. Yf thou wilt/ let vs make here .iij. tabernacles/one for the/& one for Moses/& one for Helyas. Whyll he yet spake/ beholde a bryght cloude shadowed them. And beholde there came a voyce out of that cloude sayinge: this is my deare sonne/in whom I delyte/heare him. And when the disciples hearde that/ they fell on their faces and were sooze afrayed. And Jesus came and touched them/and sayde: aryse/and be not afrayed. And when they looked vp/they saw no man/ saue Jesus only.

Marc.ix.a. Luc.ix.d. Transfiguration. here ii.Petr.i.d. Heare him.

And as they came doune from the mountayne Jesus charged them sayinge: se that ye shewe the vision to no man/ vntyll the sonne of man be rysen agayne from *deeth. ✠ And his disciples ared of him/sayinge: why then saye the Scribes/that Helyas muste fyrst come? Jesus answered/and sayd vnto them: Helyas shall fyrst come/and restore all thinges. And I saye

Mar.ix.b. *After the hye vision he putteth them in mynde of his deeth.

saye vnto you that Helyas is come alredy/
Mare.iiii.b and they knewe him not: but haue done vnto
him whatsoeuer they lusted. In lyke wyse shall
John Baptist is Helyas. also the sonne of man suffre of them. Then the
disciples perceaued that he spake vnto them of
John Baptist.

And when they were come to the people/ there
came to him a certayne man/ and kneled doune to him/ and sayde: Master haue mercy on
my sonne for he is frantick: & is sore vexed.
And oft tymes he falleth into the fyre/ and oft
Mare.ix.c. into the water. And I brought him to thy di-
Luc.ix.c. sciples/ and they coulde not heale him. Jesus
answered and sayde: O generacion faythles
and croked: how longe shall I be with you?
how longe shall I suffre you? bringe him hyther to me. And Jesus rebuked the deuyll/
and he cam out of him. And the chyld was healed euen that same houre. ✠

Then came the disciples to Jesus secretly/
Luc.xvii.d. & sayde: Why could not we cast him out? Jesus
sayd vnto them: Because of youre vnbeleefe.
Vnbeleefe For I saye verely vnto you: yf ye had fayth
as a grayne of musterd seed/ ye shuld saye vnto
this mountayne/ remoue hence to yonder place/ & he shuld remoue: nether shuld eny thinge
Prayer & fastynge. be vnpossible for you to do. How beit this kynde goeth not oute/ but by prayer and fastinge.

As they passed the tyme in Galile/ Jesus
sayde vnto them: the sonne of man shalbe be-
Mare.ix.e. trayed into the hondes of men/ and they shall
Luc.ix. kyll him/ and the thyrd daye he shall ryse agayne. And they sorowed greatly.
Passion.

✠ And when they were come to Capernaum
they that were wont to gadre poll money/ came
to Peter/ & sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into
the houlse/ Jesus spake fyrst to him/ saying:
what thinkest thou Simon? of whome do the

kynges

ynges of the erth take tribute or poll money? of their chyldren/or of straungers? Peter sayd vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are the chyldren free. Neuertheles/lest we shuld offende them: go to the see/and cast in thyne angle/& take the fyshe that fyrst cometh vp: & when thou hast opened his mouth/thou shalt fynde a pece of twenty pence: that take and paye for me and the. ✠ Tribute.

¶ The. xviij. Chapter. ✠

THe same tyme the disciples came vnto Jesus saying: who is the greatest in the kyngdome of heauen? Jesus called a chylde vnto him/and set him in the middes of them: & sayd: Verely I say vnto you: except ye tourne/& become as chyldren/ye cannot enter into the kyngdom of heuen. whosoeuer therfore humble him selfe as this chylde/the same is the greatest in the kyngdome of heuē. And whosoeuer receaueth suche a chylde in my name/receaueth me. But whosoeuer offende one of these lytelons/which beleue in me: it were better for him/that a milstone were hanged about his necke/and that he were drowned in the depth of the see. Wo be vnto the worlde because of offences. How be it/it cānot be auoyded but that offences shalbe geuen. Neuertheless woo be to the man/by whom the offence cometh. Marc. ix. Luc. xvii. Marc. ix. Greatest.

Wherfore yf thy honde or thy fote offende the/cut him of and cast him from the. It is better for the to enter into lyfe halt or maymed/rather then thou shuldest hauinge two hondes or two fete/be cast into euerlasting fyre. And yf also thyne eye offende the/plucke him oute & caste him from the. It is better for the to enter into lyfe with one eye/then hauing two eyes to be cast into hell fyre.

Se that ye despise not one of these lytelons. For I saye vnto you/that in heuē their angels alwayes

alwayes behold the face of my father/whi
is in heuen. ✠ Ye and the sonne of man is c
me to saue that which is lost. How thinke ye
Hundred shepe. Yf a man haue an hondred shepe and one o
them begone astray/dothe he not leue nynt
Luc xix.b. and nyne in the mountayns/and go and seke
Luc.xv.a. that one which is gone astray? Yf it happe
that he fynd him verely I saye vnto you: he
ioyseth more of that shepe/then of the nynt
and nyne which went not astray. Euen so it is
not the will of youre father in heuen/that on
of these lytelons shulde perisshe.

✠ Moreouer yf thy brother treaspace agayns
*How men bynde and lowse. the. Go & tell him his faute betwene him & th
alone. *Yf he heare the/thou hast wone thy bro
Luc.xii.a ther: But yf he heare the not/then take ye
Leui.xix. with the one or two/that in the mouth of two
Eccle.xix. or thre wytnesses/all thinges maye be stablis
Jaco.v.d. shed. Yf he heare not them/tell it vnto the co
ii. Cor. xiii. gregacion. Yf he heare not the congregacion/
Heb.x.e. take him as an hethen man and as a publican.
John.xx.c Verely I say vnto you/whatsoeuer ye bynde
on erth/shalbe bounde in heuen. And whatso-
euer ye lowse on erth/shalbe lowsed in heuen.

John.xv.g. Agayn I say vnto you/that yf two of you
shall agre in erth apon eny maner thinge/what
soeuer they shall desyre: it shalbe geuen them
of my father which is in heauen. For where
In the middes. two or thre are gathered to geder in my name/
there am I in the middes of them.

Then came Peter to him/and sayde: ma-
Seuen tymes. ster how ofte shall I forgeue my brother/yf
he synne agaynst me/seuen tymes? Jesus sayd
vnto him: I saye not vnto the seuen tymes:
but seuenty tymes seuen tymes. ✠

✠ Therfore is the kyngdome of heauen lyke-
ned vnto a certayne kynge/which wolde take
a countes of his seruauntes. And when he had
begone to recken/one was brought vnto him/
which

which ought him ten thousande talentis: who me because he had nought to paye/his master commaunded him to be solde/and his wyfe/ and his chyldren/and all that he had/and payment to be made. The seruaunt fell doune & besought him sayinge: Sir/geue me respyte/and I will paye it euery whit. Then had the Lorde pytie on that seruaunt/and lowsed him/and forgaue him the det.

And the same seruaunt went out and founde one of his felowes which ought him an hundred pence/and leyed handes on him/and toke him by the throote/sayinge: paye me that thou owest. And his felowe fell doune and besought him sayinge: haue pacience with me and I will paye the all. And he wolde not/but went & cast him into prison/tyll he shulde paye the det. when his other felowes sawe what was done/ they where very sory/ and came and tolde vnto their lorde all that had happened. Then his lorde called him and sayde vnto him. O euyll seruaunt I forgaue the all that det/ because thou praydest me: was it not mete also that thou shuldest haue had compassion on thy felow/euen as I had pytie on the? And his lorde was wroth/and deliuered him to the iaylers/ tyll he shuld paye all that was due to him: So lyke wyse shall my heuenly father do vnto you/except ye forgeue with youre hertes/eache one to his brother their treaspales. ✠

Couenaunt to the vnmercyfull

¶ The .xix. Chapter.

AND it came to passe/when Jesus had fynished those sayinges/he gat him from Galile/and came into the coostes of Jewry beyonde Jordan/and moche people folowed him/and he healed them there. Marc.x.a.

Then came vnto him the Pharises temtinge him/& sayinge to him: Is it lawfull for a man to put awaye his wyfe for all maner of causes? He Deuorce.

les: He answered and sayd vnto them: Haue
Gene.i.d. not redde how that he which made man at
the beginnynge/made them man & woman and sa
Gene.ii.d. de: for this thinge/shall a man leue father & m
Ephe.v. ther & cleue vnto his wyfe/ & they twayne sh
1.Cor.vi.d. be one flesshe. wherfore now are they not twa
ne/but one flesshe. Let not man therfore put
sunder/that which God hath cuppled to gede

Then sayde they to him: why dyd Moses c
maunde to geue a testimoniall of diuorsemen
& to put hyr awaye? He sayde vnto them: Mo
ses because of the hardnes of youre hertes suf
fred you to put awaye youre wyfes. But fro
the beginnynge it was not so. I saye therfo
Mar.ix.g. vnto you whosoeuer putteth awaye his wyf
Luc.xvi.d. (except it be for fornication) & marryeth anothe
1.Cor.vii.d. breaketh wedlocke. And whosoeuer maryet
her which is diuorsed/doeth cõmyt aduoutry

Then sayde his disciples to him: yf the ma
ter be so betwene man and wyfe/then is it no
good to mary. He sayde vnto them: all me
can not awaye with that sayinge/saue they t
whom it is geuẽ. Ther are chaste/which wer
so borne out of their mothers belly. And the
Chast. are chaste/which be made of men. And the
be chaste/which haue made them selues chast
for the kyngdome of heuens sake. He that can
take it/let him take it.

Then were brought to him yonge chyldren
Marc.x.b. that he shuld put his hondes on them & praye
Luc.xviii.c And the disciples rebuked them. But Jesus
Chyldrẽ. sayde: suffre the chyldren and forbyd them not
to come to me: for of suche is the kyngdome
of heauen. And when he had put his hondes
on them he departed thence.

Marc.x.b. And beholde one came and sayde vnto him:
Lu.xviii.d. good master what good thinge shall I do/that
I maye haue eternall lyfe? He sayde vnto him:
why callest thou me good? there is none good
but

but one/& that is God. But yf thou wilt entre into lyfe/kepe the cõmaundementes. The other sayde to him: Which? Iesus sayde: Breake no wedlocke: kyll not: steale not: beare not false wytnes: honoure father and mother: & loue thyne neyghboure as thy selfe. And the younge man sayde vnto him: I haue obserued all these thinges from my youth/what lacke I yet? Iesus sayde vnto him yf thou wilt be perfecte/go and sell that thou hast/& geue it to the poore/and thou shalt haue treasure in heuen/& come and folowe me. When the younge man hearde that sayinge/he went awaye mourninge. For he had greate possessions. Cõmaun demẽtes.

Then Iesus sayde vnto his disciples: Verely I saye vnto you: it is harde for a ryche man to enter into the kyngdome of heuen. And moreouer I saye vnto you: it is easier for a camell to go throught the eye of a nedle/then for a ryche man to enter into the kyngdome of God. When his disciples heard that they were exceedingly amased/sayinge: who then can be saued? Iesus behelde them/and sayde vnto them: with men this is vnpossible/but with God all thinges are possible. Camell.

✠ Then answered Peter/and sayde to him: Behold/we haue forsaken all and folowed the what shall we haue? Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste/ye which folowe me in the seconde generacio shall syt also vpon xij. seates/and iudge the. xij. tribes of Israel. And whosoeuer forsaketh housles/or brethre/or systers/other father/or mother/or wyfe/or chyldren/or londes/for my names sake/the same shall receaue an hundred folde/and shall inheret euerlastynge lyfe. ✠ Many that are fyrste shalbe laste/and the laste shalbe fyrste. Couenaunt. In hundred folde.

¶ The. xx. Chapter.

Marc.x.d. Luc.xiii.f.

For the kyngdome of heauen is lyke vn to an housholder/which went out erly in the morynge to hyer labourers into his vyneyarde. And he agreed with the labourers for a peny a daye/and sent them into his vyneyarde. And he went out about the thyrde houre/and sawe other stondyng ydell in the market place/and sayd vnto them/go ye also into my vyneyarde: & whatsoeuer is ryght I will geue you. And they went their waye. Agayne he went out about the*sixte and nynthe houre/and dyd lyke wyse. And he went out aboute the eleuenth houre and founde other stondynge ydell/and sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to them: go ye also into my vyneyarde/ and whatsoeuer is ryght/that shall ye receaue.

Vyneyarde.

*The Jewes reken one/when the sunne is vp an houre.

When euen was come/the lorde of the vyneyarde sayde vnto his steward: call the labourers/and geue them their hyer/beginnyng at the laste/tyll thou come to the fyrste. And they whiche were hyred aboute the eleuenth houre/came and receaued euery man a peny. Then came the fyrst/supposyng that they shuld receaue moare/and they lykewyse receaued euery man a peny. And when they had receaued it/they murmured agaynst the good man of the houlse/saying: These laste haue wrought but one houre/and thou hast made them equall vnto vs/which haue borne the burthen and heet of the daye.

He answered to one of them saying: frende/ I do the no wrõge: dyddest thou not agree with me for a peny? Take that which is thy duty/ and go thy waye. I will geue vnto this laste/ as moche as to the. Is it not lawfull for me to do as me listeth with myne awne? Is thyne eye euyll because I am good? So the laste shal

be fyrste

be fyrste and the fyrste shalbe laste. For many are called/and feawe be chosen. ✠

Last shal be fyrst. Many called.

✠ And Jesus ascended to Jerusalem and to he the.xij. disciples aparte in the waye and sayde to them. Beholde we go vp to Jerusalem/ and the sonne of man shalbe betrayed vnto the chefe Prestes/and vnto the Scribes/and they shall condemne him to deeth/and shall deliuer him to the gentyls to be mocked to be scourged and to be crucified:and the thyrd daye he shall ryse agayne.

Marc.x.d Luc.xiii.f Marc.x.e. Luc.xviii.

Passion.

✠ Then came to him the mother of Zebedes chyldren with her sonnes/worshippynge him/& desyringe a certayne thinge of him. And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes maye syt/ the one on thy ryght hond/and the other on the lyfte hond in thy kyngdome.

Mar.x.e. Mother of Zebedes chyldren.

Jesus answered and sayd: Ye wot not what ye axe. Are ye able to drincke of the cuppe that I shall drincke of/and to be baptised with the baptime that I shalbe baptised with? They answered to him/that we are. And he sayd vnto them: Ye shall drincke of my cup and shalbe baptised with the baptime that I shalbe baptised with. But to syt on my ryght hond and on my lyft hond/is not myne to geue:but to them for whom it is prepared of my father. ✠

And when the ten hearde this/they disdayned at the two brethren: But Jesus called the vnto him and sayde: Ye knowe that the lordes of the gentyls haue domination ouer them. And they that are great/ exercise power ouer them. It shall not be so amonge you. But who soeuer will be greate amonge you/let him be youre minister: and whosoeuer wilbe chefe/ let him be youre seruaunt euen as the sonne of man came/not to be ministred vnto/but to

Marc.x.g. Luc.xij.

minister/and to geue his lyfe for the redemp-
con of many. ✠

Hierichо. Marc.x.a. Luc.xviii.c

And as they departed from Hierichо/ moche people folowed him. And beholde two blynde men syttinge by the way syde/when they heare de Jesus passe by/cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them/because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lorde which arte the sonne of Dauid. Then Jesus stode styll/ and called them/and sayde: what will ye that I shulde do to you: They sayd to him: Lorde that oure eyes maye be opened. Jesus had compassion on them/and touched their eyes. And immediatly their eyes receaued syght. And they folowed him.

Two blynde.

The. xxi. Chapter. ✠

Bethphage. Mar. xi.a. Luc. xix.

When they drewe nye vnto Jerusalem/and were come to Bethphage/vnto mounte Olyuete: then sent Jesus two of his disciples sayinge to them: Go into the toune that lyeth ouer agaynst you and anone ye shall fynde an asse bounde/& her colte with her: lose them and bringe them vnto me. And yf eny man saye ought vnto you/ saye ye that the Lorde hath neade of them: and streyght waye he will let them go. All this was done/to fulfyll that which was spoken by the Prophete sayinge: Tell ye the doughter of Syon: beholde the kynge cometh vnto the/ meke and syttinge vpon an asse and a colte the fole of an asse vsed to the yooke. The disciples went and dyd as Jesus commaunded them/ and brought the asse and the colte/and put on them their clothes/& set him theron. And many of the people spreed their garmentes in the waye. Other cut doune braunches from the trees/& strawed them in the waye. Moreouer the

An asse & a colte.

Esa. lxii.d. Zach. ix.b. John. xii.b.

the people that went before/and they also that came after/cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde Hosanna in the hyest. ✠ Hosanna Psa. cxviii. d

And when he was come into Jerusalem/ all the cite was moued sayinge: who is this? And the people sayde: this is Jesus the Prophet of Nazareth a cite of Galile. And Jesus went into the temple of God/& cast out all the that soulde and bought in the temple/& ouerthrew the tables of the mony chaungers/& the seates of them that solde doues/and sayde to them: It is wrytten/my house shalbe called the house of prayer. But ye haue made it a denne of theues. And the blynde and the halt came to him in the temple and he healed them. Mar. xi. b. Luc xix. Byers & sellers. Esai. lb. c. Hier. vii. b.

when the chefe Prestes and Scribes sawe the marueylles that he dyd/and the chyldren cryinge in the temple and sayinge: Hosanna to the sonne of Dauid/they disdayned/and sayde vnto him: hearest thou what these saye? Jesus sayde vnto them/yee: haue ye neuer redde/ of the mouth of babes/and suckelinges thou haste ordeyned prayse? And he lefte them/and went out of the cite vnto Bethanie/and had his abydinge there. ✠ Psal. viii. b Mar. xi. b

In the morynge as he returned into the cite agayne/he hungred/ and spyed a fygge tree in the waye/ and came to it/ and founde nothinge ther on/but leues only/ and sayd to it/ neuer frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe that/they marueled sayinge: Howe sone is the fygge tree wydde tred awaye? Jesus answered/and sayde vnto them: Verely I saye vnto you/yf ye shall haue faith and shall not dout ye shall not only do that which I haue done to the fygge tree: but also yf ye shall saye vnto this mountayne/take Fygge tree. Mar. xi. b

thy selfe awaye/and cast thy selfe into the see/ it shalbe done. And whatsoeuer ye shall axe in prayer (yf ye beleue) ye shall receaue it.

Mar. xi. d. Luc. xx. a. ✠ And when he was come into the temple/ the chefe Prestes and the elders of the people came vnto him as he was teachinge/and sayde: by what auctorite doest thou these thinges? and who gaue the this power? Jesus answered/& sayde vnto them: I also will axe of you a certayne question/which yf ye assoyle me/ I in lykewyse will tell you by what auctorite I do these thinges. The baptime of John: whence was it? from heuen or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen/he will saye vnto vs: why dyd ye not then beleue him? But and yf we shall saye of men/then feare we the people. For all men helde John as a prophet. And they answered Jesus and sayde: we can not tell. And he lykewyse sayd vnto them: nether tell I you by what auctorite I do these thinges. ✠

Baptime of John whence.

What saye ye to this? ✠ A certayne man had two sonnes and came to the elder and sayde: sonne go and worke to daye in my vyneyarde. He answered and sayde/ I will not: but afterwarde repented and went. Then came he to the second/and sayde lykewyse. And he answered and sayde: I will syr: yet went not. Whether of the twayne dyd the will of the father? And they sayde vnto him: the fyrst. Jesus sayde vnto them: verely I saye vnto you/ that the publicans and the harlotes shall come into the kyngdome of God before you. For John came vnto you in the waye of ryghtewesnes/and ye beleued him not. But the publicans and the harlotes beleued him. And yet ye (though ye sawe it) were not yet moued with repentaunce/that ye myght afterwarde haue beleued him. ✠

Two sonnes.

Publicans.

Harlotes

✠ Herken

Herken another ſimilitude. Ther was a certayne houſholder/which planted a vyneyarde/and hedged it rounde about and made a wynpreſſe in it/and bylt a tower and let it out to huſbandmen/and went into a ſtraunge countre. And when the tyme of the frute drewe neare/ he ſent his ſeruauntes to the huſbandmen/to receaue the frutes of it. And the huſbandmen caught his ſeruauntes and bet one/kylled another/& ſtoned another. Agayne he ſent other ſeruauntes/moo then the fyrſt: and they ſerued them lykewyſe. But laſt of all/ he ſent vnto them his awne ſonne ſayinge: they will feare my ſonne. But when the huſbandmen ſawe the ſonne/they ſayde amonge them ſelues: This is the heyre: come/let vs kyll him/and let vs take his inheritaunce to oure ſelues. And they caught him and thruſt him out of the vyneyarde/and ſlewe him. when the lorde of the vyneyarde cometh/what will he do with thoſe huſbandmen? They ſayde vnto him he will cruellye deſtroye thoſe euyll perſons/ and will let out his vyneyarde vnto other huſbandmen/which ſhall deliuer him the frute at tymes conuenient.

Mare. xii. Luc. xx. Eſaie. v. Hiere. ii.

Vyneyarde that is let out hyer.

Jeſus ſayde vnto them: dyd ye neuer redde in the ſcriptures? The ſtone which the bylders refuſed/the ſame is ſet in the principall parte of the cozner: this was the lordes doinge/& it is meruelous in oure eyes. Therfore ſaye I vnto you the kyngdome of God ſhalbe taken from you/and ſhalbe geuen to the Gentyls/ which ſhall bringe forth the frutes of it. And whoſoeuer ſhall fall on this ſtone/he ſhalbe broken/but on whoſoeuer it ſhall fall vpon/ it will grynde him to powder. And when the chefe Preſtes and Phariſes hearde theſe ſimilitudes/they perceaued that he ſpake of them. And they went about to laye hondes on him/

Pſal. cxvii. d. Actu. iiii. b. i. Per ii. a. Rom. ix. a.

Eſaie. lxxviii.

but they feared the people / because they tokehim as a Prophet. ✠

¶ The .xxij. Chapter. ✠

Luc.xiiii.d. Apo.xix.b.

AND Jesus answered / and spake vnto them agayne / in similitudes sayinge. ✠ The kyngdome of heauen is lyke vnto a certayne kynge / which maryed his sonne / and sent forth his seruauntes / to call them that were byd to the weddinge / and they wolde not come. Agayne he sent forth other seruauntes / sayinge: Tell them which are bydden: beholde I haue prepared my dynner / myne oxen and my fatlinges are kylled / & all thinges are redy / come vnto the maryage. But they made lyght of it / and went their wayes: one to his ferme place / another about his marchaundise / the remnaunt toke his seruauntes and intreated them vngodly and slewe them. When the kynge hearde that / he was wroth / and send forth his warryers and distroyed those murtherers / and brent vp their cite.

Maryage.

Then sayde he to his seruauntes: the weddinge was prepared. But they which were byd den were not worthy. Go ye therfore out into the hye wayes / & as many as ye fynde / byd them to the maryage. The seruauntes went out into the hye wayes / and gaddered to geder as many as they coulde fynde / both good & bad / and the weddinge was furnysshed with gestes. Then the kynge came in / to viset the gestes / and spyed there a man which had not on a weddinge garment / & sayde vnto him: frende / how fortuned it that thou camest in hyther / and hast not on a weddyng garment? And he was euen spechlesse. Then sayde the kynge to his ministers: take and bynde him hond and fote / & caste him into vtter darcknes / there shalbe wepinge and gnasshinge of teth. For many are called and feawe be chosen. ✠

Weddynge garment.

Many are called.

✠ Then

¶ Then went the Phariſes & toke counſell how they myght tangle him in his wordes. Mar.xii.b. And they ſent vnto him their diſciples with Luc.xx.d. Herodes ſeruauntes ſayinge: Maſter/we knowe that thou are true/and teacheſt the waye of God truly/nether careſt for eny man/for thou conſyderest not mennes eſtate. Tell vs therfore: how thynkeſt thou? Is it lawfull to geue tribute vnto Celar or not? Jeſus perceaued their wykednes and sayde: Why tempte ye me ye ypocrites? Let me ſe the tribute mony. And they toke him a peny. And he sayde vnto them: whose is thoſe ymage and ſuperſcripcion? They sayd vnto him: Celars. Then sayde he vnto them: Geue therfore to Celar/ that which is Celars: & geue vnto God/that which is Goddes. ¶ When they hearde that/ they marueled/and left him/and went there waye.

Tribute to Celar.

*A penye is euer taken for that the Jewes call a ſicle: & is worth .x. pence ſterling.

The ſame daye the Saduces came to him which saye that there is no reſurreccion) and axed him sayinge: Maſter/Moſes bade/yf a man dye hauinge no chyldren/that the brother marry his wyfe/and reyſe vp ſeed vnto his brother. Ther were with vs ſeuen brethren/& the yngeſte maryed & deceaſed without yſſue & lefte his wyfe vnto his brother. Lyke wyſe the ſeconde and the thyrd vnto the ſeuenth. Laſte of all the woman dyed alſo. Now in the reſurreccion whose wyfe ſhall ſhe be of the ſeuen? for all had her. Jeſus anſwered and sayde vnto them: ye are deceaued/and vnderſtonde not the ſcriptures/nor yet the power of God. For in the reſurreccion they nether mary nor are maryed: but are as the angels in heauen.

Mar.xii. Luc.xx.a. Actu.xxiiii.c. Deut.xxv.

Saduces

As touchinge the reſurreccion of the dead: haue ye not redde what is sayde vnto you of God/which sayeth: I am Abrahams God/and Iſaacs God/and the God of Jacob? God is not the God of the dead: but of the lyuinge.

Reſurreccion.

Exod.iii.b.

And

And when the people hearde that / they were
astonyed at his doctrine.

Marc.xii.c. Luc.xx.c. ✠ when the Pharises had hearde / how that he had put the Saduces to silence / they drewe to gether / and one of them which was a doctour of lawe / axed him a question tempting him and sayinge: Master which is the chefe commaundement in the lawe? Jesus sayd to him: Loue the Lorde thy God with all thyne herte / with all thy soule / and with all thy mynde. This is the fyrst and the chefe commaundement. And ther is another lyke vnto this. Loue thyne neyghbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Deut.vi.a. Chefe cõmaundement.

Marc.xii.d. Luc.xx.d. Whyll the Pharises were gaddered to gether / Jesus axed them sayinge: what thinke ye of Christ? whose sonne is he? They sayde vnto him / the sonne of Dauid. He sayde vnto them: how then doeth Dauid in spyrite / call him Lorde sayinge: The Lorde sayde to my Lorde / syt on my ryght honde: tyll I make thyne enemyes thy fote stole. Yf Dauid call him Lorde: how is he then his sonne? And no man couldе answere him agayne one worde: neyther durste eny from that daye forth / axe him eny mos questions. ✠

Dauids sonne. Psal.c.x.a.

¶ The.xxiij. Chap. ✠

✠ Moses seate is Moses doctrine as Christes seate is Christes doctrine. Luc.xi.g. Then spake Jesus to the people / and to his disciples sayinge: The Scribes and the Pharises syt in ✠ Moses seate. All therfore whatsoeuer they byd you obserue / that obserue and do: but after their workes do not: for they saye / and do not. Yea and they bynde heuy burthens and greuous to be borne / and ley them on mennes shulders: but they them selfes will not heaue at them with one of their fyngers. All their workes they do for to be sene of men. They set abroade their philateries / and make large borders on their garmẽ

Philateries.

armentes/and loue to syt vppermoste at ſea-
tes/and to haue the chefe ſeates in the ſynago
ges/and gretinges in the marketes/and to be
alled of men Rabbi. Thefe ſeates. Gretynges. Rabbi.

But ye ſhall not ſuffre youre ſelues to be cal
ed Rabbi. For one is youre maſter/that is to
wyt Chriſt/& all ye are brethren. And call no
man youre father vpon the erth/for there is
but one youre father/& he is in heuen. Be not
alled maſters/for there is but one youre ma-
ter/& he is Chriſt. He that is greateſt amonge
you/ſhalbe youre ſeruaunt. But whoſoeuer ex-
alteth him ſelfe ſhalbe brought lowe. And he
hat humbleth him ſelfe/ſhalbe exalted. Greate. Exalte.

Wo be vnto you Scribes and Phariſes/hypo
rites/for ye ſhutte vp the kyngdome of he-
uen before men: ye youre ſelues go not in/nei-
ther ſuffre ye them that come to enter in. The kyngdome is ſhut.

Wo be vnto you Scribes and Phariſes/hypo
rites: ye deuoure wyddowes houſſes/& that
nder a coloure of prayinge longe prayers:
wherfore ye ſhall receaue greater damnacion. Wyddowes houſes.

Wo be vnto you Scribes and Phariſes hypo
rites/which compaſſe see and londe/to bringe
one into youre belefe: and when he is brought/
ye make him two folde moare the chylde of
ell/then ye youre ſelues are.

Wo be vnto you blynde gydes/which ſaye
whoſoeuer ſweare by the temple/it is nothin-
ge: but whoſoeuer ſweareth by the golde of
the temple/he offendeth. Ye foles and blyn-
de: whether is greater/the gold or the temple Temple.
that ſanctifieth the golde? And whoſoeuer ſwea
eth by the aulter/it is nothinge: but whoſo- Alter.
euer ſweareth by the offeringe that lyeth on
the aultre/offendeth. Ye foles and blynde:
whether is greater the offeringe/or the aultre
which ſanctifieth the offeringe? Whoſoeuer
therfore ſweareth by the aultre/ſweareth
by it/

by it/and by all that there on is. And whoso-
euer sweareth by the temple/ sweareth by it
and by him that dwelleth therin. And he that
sweareth by heauen/sweareth by the seate of
God and by him that sytteth theron.

Mynt/ anys. Luc. xi. f.

Wo be to you Scribes and Pharises ypo-
crites/which tyth mynt/anyse and commen
and leaue the wayghtyer matters of the lawe
vndone iudgement/mercy/ and sayth. These
ought ye to haue done/ and not to haue left
the other vndone. Ye blynde gydes which
strayne out a gnat and swalowe a cammyll.

Judgement and mercye.

Blynde gydes.

wo be to you Scribes and Pharises ypocri-
tes/which make clene the vtter syde of the cup
ye & of the platter: but within they are full of
bzybery and excesse. Thou blynde Pharise/clen
se fyrst the ynnesyde of the cuppe and platter/
that the outesyde of them maye be clene also.

Innesyde.

Wo be to you Scribes and Pharises ypo-
crites / for ye are lyke vnto paynted tombes
which appere beautifull outwarde: but are
within full of deed bones and of all fylthy-
nes. So are ye/for outwarde ye appere ryght-
teous vnto men/when within/ ye are full of
ypocrisye and iniquite.

Paynted sepulchres.

Ye buylde the tōbes.

Wo be vnto you Scribes and Pharises ypo-
crites: ye bylde the tombes of the Prophetes/
and garnisshe the sepulchres of the ryghteous
& saye: yf we had bene in the dayes of oure fa-
thers/we wolde not haue bene parteners with
them in the bloud of the Prophetes. So then
ye be wytnesses vnto youre selues/that ye are
the chyldren of them which kylled the Prophe-
tes. Fulfyll ye lyke wyse the measure of youre
fathers. Ye serpentes & generacion of vipers/
how shuld ye scape the damnacion of hell?

✠ Wherfore/ beholde I sende vnto you Pro-
phetes / wyse men and Scribes/ and of them
ye shall kyll and crucifie: and of them ye shall
scourge

courge in youre synagoges / & persecute from cite to cite/ that vpon you maye come all the ryghteous bloude that was sheed vpon the erth from the bloud of ryghteous Abel/vnto that bloud of Zacharias the sonne of Barachias/ whom ye slewe betwene the temple & the altre. Verely I saye vnto you/ all these thinges shall ryght vpon this generacion. Jerusalem/Jerusalem which kyllest Prophetes / and stonest them which are sent to the: how often wolde I haue gadered thy chyldren to gether/as the henne gadereth her chickens vnder her winges/but ye wolde not: Beholde youre habitacion shalbe lefte vnto you desolate. For I saye to you/ye shall not se me hence forthe/tyll that ye saye: blessed is he that cometh in the name of the Lorde. ✠

ii. pa. xxiiii.

Innocēt bloude.

Luc. xiii. g. iiii. Esd. i. c.

¶ The. xxiiij. Chapter.

AND Jesus went out and departed from the temple: and his disciples came to him/for to shewe him the byldinge of the temple. Jesus sayde vnto them: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another/that shall not be cast doune.

Mar. xiii. c. Destruccion of the temple.

And as he sat vpon the mount Olyuete/his disciples came vnto him secretly sayinge. Tell vs when these thinges shalbe: and what signe shalbe of thy cominge and of the ende of the worlde? And Jesus answered and sayde vnto them: take hede that no man deceaue you. For many shall come in my name sayinge: I am Christ: and shall deceaue many.

Luc. xix. g.

Ephe. 5. b. Colo. ii. d.

Antechrist.

Ye shall heare of warres & of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe/but the ende is not yet. For nacion shall ryse agaynst nacion/& realme agaynst realme: & ther shalbe pestilence / honger and erthquakes in all quarters. All these are the beginnynge of sorowes.

Then

Then shall they put you to trouble & shall kyll you: and ye shalbe hated of all nations for my names sake. And then shall many be offended/and shall betraye one another/and shall hate one the other. And many false Prophetes shall aryse/and shall deceaue many. And because iniquite shall haue the vpper honde/the loue of many shall abate. But he that endureth to the ende the same shalbe sake. And this glad tydinges of the kyngdome shalbe preached in all the worlde/for a wytnes vnto all nacions: and then shall the ende come.

John.x.c. and.xbi.a.

False prophetes.

When ye therfore shall se the abhominacion that betokeneth desolation spoken of by Daniel the Prophet/stonde in the holy place: let him that redeth it/vnderstonde it. Then let them which be in Jewry/flye into the mountaynes. And let him which is on the housse toppe/not come downe to fet eny thinge out of his housse. Nether let him which is in the felde returne backe to fetche his clothes. Wo shalbe in those dayes to them that are with chylde/and to them that geue sucke. But praye that youre flyght be not in the winter nether on the Sabboth daye. For then shalbe greate tribulacion/suche as was not from the beginnynge of the worlde to this tyme/ner shalbe. Ye and except those dayes shuld be shortened/there shuld no flesshe be saued: but for the chosens sake/those dayes shalbe shortened.

Dani.ix.

Wynter.

Electe.

Then yf eny man shall saye vnto you: lo/here is Christ/or there is Christ: beleue it not. For there shall aryse false Christes/& false Prophetes/& shall do great miracles & wondres. Insomoche that yf it were possible/the verye electe shuld be deceaued. Take hede/I haue tolde you before. Wherfore yf they shall saye vnto you: beholde he is in the desert/go not forth: beholde he is in the secret places/beleue not.

Mar.xiii. Luc.xbiii.

For as

as the lyghtnynge cometh out of the eest/ & ſhyneth into the weest: ſo ſhall the comynge of the ſonne of man be. For where ſoeuer deed carkas is/ euen thyther will the egles reſorte.

Immediatly after the tribulations of thoſe dayes/ ſhall the ſunne be derkened: and the mone ſhall not geue hyr lyght/ and the ſtarres ſhall fall from heuen/ and the powers of heuen ſhall moue. And then ſhall appere the ſigne of the ſonne of man in heauen. And then ſhall all the kynredes of the erth mourne & they ſhall ſe the ſonne of mā come in the cloudes of heuē with power and greate glorie. And he ſhall ſende his angels with greate voyce of a trompe/ and they ſhall gader to gether his choſen/ from the fower wyndes and from the one ende of the worlde to the other.

Mar. xiii. c. Luc. xx. c. Eze. xxxii. b Eſaie. xiii. Joel. iii. c.

Learne a ſimilitude of the fygge tree: when his braunches are yet tender & his leues ſpronge/ ye knowe that ſommer is nye. So lyke wyſe/ when ye ſee all theſe thinges/ be ye ſure that it is neare/ euen at the dores. Verely I ſaye vnto you that this generacion ſhall not paſſe tyll all theſe be fulfilled. Heauen & erth ſhall periſſhe/ but my wordes ſhall abyde. But of that daye and houre knoweth no man/ no not the angels of heauen/ but my father only.

Fygge tree.

Mar. xiii. Luc. xii.

As the tyme of Noe was/ ſo lyke wyſe ſhall the cominge of the ſonne of man be. For as in the dayes before the floud: they dyd eate and drinke/ mary/ and were maryed/ euen vnto the daye that Noe entred into the ſhyppe/ and knewe of nothinge/ tyll the floude came and toke them alwaye. So ſhall alſo the cominge of the ſonne of man be. Then two ſhalbe in the feldes/ the one ſhalbe receaued/ and the other ſhalbe refuſed/ two ſhalbe grindinge at the myll the one ſhalbe receaued/ and the other ſhalbe refuſed.

Gene. vii. b Noe.

Watche

Mar.xiii.c. wake. Luc.xiii.c. Wake therfore/ because ye knowe not w houre youre master will come. Of this be re/ that yf the good man of the house kn what houre the theef wolde come: he wo suerly watche/ and not suffre his house to broken vppe. Therfore be ye also redy/ for the houre ye thinke he wolde not: will the so ne of man come. Yf there be any fayth seruaūt and wyse whome his master hath m de ruler ouer his housholde to geue them me te in season cōuenient: happy is that seruau whom his master (when he cometh) shall fy so doinge. Verely I saye vnto you/ he shall ke him ruler ouer all his goodes. But and that euyll seruaunt shall saye in his herte/ master will defer his cominge/ and beginn smyte his felowes/ ye and to eate and to dr ke with the dronckē: that seruauntes mas will come in a daye when he loketh not for h and in an houre that he is not ware of/ & w deuide him/ and geue him his rewarde wi ypocrites. And there shalbe wepinge & gna linge of teth.

Faythful seruaunt.

Euyll ser uaunt.

¶ The.xxv. Chapter.

Virgens. THen the kyngdome of heauen shalbe kened vnto ten virgins / which to their lampes/ & went to mete the bryd grome: fyue of them were folysshe and fyu were wyse. The folysshe toke their lampes but toke none oyle with them. But the wy toke oyle with them in their vessels with th lampes also. Whyll the brydgrome taryed slombred and slepte. And euen at mydnygh there was a crye made: beholde/ the brydgro me cometh/ go out agaynst him. Then all th se virgins arose/ and prepared their lampes And the folysshe sayde to the wyse: geue vs o youre oyle for oure lampes go out. But th wyse answered sayinge: not so/ lest ther be no ynough for vs and you: but go rather to the

that

chat sell & by for your selues. And whyll they went to bye/the bridgrome came: & they that were redy/went in with him to the weddinge/ and the gate was shet vp. After wardes came also the other virgins sayinge: master/master/ open to vs. But he answered & sayde: verely I saye vnto you: I knowe not you. Watche therfore: watche. for ye knowe nether the daye nor yet the houre/when the sonne of man shall come.

✠ Lykewyse as a certayne man redy to take his iorney to a straunge countre/called his seruauntes and deliuered to them his goodes. And vnto one he gaue .v. talentes/to another Luc. xix. iij to another one: to euery man after his abilite/& streyght waye departed. Then he that had receaued the .v. talentes/went & bestowed them & wanne other .v. talentes. Lykewyse he that receaued two/gayned other two. But he that receaued that one/went and dygged a pyt in the erth/and hyd his masters money. After a longe season the lorde of those seruaun tes came & rekened with them. Then came he that had receaued fyue talentes/and brought Talen- other fyue talentes sayinge: master thou de- tes. liueredst vnto me .v. talentes: beholde I haue gayned with them fyue talentes moo. Then his master sayde vnto him: well good seruaunt and faythfull. Thou hast bene faythfull in lytell/I will make the ruler ouer moche: entre into thy masters ioye. Also he that receaued two talentes/came & sayde: master thou deliue redst vnto me two talentes: beholde/I haue wone two other talentes with them. And his master sayde vnto him/well good seruaunt and faythfull. Thou hast bene faythfull in lytell/I will make the ruler ouer moche: go in into thy masters ioye. ✠

Then he which had receaued the one talent came and sayde: master/I consydered that thou

waſt an harde man / which repeſt where thou ſowedſt not / and gaddereſt where thou ſtrewedſt not/ and was therfore afrayde & went and hyd thy talent in the erth: beholde/thou haſt thyn awne. His maſter anſwered and sayde vnto him: thou euyll ſeruaunt and ſlowthfull/thou knewеſt that I repe where I ſowed not and gadder where I ſtrawed not: thou oughteſt therfore to haue had my money to the chaungers/and then at my cominge ſhulde I haue receaued myne awne with vauntage.

Couenaunt. Take therfore the talent from him/and geue it vnto him which hath ten talentes. For vnto euery man that hath ſhalbe geuen / and he ſhall haue aboundance/ & from him that hath not/ſhalbe taken awaye / euen that he hath. And caſt that vnprofitable ſeruaunt into vter derckнes: there ſhalbe wepinge and gnaſhinge of teeth.

Marc iiii.c. Luc.viii.c and.xix.d.

The iudgement. ✠ when the ſonne of man cometh in his glorie/and all the holy angels with him/then ſhall he ſyt vpon the ſeate of his glorie/and before him ſhalbe gadered all nacions. And he ſhall ſeperate them one from another/as a ſhepherde deuided the ſhepe from the gootes.

Shepe. And he ſhall ſet the ſhepe on his ryght honde/

Gootes. and the gootes on the lyfte. Then ſhall the kynge ſaye to them on his ryght honde: Come ye bleſſed chyldren of my father / inheret ye the kyngdome prepared for you from the beginnynge of the worlde. For I was an hongred/ and ye gaue me meate. I thurſted/and ye

Eſa.lviii.b. gaue me drincke. I was herbourleſſe / and ye

Eze.xviii.b lodged me. I was naked and ye clothed me. I was ſycke/ and ye viſited me. I was in pri-

Eccle.vii.d. ſon/and ye came vnto me. Then ſhall the ryghteous anſwere him ſayinge: maſter/when ſawe we the an hungred/ & feed the? or a thurſt/and gaue the drincke? when ſawe we the herbour-

leſſe/

helle/and lodged the? oꝛ naked and clothed the?
oꝛ when ſawe we the ſycke oꝛ in pꝛeſon/& came
vnto the? And the kynge ſhall anſwere & ſaye
vnto them: verely I ſaye vnto you: in as mo- Couenaunt.
che as ye haue done it vnto one of the leeſt of
theſe my bꝛethꝛen/ye haue done it to me.

Then ſhall the kynge ſaye vnto them that
ſhalbe on the lyfte honde: departe from me ye Pſal. xci. c.
courſed/into euerlaſtinge fyꝛe: which is pꝛepa- Luc. xiii. f.
ced foꝛ the deuyll and his angels. Foꝛ I was
an hungred/and ye gaue me no meate. I thur-
ſted/and ye gaue me no dꝛincke. I was her-
bourleſſe/and ye lodged me not. I was naked/
and ye clothed me not. I was ſycke and in pꝛe-
ſon/and ye viſited me not.

Then ſhall they alſo anſwere him ſayinge:
maſter/when ſawe we the an hungred/oꝛ a
thurſt/oꝛ herbourleſſe/oꝛ naked/oꝛ ſycke/oꝛ in
pꝛeſon/and dyd not miniſter vnto the? Then Couenaunt.
ſhall he anſwere them/and ſaye: Verely I ſaye
vnto you in as moche as ye dyd it not to one of
the leeſt of theſe/ye dyd it not to me. And the- John. v.
ſe ſhall go into euerlaſtinge payne: & the ryght-
eous into lyfe eternall. ✠

¶ The. xxvj. Chapter.

AND it came to paſſe/when Jeſus had fi- The paſ-
niſhed all theſe ſayinges/he ſayd vnto ſion.
his diſciples: ✠ Ye knowe that after
two dayes ſhalbe eſter/and the ſonne of Mar. xiiii. a
man ſhalbe deliuered to be crucified. Luc. xxii. a.

Then aſſembled to gedder the chefe Pꝛeſtes
and the Scribes and the elders of the people
to the palice of the hye Pꝛeſte/called Cay- Cayphas
phas/and helde a counſell/how they myght ta
ke Jeſus by ſuttelte and kyll him. But they
ſayde/not on the holy daye/leſt eny vpꝛoure
aryſe amonge the people.

When Jeſus was in Bethany/in the houſ- John. xii. a
ſe of Simon the leper/ther came vnto him a Mar. xiii. a.

E.ij. woman

woman/which had an alabaster boxe of pre-
cious oyntment/and powred it on his heed/as
he sate at the bourde. when his disciples sawe
that/they had indignacion sayinge: what need
this wast? This oyntment myght haue bene
He is an-noynted. well solde and geuen to the poore. When Je-
sus vnderstode that/he sayde vnto them: why
trouble ye the woman? She hath wrought a
good worke vpon me. For ye shall haue poore
folke alwayes with you: but me shall ye not
haue alwayes. And in that she casted this oynt-
ment on my bodye/she dyd it to burye me with
all. Verely I saye vnto you/where soeuer this
Gospell shalbe preached throughe oute all the
worlde there shall also this that she hath do-
ne/be tolde for a memoriall of her.

Then one of the twelue called Judas Isca-
He is sol-de rioth went vnto the chefe Prestes/and sayde:
Marc.xiii.b what will ye geue me/and I will deliuer him
Luc.xxii.a. vnto you? And they apoynted vnto him thir-
ty peces of syluer. And from that tyme he
sought opportunite to betraye him.

The fyrst daye of swete breed the disciples
came to Jesus sayinge vnto him: where wilt
Mar. xiiii. thou that we prepare for the to eate the Pas-
Luc.xxii.a. schall lambe? And he sayd: go into the cite/vn-
to soche a man/and saye to him: the master
sayeth my tyme is at honde/I will kepe my
ester at thy houlle with my disciples. And the
disciples dyd as Jesus had apoynted them/
and made redy the ester lambe.

Mar.xiiii.b when the euen was come he sate doune with
Luc.xxii.b. the.xij. And as they dyd eate/he sayd: Verely
John.xiii.b I saye vnto you/that one of you shall betraye
me. And they were exceadinge sorowfull/& be-
ganne euery one of them to saye vnto him: Is
it I master? He answered and sayde: he that
deppeth his honde with me in the dysshe/the
same shall betraye me. The sonne of man goeth

as it

as it is wrytten of him: but wo be to that man / by whom the sonne of man shalbe betrayed. It had bene good for that man / yf he had neuer bene borne. Psal. x.

Then Judas which betrayed him / answered & sayd: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate / Jesus toke breed and gaue thankes / brake it / & gaue it to the disciples / and sayde: Take / eate this is my body. And he toke the cup / & thanked / and gaue it them / sayinge: drincke of it euery one. For this is my bloude of the new testament / that shalbe shedde for many / for the remission of synnes. I saye vnto you: I will not drincke hence forth of this frute of the vyne tree / vntyll that daye / when I shall drincke it new with you in my fathers kyngdome. The institucion of the sacrament. i. Cor. xi. c. Luc. xxii.

And when they had sayde grace / they went out into mounte Olyuete. Then sayde Jesus vnto them: all ye shalbe offended by me this nyght. For it is wrytten: I will smyte the shepeherde / and the shepe of the flocke shalbe scattered abroade. But after I am rysen agayne / I will go before you into Galile. Peter answered / and sayde vnto him: though all men shulde be offended by the / yet wolde I neuer be offended. Jesus sayde vnto him: Verely I saye vnto the / that this same nyght before the cocke crowe thou shalt denye me thryse. Peter sayde vnto him: Yf I shulde dye with the / yet wolde I not denye the. Lykewyse also sayde all the disciples. Marc. xiiii. c. Luc. xxii. b. Joh. xiii. a. Zach. xiii. c. Mar. xiiii. c. and. xv. b. Marc. xiiii. c. Luc. xxii. b. John. xiii. d.

Then went Jesus with them into a place / which is called Gethsemane / and sayde vnto the disciples / syt ye here whyll I go and praye yonder. And he toke with him Peter and the two sonnes of Zebede / and began to wexe sorowfull and to be in agonye. Then sayde Jesus vnto them: my soule is heuy euen vnto Mar. xiiii. d. Luc. xxii. d.

the deeth. Tary ye here: and watche with me.
And he went a lytell aparte/ and fell flat on his
face and prayed sayinge: O my father/ yf it be
possible/ let this cuppe passe from me: neuerthe-
lesse not as I will/ but as thou wilt. And he
He armeth him selfe agaynst the passion came vnto the disciples/ and founde them a sle-
pe and sayde to Peter: what coulde ye not
watche with me one houre: watche and praye/
that ye fall not into temptacion. The spryte is
willinge/ but the flesshe is weake.

He went awaye once moare and prayed say-
inge: O my father/ yf this cuppe cannot passe
awaye from me/ but that I drincke of it/ thy
will be fulfilled. And he came/ & founde them a
slepe agayne. For their eyes were heuy. And he
lefte them and went agayne/ and prayed the
thryd tyme sayinge the same wordes. Then ca-
me he to his disciples/ and sayde vnto them:
Slepe hence forth/ & take youre reest. Take hee-
de the houre is at honde/ and the sonne of man
shalbe betrayed into the hondes of synners.
Ryse/ let vs be goinge: beholde/ he is at honde
that shall betraye me. Whyll he yet spake: lo/
Mar. xiiii. c Luc. xxii. c. Joh. xviii. a Judas one of the .xii. came/ & with him a grea-
te multitude with sweardes and staues/ sent
from the chefe prestes and elders of the people.
And he that betrayed him had geuen a token/
sayinge: whosoeuer I kysse/ that same is he/
laye hondes on him. And forth with all he ca-
me to Jesus and sayde/ hayle master: and kys-
He is be-trayed. sed him. And Jesus sayde vnto him: frende/
wherfore arte thou come. Then came they and
layed hondes on Jesus and toke him.

And beholde/ one of them which were with
Jesus/ stretched oute his honde and drue his
swearde and stroke a seruaunt of the hye pri-
ste/ and smote of his eare. Then sayde Jesus
vnto him: put vp thy swearde into his sheath
For all that ley hond on the swearde/ shall pe-
rishe

ell the with the swearde. Ether thinkest thou that I cannot now praye to my father/and he shall geue me moo then .xij. legions of angels? But how then shulde the scriptures be fulfilled: for so must it be. Gene.ix. Apo.xiii.c. Esai.liii 3.8.

The same tyme sayde Jesus to the multitude: ye be come out as it were vnto a theke/ with swearde and staues for to take me. I sate daylie teachinge in the temple amonge you/ and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him/ and fleed. And they toke Jesus and leede him to Cayphas the hye Preste/ where the Scribes and the elders were assembled. And Peter folowed him a farre of/ vnto the hye prestes place: and went in/ and sate with the seruauntes to se the ende. Thre.iiij.d. Mar.xiiij.f. Luc. xxii. John.xiii.c He is taken.

The cheke Prestes and the elders and all the counsell/ sought false wytnes agaynst Jesus/ for to put him to deeth/ but founde none: in so moche that when many false wytnesses came/ yet founde they none. At the last came two false wytnesses/ and sayde: This felowe sayde: I can destroye the temple of God/ and bylde it agayne in. iij. dayes. He is falsely accused. John. ii.

And the cheke Preste arose/ and sayde to him: answerest thou nothinge? How is it that these beare wytnes agaynst the? But Jesus helde his peace. And the cheke Preste answered/ and sayde to him: I charge the in the name of the lyuinge God/ that thou tell vs/ whether thou be Christ the sonne of God. Jesus sayde to him: thou haste sayd. Neuertheless I saye vnto you/ hereafter shall ye se the sonne of man syttinge on the ryght honde of power/ and come in the cloudes of the skye.

Then the hye Preste rent his clothes sayinge: he hath blasphemed; what nede we of emp

moo wytnesses? Behold now ye haue heard his blasphemy: what thinke ye? Then answered and sayde: he is worthy to dye. Then spat they in his face and bobbeted him with fistes. And other smote him with the palme of their hondes on the face/sayinge: tell vs thou Christ who is he that smote the?

Mar. xiiii. Luc. xxii. f. Joh. xviii. c

Peter denyeth.

Peter sate without in the palice. And a damsell came to him/sayinge: Thou also waste with Jesus of Galile: but he denyed before them all saying: I woot not what thou sayst. when he was gone out into the poorche/another whence sawe him/and sayde vnto them that were there. This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe that he knew not the mā. And after a whyle came vnto him they that stode by and sayde vnto Peter: suerly thou arte euen one of them/for thy speache bewrayeth the. Then beganne he to course and to sweare/that he knewe not the man. And immediatly the cocke krewe. And Peter remembred the wordes of Jesu which sayde vnto him: before the cocke crowe/thou shalt denye me thryse: & went out at the dores and wepte bitterly.

¶The. xxvij. Chapter.

Mar. xv. a. Lu. xxiiii. a

He is deliuered to Pylate.

When the morynge was come/all the chefe Prestes and the elders of the people helde a counsayle agaynst Jesus/to put him to deeth/& brought him bounde and deliuered him vnto Poncius Pylate the debite.

Then when Judas which betrayed him/sawe that he was condempned/he repented himselfe/and brought agayne the. xxx. plates of syluer to the chefe Prestes and elders sayinge: I haue synned betrayinge the innocent bloud. And they sayde: what is that to vs? See thou to that. And he cast doune the syluer

plates

plates in the temple and departed / and went and hounge him selfe.

And the chefe Prestes toke the syluer plates and sayd: it is not lawfull for to put them into the treasure / because it is the pryce of bloud. Actu. i.
And they toke counsell / and bought with them a potters felde to bury strangers in. wherfore that felde is called the felde of bloud / vntyll this daye. Then was fulfylled / that which was spoken by Jeremy the Prophet sayinge: Mier. xi. e.
and they toke. xxx. syluer plates / the pryce of him that was valued / whom they bought of the chyldren of Israel / and they gaue them for the potters felde / as the Lorde appoynted me.

Jesus stode before the debite: and the debite ared him sayinge: Arte thou the kynge of the Iewes? Jesus sayd vnto him: Thou sayest. Mare. xv. a. Luc. xxiii. a
And when he was accused of the chefe Prestes and elders / he answered nothinge. Then sayd Pylate vnto him: hearest thou not / how many thinges they laye agaynste the? And he answered him to neuer a worde: in so moche that the debite marueylled greatlie. He holdeth his peace.

At that feest / the debite was wonte to deliuer vnto the people a presoner / whom they wolde desyer. He had then a notable presoner / called Barrabas. And when they were gadered to gether / Pylate sayde vnto them: whether will ye that I geue losse vnto you / Barrabas or Jesus which is called Christ? For he knewe well / that for enuie they had deliuered him. Barrabas.

when he was set doune to geue iudgement / his wyfe sent to him sayinge: haue thou nothinge to do with that iuste man. For I haue suffered many thinges this daye in a dreame about him.

But the chefe Prestes and the elders had perswaded the people / that they shulde are Barrabas / and shulde destroye Jesus. Then the debite

debite answered and sayde vnto them: whether of the twayne will ye that I let loose vnto you? And they sayde/Barrabas. Pylate sayde vnto them: what shall I do then with Jesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what euyll hath he done? And they cryed the more sayinge: let him be crucified.

Mare. xv. a
Luc. xxiii. b
Joh. xviii. g
and. xix. c.

when Pylate sawe/that he preuayled nothinge/but that moare bulines was made/he toke water and washed his hondes before the people sayinge: I am innocent of the bloud of this *iuste person, and that ye shall se. Then answered all the people and sayde: his bloud be on vs/And on oure chyldren. Then let he Barrabas loose vnto them/and scourged Jesus/ and deliuered him to be crucified.

*This iugge confesseth him an innocent.

He is scourged.

Then the soudeours of the debite toke Jesus vnto the comen hall/and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobe/and platted a croune of thornes and put vpon his heed/and a rede in his ryght honde: and bowed their knees before him and mocked him/saying: hayle kynge of the Jewes: and spitted vpon him/and toke the rede and smoote him on the heed.

Mare. xv. b
John. xix. a

He is crowned.

And when they had mocked him/they toke the robe of him agayne/and put his awne rayment on him/& leed him awaye to crucify him. And as they came out/they founde a man of Cyren/named Symon: him they compelled to beare his crosse. And when they came vnto the place/called Golgotha (that is to saye/a place of deed mens scullis) they gaue him venegre to drinke mengled with galt. And when he had tasted therof/he wolde not drincke.

Mar. xv. b
Luc. xxii. d.

He drincketh venegre & gall

John. xix.

when they had crucified him/they parted his garmentes/and dyd cast lottes: to fulfyll that was spoken by the Prophet. They deuided my

ded my garmentes amonge them: & vpon my vesture dyd cast lootes. And they sate and watched him there. And they set vp ouer his heed the cause of his deeth wrytten. This is Jesus the kynge of the Jewes. And there were two theues crucified with him one on the ryght honde/and another on the lyfte.

They that passed by/ reuyled him waggynge ther heeddes and sayinge: Thou that destroyest the temple of God and bildest it in thre dayes/saue thy selfe. Yf thou be the sonne of God/come doune from the crosse. Lykewyse also the hye Prestes mockinge him with the Scribes and elders sayde: He saued other/ him selfe he cannot saue. Yf he be the kynge of Israel: let him now come doune from the crosse/ and we will beleue him. He trusted in God/let him deliuer him now/yf he will haue him: for he sayde/ I am the sonne of God. That same also the theues which were crucified with him/cast in his tethe. He is rayled on.

From the sixte houre was there derknes ouer all the londe vnto the nynth houre. And about the nynth houre Jesus cryed with a loude voyce/sayinge: Eli Eli lama asbathani. That is to saye/my God/my God/why hast thou forsaken me? Some of them that stode there/when they herde that/ sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke a sponge and filled it full of veneger and put it on a rede/and gaue him to drincke. Other sayde/let be· let vs se whether Helyas will come and deliuer him. Jesus cryed agayne with a lowde voyce and yelded vp the goost. Psal. xxi. He geueth vp the goost.

And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome/ and the erth dyd quake/& the stones dyd rent/ and graues dyd open: and the bodyes of many sainctes which slept arose and came out of the graues

graues after his resurrection/ and came into the holy cite/and appered vnto many.

Deed bodyes aryse.

When the Centurion and they that were with him watchinge Jesus/sawe the erthquake and those thinges which happened/they feared greatly sayinge. Of a surete this was the sonne of God.

And many wemen were there/beholdinge him a farre of/which folowed Jesus from Galile ministringe vnto him. Amonge which was Mary Magdalen/and Mary the mother of James and Joses/and the mother of Zebedes chyldren.

Marc. xv. Luc. xxiiii. John. xix. g

When the euen was come/there came a ryche man of Aramathia named Joseph/which same also was Jesus disciple. He went to Pylate and begged the bodye of Jesus. Then Pylate commaunded the body to be deliuered.

He is buryed.

And Joseph toke the body/and wrapped it in a clene lynnen clooth/and put it in his newe tombe/which he had hewen out/euen in the roke/and rolled a greate stone to the doore of the sepulchre and departed. And there was Mary Magdalene and the other Mary syttinge ouer agaynste the sepulchre.

The nexte daye that foloweth good frydaye the hye prestes & Pharises gat them selues to Pylate & sayde: Syr/we remember/that this deceauer sayde whyll he was yet alyue. After thre dayes I will aryse agayne. Commaunde therfore that the sepulchre be made sure vntyll

He is watched for eryinge agayne.

the thyrd daye/lest paraduenture his disciples come and steale him awaye/& saye vnto the people/he is rysen from deeth/and the laste errour be worsse then the fyrst. Pylate sayde vnto them. Take watche men: Go/and make it as sure as ye can. And they went and made the sepulchre sure with watche men/and sealed the stone. ✠

¶ The .xxviij. Chapter.

The Da

The Sabboth daye at euen which dawneth the morowe after the Sabboth / Mary Magdalene and the other Mary came to se the sepulchre. Marc. xvi. John. xx.

And beholde ther was a greate erthquake: for the angel of the Lorde descended from heauen: and came and roulled backe the stone from the dore/and sate vpon it. His countenaunce was lyke lyghtnynge/and his rayment whyte as snowe. And for feare of him the kepers were astunnyed/and became as dead men.

The angel answered/and sayde to the wemen/feare ye not. I knowe that ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/and se the place where the Lorde was put: and go quickly and tell his disciples that he is rysen from deeth. And beholde/he will go before you into Galile/there ye shall se him. Lo I haue tolde you. ✠

✠ And they departed quickly from the sepulchre with feare and greate ioye: and dyd runne to bringe his disciples worde. And as they went to tell his disciples: beholde/Jesus met them sayinge: All hayle. And they came/and held him by the fete and worshipped him. Then sayde Jesus vnto them: be not afrayde. Go and tell my brethren/that they go into Galile/and there shall they se me.

When they were gone: beholde/some of the kepers came into the cite and shewed vnto the hye Prestes/all the thinges that were happened. And they gadered them to geder with the elders/and toke counsell/and gaue large money vnto the soudyers sayenge: Saye that his disciples came by nyght/and stole him awaye whyll ye slept. And yf this come to the rulers eares/we will pease him/and saue you harmeles. And they toke the money and dyd as they were taught. And this sayinge is noysed amon

led amonge the Iewes vnto his daye. ✠

✠ Then the .xj. disciples went awaye into Galile/into a mountayne where Iesus had appoynted them. And when they sawe him/they worshypped him. But some of them doubted. And Iesus came and spake vnto them sayinge: All power is geuen vnto me in heuen/& in erth. Go therfore and teache all nations/baptisinge them in the name of the father/and the sonne/ and the holy goost: Teachinge them to obserue all thinges/whatsoeuer I commaunded you. And lo I am with you alwaye/euen vntyll the ende of the worlde. ✠

Mare.xvi.

All power.

¶ Here endeth the Gospell of S. Mathew.

The Gospell

of S. Marke.

¶ The fyrst Chapter.

Matth.iii.a. Luc.iii.a.

Mal.iii.a.

Esa.xl.a. John.i.c.

John baptised.

Matth.iii.a.

The begynnynge of the Gospell of Iesu Christ the sonne of God/as it is wrytten in the Prophetes: beholde I sende my messenger before thy face/which shall prepare thy waye before the. The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde/ make his pathes streyght. John dyd baptise in the wildernes/& preache the baptime of repentaūce/for the remission of synnes. And all the londe of Iurie & they of Ierusalē/wēt out vnto him/& were all baptised of him in ỳ ryuer Iordā/confessinge their synnes.

John

John was clothed with camilles here/ & with a gerdyll of a skyn about his loynes. And he dyd eate locustes & wilde hony/ & preached sayinge: a stronger then I cometh after me/ whose shue latchet I am not worthy to stoupe doune & vnlose. I haue baptised you with water: but he shall baptise you with the holy goost. Mar.i.c. Luc.iii.a. John.i.d. Jesus is baptised.

And it came the selfe in those dayes/ that Jesus cam from Nazareth/ a cite of Galile: & was baptised of John in Jordan. And assone as he was coms out of the water/ John sawe heuen open/ and the holy goost descendinge vpon him/ lyke a doue. And ther came a voyce from heuen Thou arte my dere sonne in whom I delyte. Mat.iii.c. Luc.iii.d.

And immediatly the spyrete draue him into wildernes: and he was there in the wildernes xl. dayes/ & was tempted of Satan/ and was with wilde beestes. And the angels ministred vnto him. Math.iiii.a Luc.b. Jesus fasteth.

After John was taken/ Jesus came into Galile preachinge the Gospell of the kyngdome of God/ and sayinge: the tyme is come/ and the kyngdome of God is at honde/ repent and beleue the Gospell. Mat.iiii.b. Luc.iiii.c. John iiii.f.

As he walked by the see of Galile/ he sawe Simon and Andrew his brother/ castinge nettes into the see for they were fyshers. And Jesus sayde vnto them: folowe me/ and I will make you fyshers of men. And streyght waye/ they forsoke their nettes and folowed him. Math.iiii.a Luc.v.f. Symon. Andrew.

And when he had gone a lytell further thence he sawe James the sonne of Zebede/ & John his brother/ euen as they were in the shyppe mendinge their nettes. And anone he called them. And they leeft their father Zebede in the shyppe with his hyred seruauntes/ and went their waye after him. James. John.

And they entred into Capernaum: & streyght waye on the Saboth dayes/ he entred to the

synagoge

synagoge and taught. And they merueyled
his learnynge. For he taught them as one
had power with him/and not as the Scrib

And there was in their synagoge a man
zed with an vnclene spirite/that cryed sayin
let be/what haue we to do with the thou J
sus of Nazareth? Arte thou come to destro
vs? I knowe the what thou arte euen that
ly of God. And Jesus rebuked him saying
holde thy peace and come out of him. And
vnclene spirite tare him and cryed with a lo
de voyce/and came out of him. And they w
all amased/in so moche that they demaund
one of another amonge them selues sayin
what thinge is this? what newe doctrine
this? For he commaundeth the foule spirit
with power/and they obeye him. And imm
diatly his fame spreed abroade through ou
all the region borderinge on Galile.

The vncleane spirite is cast onte.

Mat. viii. b. Luc. iiii. f

And forth with/assone as they were co
out of the synagoge/they entred into the ho
se of Symon and Andrew/with James a
John. And Symons mother in lawe lay sy
of a feuer. And anone they tolde him of h
And he came and toke her by the honde and
ter her vp: and the feuer forsoke hyr by/and
and she ministred vnto them.

Simons mother in lawe.

And at euen when the sunne was down
they brought to him all that were dysealed
them that were possessed with deuyls. And
the cite gadered to gedder at the dore/and
healed many that were sycke of diuers dysea
And he cast out many deuyls/and suffred n
the deuyls to speake/because they knewe h

And in the mornynge very erly Jesus ar
and went out into a solitary place/and th
prayed. And Symon and they that were wi
him folowed after him. And when they h
founde him/they sayde vnto him; all men se

for the. And he sayd vnto them: let vs go into the next tounes/that I maye preache there also: for truly I cam out for that purpose. And he preached in their synagoges / throughout all Galile/and cast the deuyls out.

A lepet. Mat 8.iii. a Luke.5.c

And there came a leper to him / besechinge him/and kneled doune vnto him/and sayde to him: yf thou wilt/thou cannest make me clene. And Jesus had compassion on him & put forth his honde/touched him & sayde to him/I will/ be thou clene. And assone as he had spoken/immediatly the leprosy departed from him / & he was clensed. And he charged him/and sent him awaye forthwith and sayde vnto him: See thou saye nothinge to any man: but get the hence/ and shewe thy selfe to the Preste/and offer for thy clensinge/those thinges which Moses commaunded/ for a testimoniall vnto them. But he(assone as he was departed)beganne to tell many thinges/and to publyshe the dede: in so moche that Jesus coulde no more openly entre into the cite/but was without in desert places And they came to him from euery quarter.

¶The.ij. Chapter.

Mat ix a Luke.5.d

After a feawe dayes/he entred into Capernaum agayne / & it was noysed that he was in a houlle. And anone many gadered to geder in so moche that now there was no rowme to receaue the: no/not so moche as about the doze. And he preached the worde vnto them. And there came vnto him that brought one sicke of the palsie / borne of fower men. And because they coulde not come nye vnto him for preasle / they vncouered the rofe of the houlle where he was. And whe they had broke it open/they let doune the beed whe rein the sicke of the palsie laye. when Jesus sawe their fayth / he sayde to the sicke of the palsie/sonne thy synnes are forgeuen the.

Palseye.

And ther were certayne of the Scribes sytinge thereand reasoninge in their hertes: how doeth this felowe so blaspheme? Who can forgeue synnes/but God only? And immediatly when Jesus perceaued in his spirite/ that they so reasoned in them selues/he sayde vnto them: why thynke ye soche thinges in youre hertes? Whether is it easyer to saye to the sicke of the paulie thy synnes are forgeuen the: or to saye/ aryse take vp thy beed/& walke? That ye maye knowe that the sonne of man hath power in erth to* forgeue synnes/he spake vnto the sicke of the paulie: I saye vnto the/aryse and take vp thy beed/& get the hense into thyne awne houlse. And by & by he arose / toke vp the beed/ and wēt forth before them all: in somoche that they were all amased/and glorified God sayinge: we neuer sawe it on this fassion.

*The visible myracle was a signe of the inuisible power. Math. ix. a. Luke. 5. f

And he went agayne vnto the see/and all the people resorted vnto him/and he taught them. And as Jesus passed by/he sawe Leuy the sonne of Alphey syt at the receyte of custome/ and sayde vnto him: folowe me. And he arose and folowed him. And it came to passe/as Jesus sate at meate in his houlse/many publicans and synners sate at meate also with Jesus and his disciples. For there were many that folowed him. And when the Scribes and Phariseis sawe him eate with publicans and synners/ they sayde vnto his disciples: how is it / that he eateth and drinketh with publicās and synners? when Jesus hearde that he sayde vnto them The whole haue no nede of the phisicion / but the sicke. I came not to call the right wyse/but the synners to repentaunce.

Leuy.

Publicans and synners eate with Christ

And the disciples of John and the Phariseis dyd faste: & therfore came and sayde vnto him why do the disciples of John and of the Phariseis faste/and thy disciples fast not. And Jesus sayde

ſus ſayde vnto them: can the chyldren of a wed dinge faſte whils the brydgrome is with thē. Is longe as they haue the brydgrome with them they cannot faſte. But the dayes will co me when the brydgrome ſhalbe taken from thē and then ſhall they faſte in thoſe dayes.

i. Timo. v. c
Math. ix. b.
Luke. v. f

Chriſtes diſciples faſte not.

Alſo no mā ſowyeth a pece of newe cloth vnto an olde garmēt / for then taketh he awaye the newe pece from the olde / & ſo is the rent worſſe

New and old agree not.

In lyke wyſe no man poureth newe wyne into olde veſſels: for yf he do / the newe wyne breaketh the veſſels / & the wyne runneth out / and the veſſels are marred. But new wyne muſt be poured into new veſſels.

Math. xii. a
Luke. vi. a

And it chaunſed that he went thorow the cor ne feldes on the Saboth daye: and his diſci ples as they went in their waye / beganne to plucke the eares of corne. And the Phariſes ſay de vnto him: beholde / why do they on the Sa both dayes that which is not laufull? And he ſayde to them: haue ye neuer rede what Dauid dyd / when he had nede / and was anhungred / bo the he and they that were with him? How he went into the houſſe of God in the dayes of Abiathar the hye Preſte / and dyd eate the ha lowed loues / which is not laufull to eate / but for the Preſtes only: & gaue alſo to them which were with him? And he ſayde to them: the Sa both was made for man / and not man for the Saboth. wherfore the ſonne of man is Lorde euen of the Saboth daye.

They pl uck th e e res on the Saboth daye.

i. Regū. i. b.

The Saboth was made for man.

Chriſt is Lorde on the Sa both.

¶ The. iij. Chapter.

And he entred agayne into the ſynagoge and there was a man there which had a widdred honde. And they watched him to ſe / whether he wolde heale him on the Saboth daye / that they myght accuſe him. And he ſayde vnto the man which had the wid dred honde: aryſe and ſtonde in the myddes.

And he sayd to them: whether is it lawfull to do a good dede on the Sabboth dayes/or an euyll/ to saue lyfe or kyll? But they helde their peace: And he loked round aboute on them angerly/ mournynge on the blyndnes of their hertes/ and sayde to the man stretch forth thyne honde And he stretched it oute. And his honde was restored/euen as whole as the other. ¶

Straight

And the Pharises departed/ & strenght waye gadered a counsell with them that belonged to Herode/ agaynst him that they myght destroye him. And Jesus auoyded with his disciples to the see. And a greate multitude followed him from Galile and from Jurie/ & from Jerusalem/ & from Idumea/ & from beyonde Jordane: & they that dwelled about Tyre and Sidon a greate multitude: which when they had herde what thinges he dyd/came vnto him

And he cõmaunded his disciples/that a shippe shuld wayte on him/ because of the people/ leste they shuld throunge him. For he had healed many/ in somoche that they preased apon him/for to touche him as many as had plages And when the vnclene spyrites sawe him/ they fell doune before him/ and cryed saynge: thou arte the sonne of God. And he straytly charged them that they shuld not vtter him.

Math. x.a
Luc. vi.b

And he went vp into a mountayne/and called vnto him whom he wolde/ and they came vnto him. And he ordeyned the .xij. that they shuld be with him/ & that he myght sende them to preache: and that they myght haue power to heale sykneses/and to cast out deuyls. And he gaue Symon to name Peter. And he called James the sonne of Zebede & John/James brother/ & gaue them Bonarges to name which is to saye/ the sonnes of thounder. And Andrew/and Philip/and Bartlemew/ & Mathew and Thomas/and James the sonne of Alphey and Tad-

The apostles are chosen.

and Taddeus / and Symon of Cane & Judas Iscarioth / which same also betrayed him.

And they came vnto houſſe / and the people assembled togeder agayne / so greatly that they had not leyſar so moche as to eate breed. And when they that longed vnto him hearde of it / they went out to holde him. For they thought he had bene beside him selfe. And the Scribes which came from Jerusalem / sayde: he hath Belzebub / and by the power of the cheke deuyll casteth out deuyls. And he called them vnto him / and sayde vnto them in similitudes. Mat. ix. d and. xii. b Luke. xi. b Belzebub.

How can Satan driue out Satan? For yf a realme be deuided ageynst it selfe / that realme cannot endure. Wr yf a houſſe be deuided agaynste it selfe / that houſſe cannot cõtinue: So yf Satan make insurrection agaynst him selfe / and be deuided / he cannot continue / but is at an ende. No man can entre into a stronge mãs houſſe / and take awaye his gooddes / excepte he fyrst bynde that stronge man / and then spoyle his houſſe.

Verely I saye vnto you / all synnes shalbe forgeuen vnto mens chyldren and blasphemy wherwith they blaspheme. But he that blasphemeth the holy gooſt / shall neuer haue forgeuenes: but is in daunger of eternall dãnacion: because they sayde / he had an vnclene spryte. Mat. xii. & Luc. xi. b The synne of the holy ghoost.

Then came his mother & his brethren / & stode with out / and sent vnto him and called him. And the people sate aboute him / & sayde vnto him: beholde thy mother and thy brethren seke for the with out. And he answered them sayinge: who is my mother and my brethren? And he loked roundeabout on his disciples / which sate in compaſſe about him and sayde: beholde my mother and my brethren. For whosoeuer doeth the will of God he is my brother / my syster and mother. ¶ The. iiij. Chapter. Math. iii. d Luce. viii. e His mother seketh him.

Mat.xiii.a. Luk.viii.a

AND he began agayne to teache by the see syde. And there gadered to geder vnto him moche people/so greatly that he entred into a ship/ and sate in the see/ and all the people was by the see syde on the shoore. And he taught them many thinges in similitudes and sayde vnto them in his doctrine. Herken to. Beholde/ There went out a sower to sowe. And it foztuned as he sowed/ that some fell by the waye syde/ and the fowles of the ayze came and deuoured it vp. Some fell on stony grounde/ where it had not moche erth: and by and by spzange vp/ because it had not deepth of erth: but assone as the sunne was vp it caught heet/ and because it had not rotynge/ wydzed awaye.

Sower.

And some fell amonge the thoznes/ and the thoznes grewe vp and choked it/ so that it gaue no frute. And some fell vpon good grounde/ and dyd yelde frute that spzonge and grewe/ and bzought foz the: some thyzty folde/ some sixtee folde/ and some an hundzed folde. And he sayde vnto them: he that hath eares to heare/ let him heare. ✠

The sower is expounded.

And whē he was alone/ they that were about him with the. xij. axed him of the similitude. And he sayde vnto them. To you it is geuē to knowe the mystery of the kyngdome of God. But vnto thē that are with out/ shall all thinges be done in similitudes: that when they se/ they shall se/ and not discerne: and when they heare they shall heare and not vnderstonde: leste at any tyme they shulde tourne/ and their synnes shuld be forgeuen them. And he sayde vnto them: Perceaue ye not this similitude? how then shulde ye vnderstonde all other similitudes?

Esaie.vi.c. Mat.xiii.b. Luk.viii.b Joh̄n.xii.f Act.xxviii. Roma.xi.b

The sower soweth the wozde. And they that are by the wayes syde where the wozde is sowen/

wen/are they to whom allone as they haue hearde it/Satan cometh immediatly / and taketh awaye the worde that was sowen in their hertes. And lykewyse they that are sowen on the stonye grounde/ are they: which when they haue hearde the worde / atonce receaue it with gladnes/yet haue no rotes in them selues/and so endure but a tyme: & anone as trouble and persecucion aryseth for the wordes sake / they fall immediatly. And they that are sowē among the thornes / are soche as heare the worde: and the care of this worlde and the disceytfulnes of ryches and the lustes of other thinges/ entre in and choocke the worde/ & it is made vnfruitfull. And those that weare sowed in good grounde/are they that heare the worde and receaue it / and bringe forth frute / some thirty folde some sixty folde/some an hundred folde

Math.5.b. Luk.viii.c and.ii.c

L And he sayde vnto them: is the candle lyghted/to be put vnder a bushell/ or vnder the table/and not rather to be put on a candelsticke? For there is nothinge so preuy / that shall not be opened: nether so secreet/but that it shall come abroade. Yf eny man haue eares to heare/ let him heare. And he sayde vnto them: take hede what ye heare. with what measure ye mete/ with the same shall it be measured vnto you agayne. And vnto you that heare / shall more be geuen. * For vnto him that hath/shall it be geuen: and from him that hath not/ shalbe taken awaye/euen that he hath.

Math.x.c Luk.viii.c.

Candell.

Measure

*A couenaunt to them that loue the worde of god to wynne other wirh worde and dede: and anoher to them.

And he sayde: so is the kyngdome of God euen as yf a man shuld sowe seede in the grounde/and shulde slepe and ryse vp nyght & daye: and the seede shuld springe & growe vp/ he not ware. For the erth bringeth forth frute of her selfe: fyrst the blade/ then the eares after that full corne in the eares. And allone as the frute is brought forth / anone he throusteth in the

they shall lose it agayne.

lykell/because the heruest is come.

Mustard seed.

And he sayde where vnto shall we lyken the kyngdome of God/or with what comparison shall we compare it? It is lyke a grayne of mustard seed/which when it is sowen in the erth/ is the leest of all seedes that be in the erth: but after that it is sowen/ it groweth vp/and is greatest of all yerbes: and bereth greate braunches/ so that the fowles of the ayre maye dwell vnder the shadowe of it.

Math. xiii. c Luc. xiii. d.

And with many soche similitudes he preached the worde vnto them/after as they myght heare it. And without similitude spake he nothinge vnto them. But when they were a parte/ he expounded all thinges to his disciples.

Mat. viii. d Luc. viii. d.

And the same daye when euen was come/ he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people/ and toke him euen as he was in the ship. And ther were also with him other shippes.

Jesus sleepeth in the ship.

And ther arose a great storme of wynde/and dasshed the waues into the ship/so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him/& sayde to him: Master/ carest thou not that we perisshe? And he rose vp/& rebuked the wynde/and sayde vnto the see: peace & be still. And the wynde alayed/ and ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? How is it that ye haue no fayth? And they feared exceedingly/and sayde one to another: what felowe is this? For booth wynde and see obey him.

The .v. Chapter.

Gaderenites.

Mat. viii. d Luce. viii. d

And they cam ouer to the other syde of the see into the countre of the Gaderenites. And when he was come out of the shippe/ there met him out of the graues a man possessed of an vncleane spryte/ which had his abydinge amonge the graues. And no man

coulde

coulde bynde him: no not with cheynes/becau
se that when he was often bounde with fet-
ters and cheynes/ he plucked the chaynes a sun
dre / and brake the fetters in peces. Nether
coulde eny man tame him. And alwayes bothe
nyght and daye he cryed in the mountaynes
and in the graues and bet him selfe with sto-
nes. when he had spied Jesus afarre of/ he ran-
ne and worshipped him/ and cryed with a lowde
voyce and sayde: what haue I to do with the
Jesus the sonne of the moost hyest God? I re
quyre the in the name of God that thou tor-
ment me not. For he had sayd vnto him: come
out of the man thou fowle spryte. And he axed
him: what is thy name? And he answered sayin
ge: my name is Legion/ for we are many. And Legion.
he prayd him instantly/ that he wolde not sen-
de them awaye out of the countre.

And ther was there nye vnto the moun-
tayns a greate heerd of swyne fedinge/ and all
the deuyls besought him sayinge: sende vs in-
to the heerde of swyne/ that we maye enter in-
to them. And anone Jesus gaue them leaue.
And the vnclene spryte went out and entred
into the swyne. And the heerd starteled/ & ran Swyne.
hedling into the see. They were about .ij. M.
swyne/ & they were drowned in the see. And the
swyne heerdes fled / and tolde it in the cite/
and in the countre. And they came out for to se
what had hapened: and came to Jesus/ and sa-
we him that was vexed with the fende and had
the Legion/ syt/ both clothed and in his ryght
mynde/ and were afrayed. And they that sawe
it tolde them/ how it had hapened to him that
was possessed with the deuyll: and also of the
swyne. And they beganne to praye him/ that he
wolde departe from their coostes. And when
he was come into the shyppe/ he that had the
deuyll/ prayed him that he myght be with him

How

Howbe it Jesus wolde not suffre him/but sayde vnto him: go home into thyne awne house and to thy frendes/and shewe them what great thinges the Lorde hath done vnto the/ and how he had compassion on the. And he departed/and beganne to publisshe in the tenne cities/what greate thinges Jesus had done vnto him/and all men dyd merueyle.

Math. ix. c Luc. viii. f.

And when Jesus was come ouer agayne by shyppe vnto the other syde/moche people gadered to him/and he was nye vnto the see.

The Rulers daughter.

And beholde/ther came one of the rulers of the synagoge/whose name was Jairus: & when he sawe him/he fell doune at his fete/& besought him greatly sayinge: my doughter lyeth at poynt of deeth/I wolde thou woldest come and laye thy honde on her/that she myght be safe and lyue. And he went with him and moche people folowed him/and thronged him.

Bloudye yssue.

And ther was a certen woman/which was diseased of an yssue of bloude. xij. yeres/and had suffred many thinges of many physicions/ and had spent all that she had/and felte none amendement at all/but wered worse & worse. When she had herde of Jesus: she came into the preache behinde him/& touched his garmet for she thought: yf I maye but touche his clothes I shall be whole. And streyght waye her fountayne of bloude was dryed vp/& she felt in her body/that she was healed of the plage.

And Jesus immediatly felt in him selfe/the vertue that went out of him/and tourned him roundabout in the preache/and sayde: who touched my clothes? And his disciples sayde vnto him: seist thou the people thrust the/& preasest/who dyd touche me? And he loked roundabout for to se her that had done that thinge. The woman feared and trembled (for she knew whatwas done with in her) and she came and

meand fell doune before him/and tolde him the truth of euery thinge. And he sayde to her: Doughter thy fayth had made the whoale: goin peace/and be whole of thy plage.

Whyll he yet spake/ther came from the ruler of the synagoges houlle / certayne which sayde: thy doughter is deed: why diseasest thou the master eny further? Assone as Jesus heard de that worde spoken/he sayde vnto the ruler of the synagoge: be not afrayed / only beleue. And he sufferd no man to folowe him moare then Peter and James and John the brother of James. And he came vnto the houlle of the ruler of the synagoge/and sawe the wondringe: and them that wepte and wayled greatly/ & went in and sayde vnto them: why make ye this a doo and wepe? The mayden is not ded/ but slepeth. And they lawght him to scorne. Then he put them all out and toke the father and the mother of the mayden/and them that were with him/ and entred in where the mayden laye/and toke the mayden by the honde/ and sayde vnto hyr: Tabitha/cumi: which is by interpretacion: mayden I saye vnto the/ aryse. And streyght the mayden arose/ & went on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged them straytely that no man shuld knowe of it and commaunded to geue her meate.

The. vj. Chapter.

AND he departed thence / and cam into his awne countre/and his disciples folowed him. And when the Saboth daye was come/he beganne to teache in the synagoge. And many that hearde him were astonyed/ & sayde: From whens hath he these thinges? and what wysdom is this that is geuen vnto him: and suche vertues that are wrought by his

Mat. xiii. g. Luc. iiii. c. John. iiii. f.

Carpenter.

by his hondes? Is not this that carpenter Marye sonne the brother of James and Joses and of Juda and Simon? & are not his systers here with vs? And they were offended by him.

A Prophete is not honoured in his awne contree.

And Jesus sayde vnto them: a Prophet is not despysed but in his awne countre/ and among his awne kynne/ and amonge them that are of the same housholde. And he coulde there shewe no miracles/ but layde his hondes vpon a feawe sycke folke and healed them. And he merueyled at their vnbelefe. ✠

And he went aboute by the tounes that laye on euery syde teachinge. And he called the twelue/ & beganne to sende them two and two/ and gaue them power ouer vnclene spyrytes.

Math. x. a Luc. ix. a.

And cõmaunded them that they shuld take nothinge vnto their iorney saue a rodde only: nether scrippe/ nether breed/ nether mony in their pourses/ but shuld be shood with sandals. And that they shuld not put on two cootes. And he sayde vnto them: wherfoeuer ye entre into an houfke / there abyde tyll ye departe thence. And whosoeuer shall not receaue you/ nor heare you/ when ye departe thence/ shake of the duste that is vnder youre fete/ for a wytnesse vnto them. I saye verely vnto you/ it shalbe easier for Sodom and Gomor at the daye of iudgement) then for that cite.

The Apostles are sent forth

Acta. xiii. g

Dust.

And they went out and preached that they shuld repent: and they cast out many deuyls. And they annoynted many that were sycke/ with oyle and healed them.

Annoynte

And kynge Herode herde of him (for his name was spreed abroade) and sayde: John Baptiste is rysen agayne from deeth/ and therfore miracles are wrought by him. Wother sayde/ it is Helyas: & some saye: it is a Prophet/ or as one of the Prophetes. But when Herode hearde of him/ he sayde: it is John whom

Mat. xiiii. a Luc. ix. a.

W.

I be hedded/he is rysen from deeth agayne.

* For Herode him selfe had sent forth and had taken John/and bounde him and cast him into prison for Herodias sake/ whith was his brother Philippes wyfe. For he had maryed her. John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias: layd wayte for him/and wolde haue kylled him / but she coulde not. For Herode feared John/knowinge that he was a iust man and an holy: and gaue him reuerence: and when he hearde him/he dyd many thinges/and hearde him gladly. Marth. xiiii. Luc. iii.a.

But when a conuenient daye was come: He rose on his byrth daye made a supper to the lordes captayns and chefe estates of Galile. And the doughter of the sayde Herodias came in and daunsed/& pleased Herode & them that sate at bourde also. Then the kynge sayde vnto the mayde: axe of me what that thou wilt/ and I will geue it the. And he sware vnto hyr/ whatsoeuer thou shalt axe of me/I will geue it the/euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. And she cam in streyght waye with haste vnto the kynge/and axed sayinge: I will/that thou geue me by and by in a charger the heed of John Baptist. And the kynge was sory: how be it for his othes sake/and for their sakes which sate at supper also/he wolde not put her besyde her purpose. And immediatly the kynge sent the hangman/& cõmaunded his heed to be brought in. And he went and beheeded him in the prison/& brought his heed in a charger/& gaue it to the mayden/and the mayden gaue it to her mother. And when his disciples hearde of it/ they came and toke vp his body/and put it in a toumbe. ✠ John Baptist is beheeded.

And the

Luc.ix.b. Mar.xiiii.b

And the Apostles gaddered them selues together to Jesus / and told him all thinges booth what they had done and what they had taught. And he sayde vnto them: come aparte into the wildernes / and rest a whyle. For there were many commers and goers / that they had no leasure so moche as to eate. And he went by shyp out of the waye into a deserte place. But the people spyed them when they departed: and many knewe him / and ranne afote thyther out of all cities / and cam thyther before them / & came to gedder vnto him. And Jesus went out and sawe moche people / and had compassion on them / because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

Math.ix.d.

Mar.xiii.b. Luc.ix.b. John.vi.a.

And when the daye was now farre spent / his disciples came vnto him sayinge: this is a desert place / and now the daye is farre passed / let them departe / that they maye go into the countrey roundabout / & into the tounes / & by them breed: for they haue nothinge to eate. He answered & sayd vnto them: geue ye them to eate. And they sayde vnto him: shall we go and bye .ij. C. penywoorth of breed / & geue thē to eate? He sayde vnto them: how many loues haue ye? Go and loke. And when they had serched / they sayde. v. and .ij. fysshes. And he cōmaunded the to make them all syt doune by companies vpon the grene grasse. And they sate doune here and there arowe / by houndredes and by fyftyes. And he toke the. v. loues and the .ij. fysshes / and loked vp to heuen and blessed and brake the loues / and gaue them to his disciples to put before them: & the two fysshes he deuided amonge them all. And they all dyd eate / & were satisfied. And they toke vp twelue basketes full of the gobettes & of the fysshes. And they that at were about fyue thousand men.

Fyues loues & .ij. fysshes.

And

And streyght waye he caused his disciples to go into the shyppe/ and to go ouer the water before vnto Bethsaida/ whyll he sent awaye the people. And assone as he had sent them awaye/ he departed into a mountayne to praye. Mat. xiii. c. John. vi. b.

¶ And when euen was come/ thy shyppe was in the middes of the see/ & he alone on the londe/ & he sawe them troubled in rowinge for the wynde was contrary vnto them. And aboute the fourth quarter of the nyght/ he came vnto them/ walkinge vpon the see/ and wolde haue passed by them. when they sawe him walkinge vpon the see/ they supposed it had bene a spyrite/ and cryed out: for they all sawe him/ & were afrayed. And anon he talked with them and sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vp vnto them into the shyppe/ and the wynde ceased/ and they were sore amased in them selues beyonde measure/ and marueyled. For they remembred not/ of the loues/ because their hertes were blynded. Jesus walketh on the see. Math. xiiii.

And they came ouer/ and went into the londe of Genezareth/ and drue vp into the hauen. And assone as they were come out of the shyppe/ streyght they knewe him/ and ran forth throughout all the region rounde about/ & began to cary aboute in beddes all that were sycke/ to the place where they hearde tell that he was. And whyther soeuer he entred into tounes/ cities or villages/ they layde their sycke in the stretes/ and prayed him that they myght touche/ and it were but the edge of his vesture. And as many as touched him were safe. ¶ Edge or hemme.

¶ The. vij. Chapter

And the Pharises came to gedder vnto him/ and diuers of the Scribes which came from Jerusalem. And when they sawe certayne of his disciples eate breed with commen hondes (that is to saye/ with vnwel- Math xv. a

vnwesshen hondes) they complayned. For the Pharises and all the Iewes/ excepte they wasshe their hondes ofte/ eate not/ obseruinge the tradicions of the elders. And when they come from the market/ except they wasshe they eate not. And many other thinges ther be/ which they haue taken vpon them to obserue/ as the wasshinge of cuppes and cruses/ and of brasen vessels and of tables.

Vnwasshen hondes.

Then axed him the Pharises and Scribes/ why walke not thy disciples accordinge to the tradicions of the elders/ but eate breed with vnwesshen hondes? He answered & sayd vnto them: well prophesied Esayas of you ypocrites/ as it is wrytten: This people honoreth me with their lyppes/ but their herte is farre from me: In vayne they worshippe me/ teaching doctryns which are nothinge but the cõmaundementes of men. For ye laye the commaundement of God aparte/ & obserue the tradicions of men/ as the wesshinge of cruses and of cuppes/ and many other suche lyke thinges ye do.

Esa. xxix. d.

Wennes cõmaundementes

And he sayde vnto them: well/ ye cast a syde the commaundement of God to mayntayne youre awne tradicions. For Moses sayde: Honoure thy father and thy mother: and whosoeuer curseth father or mother/ let him dye for it. But ye saye: a man shall saye to father or mother Corban: which is/ that thou delyrest of me to helpe the with is geuen God. And so ye sokfre him no more to do ought for his father/ or his mother makinge the worde of God of none effecte/ through youre awne tradicions which ye haue ordeyned. And many soche thinges do ye.

Exo. xx. c.
Deut. 5. b.
Ephe. vi. a.
Exo. xxi. c.
Leui. xx. b.
Prouer. xx.

Corban.

And he called all the people vnto him/ & sayde vnto them: Herken vnto me/ euery one of you and vnderstonde. There is nothinge without a man that can defyle him when it entreth into

vnto him: but thoo thinges which proceede out of him/ are those which defyle the man. If eny man haue eares to heare / let him heare. And when he came to house awaye frō the people/ his disciples axed him of the similitude. And he sayde vnto them: are ye so without vnderstondinge? Do ye not yet perceaue/ that whatsoeuer thinge from without/ entreth in to a man/ it cannot defile him / because it entreth not into his hert/ but in the belly: and goeth out into the draught that purgeth out all meates?

Math. xv. b That goeth in defileth not

And he sayde: that defileth a man which cometh oute of a man. For frō with in euen oute of the herte of men proceade euyll thoughtes adoutry/ fornicaciō/ murder/ theeft/ couetoulnes/ wickednes/ deceyte/ vnclennes/ & a wicked eye/ blasphemy/ pryde/ folishnes: all these euyll thinges come from with in/ and defile a man.

That cometh oute of a mā defyleth.

And from thence he rose and went into the borders of Tyre and Sidon: and entred into a house / and wolde that no man shuld haue knowen. But he coulde not be hyd. For a certayne woman whose doughter had a foule spyrite hearde of him and came and fell at his fete. The woman was a Greke oute of Syrophenicia/ and she besought him that he wolde cast out the deuyll oute of her doughter. And Jesus sayde vnto her: let the chyldrē fyrst be feed. For it is not mete/ to take the chyldrens breed/ and to caste it vnto whelppes. She answered and sayd vnto him: euen so master / neuertheless/ the whelppes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this sayinge go thy waye / the deuyll is gone out of thy doughter. And when she was come home to her house / she founde the deuyll departed / and her doughter lyinge on the beed.

Math. xv. c

Math. xv. c. The Syrophenissa.

And he departed agayne from the costes of Tyre and Sydon/ & came vnto the see of Ga-

Isle thorow the myddes of the costes of the.x. cities. And they brought vnto him one that The dekfe & domme was dekfe and stambred in his speche/ and prayde him to put his honde vpon him. And he toke him a syde from the people/ and put his fingers in his eares and dyd spyt and touched his tounge/ and loked vp to heauen and sighthed/ and sayd vnto him: Ephatha / that is to saye/ be opened. And streyght waye his eares were opened/ and the stringe of his tounge was loosed/ and he spake playne. And he commaunded thē that they shulde tell no man. But the more he forbad them so moche the moare a greate deale they publisshed it: and were beyonde measure astonyed / sayinge: He hath done all thinges well / and hath made booth the dekfe to heare and the domme to speake. ✠

Gene.i.d. Eccl.xxxix.

The.viij. Chapter. ✠

Math.xv.d IN those dayes when ther was a very greate cōpanye/ & had nothinge to eate/ Jesus called his disciples to him & sayth vnto them: I haue compassion on this people/ because they haue now bene with me.iij dayes / and haue nothinge to eate: And yf I shuld sende thē awaye fastinge to their awne houses/ they shuld faynt by the waye. For diuers of them came frō farre. And his disciples answered him: where shulde a man haue breade here in the wildernes to satisfie these? And he axed them: how many loues haue ye? They sayde / seuen. And he commaunded the people to sit doune on the grounde. And he toke the vij. loues gaue thankes/ brake and gaue to his disciples/ to set before them. And they dyd set them before the people. And they had a fewe small fisshes. And he blessed thē and cōmaunded them also to be set before them. And they ate and were sufficed. And they toke vp of the broke meate that was lefte, vij. basshettes full.

Seuen loues.

And

And they that ate/ were in nōber aboute fowr thousand. And he sent them awaye. ¶

And a none he entred into a shyp with his disciples/and came into the patics of Dalmanutha. And the Pharises came forth/ & begāne to dispute with him / seking of him a signe from heuen and temptinge him. And he syghthed in his spyrete and sayde: why doth this generacion seke a signe? Verely I saye vnto you/ther shall no signe begeuen vnto this generacion. And he lefte them and went into the shyp agayne/and departed ouer the wāter. Mat.xvi.a. Luk.xii.a. A sygne.

And they had forgotten to take breed with thē/nether had thē in the shyp with them more then one looke. And he charged them sayinge. ¶ Take hede/ & beware of the leuen of the phariseis/and of the leuen of Herode. And they reasoned amonge them selues sayinge: we haue no breed. And when Jesus knewe that / he sayde vnto them: why take ye thought because ye haue no bread? perceaue ye not yet nether vnderstonde? Haue ye youre hertes yet blynded? Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remember? whē I brake v. loues amonge. v. M. How many baskettes full of broken meate toke ye vp? They sayde vnto him / twelue. when I brake. vij. amonge iiij. M. How many baskettes of the leuinges of broken meate toke ye vp? They sayde seuen And he sayde vnto them: how is it that ye vnderstonde not? Mat.xvi.a. Leuen. Joh.vi.b.

¶ And he came to Bethsaida/ & they brought a blynde man vnto him / and desyred him to touche him. And he caught the blinde by the honde/ and leade him out of the toune/ & spat in his eyes and put his hondes vpon him/ and axed him whether he saw ought. And he loked vp and sayde: I se the men: for I se them walke / as they were trees. After that he put A blynde is healed

his hondes agayne vpon his eyes/ & made him
see. And he was restored to his sight/ and sawe
euery man clerly. And he sent him home to his
houlle sayinge: nether go into the toune/ nor
tell it to eny in the toune. ✠

Mat. xvi. b. Luke. ix. c. Cesarea Philippi. And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: whom do men saye that I am? And they answered some saye that thou arte John Baptist: some saye Helyas: and some one of the Prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered & sayde vnto him: Thou arte very Christ. And he charged them / that they shuld tell no man of it. And he beganne to teache them how that the sonne of man must suffre many thinges / and shulde be reproued of the elders and of the hye Prestes and Scribes/ and be kylled and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde/ and began to chyde him. Then he tourned aboute and loked on his disciples / and rebuked Peter sayinge. Go after me Satan. For thou sauerest not the thinges of God but the thinges of men.

The passion.

Peter is Satan. Mar. xvi. d. and. x. d Luke. ix. c and. xiii. f

And he called the people vnto him/ with his disciples also/ and sayde vnto them: Whosoeuer will folowe me / let him forsake himselfe/ and take vp his crosse/ & folowe me. For whosoeuer will saue his lyfe/ shall lose it. But whosoeuer shall lose his lyfe for my sake and the gospels / the same shall saue it. what shall it profet a man/ yf he shuld wynne all the worlde and loose his awne soule? or els what shall a man geue/ to redeme his soule agayne? Whosoeuer therfore shall be asshamed of me and of my wordes/ amonge this aduoutrous and sinfull generacion; of him shall the sonne of man be assha-

Christes disciple. Math. x. d Luc. ix. c and. xii. c

be ashamed / when he cometh in the glorye of his father with the holy angels: And he sayde vnto them: Verely I saye vnto you: There be some of them that stonde here / which shall not taste of deeth / tyll they haue sene the kyngdome of God come with power. Mat.xvi.b. Luke.ix.c

The.ix. Chapter.

AND after.vj. dayes Jesus toke Peter / James and John / & leede them vp into an hye mountayne out of the waye alone / & he was transfigured before them. And his rayment dyd shyne / and was made very whyte / euen as snowe: so whyte as no fuller can make vpon the erth. And ther apered vnto them Helyas with Moses: and they talked with Jesu. And Peter answered and sayde to Jesu: Master here is good beinge for vs / let vs make.iij. tabernacles / one for the / one for Moses / and one for Helyas. And yet he wyst not what he sayde: for they were afrayde. And ther was a cloude that shaddowed them. And a voyce came out of the cloude sayinge: This is my deare sonne heare him. And sodenly / they loked rounde aboute them / and sawe no man more then Jesus only with them. Mat.xvii.a Luke.ix. Transfyguracion. Heare him.

And as they came doune from the hyll / he charged them / that they shulde tell no man what they had sene tyll the sonne of man were risen from *deeth agayne. And they kepte that sayinge with them / and demaunded one of another / what that risinge from deeth agayne shuld meane? And they axed him sayinge: why then saye the Scribes / that Helyas muste fyrst come? He answered and sayde vnto them: Helyas verely shall fyrst come and restore all thinges. And also the sonne of man as it is wryten / shall suffre many thinges and shalbe set at nought. Moreouer I saye vnto you that Helyas is come / and they haue done vnto him Math.xvii. *Mencion of the passion folowth the hye vision. Mala.iiii.b Esa.liii.b Math.xii.c Luke.ix.c.

whatsoeuer pleased them / as it is wrytten of him.

And he came to his disciples and sawe many people aboute them/and the scribes disputing with them. And streyght waye all the people when they beheelde him/were amased/ and ran to him / and saluted him. And he sayde vnto the Scribes:what dispute ye with them?

* And one of the cõpanye answered & sayde Master / I haue brought my sonne vnto the/ which hath a domme spryte. And whensoeuer he taketh him/ he teareth him/ and he foometh/ and gnasheth with his tethe/ and pineth awaye. And I spake to thy disciples that they shulde caste him out and they coulde not.

He answered him and sayde: O generacion without fayth / how longe shall I be with you? How longe shall I sukfre you? Bryng him vnto me. And they brought him vnto him And assone as the spryte sawe him/he tare him And he fell doune on the grounde walowinge and fominge. And he axed his father:how longe is it a goo / sens this hath happened him? And he sayd / of a chylde:& ofte tymes casteth him into the fyre / and also into the water / to destroye him. But yf thou canst do eny thinge /haue mercy on vs and helpe vs. And Jesus sayde vnto him:ye yf thou couldest beleue/ all thinges are possible to him that beleuith. And streygth waye the father of the chylde cryed with teares sayinge: Lorde I beleue / helpe myne vnbelefe.

Helpe myne vnbelefe.

When Jesus sawe that the people came runninge to gether vnto him/ he rebuked the foule spryte/sayinge vnto him:Thou domme and deffe spryte/ I charge the come oute of him/and entre no more into him. And the spryte cryed/ and rent him sore/and came out: And he was as one that had bene deed / in so moche that many

The domme & deffe spryte is cast oute.

many sayde/he is deed. But Jesus caught his
honde and lyfte him vp: and he rose. And when
he was come into the houlse/his disciples axed
him secretly: why coulde not we cast him out?
And he sayde vnto them: this kynde can by no
nother meanes come forth / but by prayer and
fastinge. ✠ Prayer & fastynge.

C ✠ And they departed thens/ and toke their
iorney thorow Galile / and he wolde not that
eny man shuld haue knowen it. For he taught
his disciples and sayde vnto them: the sonne of
man shalbe deliuered into the hondes of men/
and they shall kyll him and after that he is kyl
led he shall aryse agayne the thryd daye. But
they wiste not what that sayinge meant / and
were afrayed to axe him. Math. xvii. Luk. ix. c. Passion.

And he came to Capernaum. And when he
was come to houlse / he axed thē: what was it
that ye disputed bytwene you by the waye?
And they helde their peace: for by the waye
they reasoned amonge thē selues / who shulde
be the chefest. And he sate doune and called the
twelue vnto him/and sayde to them: yf eny mā
desyre to be fyrst / the same shalbe last of all/
and seruaunt vnto all. And he toke a chylde/
and set him in the myddes of them/ & toke him
in his armes and sayde vnto them: Whosoeuer
receaueth eny soche a chylde in my name / re-
ceaueth me. And whosoeuer receaueth me/ re-
ceaueth not me/but him that sent me. ✠ Matt. xviii. Luke. ix. f. Chefe or greatest. * If he preache Christ truly / though he folow not with thein thy ceremonyes or tradicions/ let him alone.

F John answered him sayinge: ✠ Master/ we
sawe one castinge oute deuyls in thy name/
which foloweth not vs and we forbade him/
because he foloweth vs not. But Jesus sayde
*forbid him not. For ther is no man that shall
do a myracle in my name / that can lightlye
speake euyll of me. Whosoeuer is not agaynst
you / is on youre parte / And whosoeuer shall
geue you a cuppe of water to drinke for my
names * whatsoeuer is done for christes

sake shalbe rewarde with the reward that christ hath deserued for vs.

names sake/because ye belonge to Christe/verely I saye vnto you / he shall not loose his rewarde.

And whosoeuer shall offende one of these lytelons / that beleue in me / it were better for him/that a mylstone were hanged aboute his necke/& that he were cast into the see. wherfore yf thy honde offende the/cut him of. It is better for the/to entre into lyfe maymed / thē hauynge two hondes/go into hell/into fyre that neuer shalbe quenched/where there worme dyeth not / and the fyre neuer goeth oute. Lykewyse yf thy fote offende the/cut him of. For it is better for the to goo halt into lyfe/then hauynge two fete to be cast into hell / into fyre that neuer shalbe quēched: where there worme dyeth not/and the fyre neuer goeth oute. Euen so yf thyne eye offende the / plucke him oute. It is better for the to goo into the kyngdome of God with one eye / then hauinge two eyes to be cast into hell fyre: where there worme dyeth not/and the fyre neuer goeth oute. ✠

Offende.

Esa. lxvi. g.

Fyer and Salt.

Fyer is tribulacion and Salt is Godes worde.

Euery man therfore shalbe salted with fyre And euery sacrifice shalbe seasoned with salt. Salt is good. But yf the salt be vnsauery what shall ye salte therwith? Se that ye haue salt in youre selues: and haue peace amonge youre selues/one with another.

¶ The. x. Chapter.

AND he rose from thence and went into the coostes of Iurie throughe the region that is beyonde Iordan. And the people resorted vnto him a fresshe: and as he was wont/he taught them agayne. And the pharises came and axed him a question: whether it were lawfull for a man to put awaye his wyfe to proue him. And he answered and sayd vnto them: what dyd Moses byd you do? And they sayde: Moses suffred to wrytte a testimoniall

mandall of deuorsemẽt/ & to put hyr awaye. And Jesus answered and sayd vnto them: For the hardnes of youre hertes he wrote this pre cept vnto you. But at the fyrste creacion God made them man and woman. And for this thinges sake shall man leue his father and mo ther and byde by his wyfe and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. Therfore what God hath cuppled let not man separat. Deuorcement. Deu. xxiiii. Math. xii.a Gene. i.ii.d. i. Cor. vi.d.

And in the house his disciples axed him agayne of that matter. And he sayde vnto them: Whosoeuer putteth awaye his wyfe and maryeth another/breaketh wedlocke to herwarde. And yf a woman forsake her husband and be maryed to another/she cõmitteth aduoutrie. i. Cor. vii.b

And they brought chyldren to him/that he should touche them. And his disciples rebuked thoose that brought them. when Jesus sawe that/he was displeased and sayd to them: Suffre the chyldren to come vnto me/and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you whosoeuer shall not receaue the kyngdome of God as a chylde/he shall not entre therin. And he toke them vp in his armes/& put his hondes vpon them/and blessed them. Mar. xix. b. Luk. xviii.c Chyldren.

✠ And when he was come into the waye/ther came one runnynge and kneled to him/& axed him: good master/what shall I do/that I maye enheret eternal lyfe? Jesus sayde to him why callest thou me good? There is no man good but one/which is God. Thou knowest the commaundementes: breake not matrimony: kyll not: steale not: bere no false wytnes: defraude no man: honoure thy father & mother. He answered and sayde to him: master/all these I haue obserued from my youth. Jesus beheld him/and had a fauour to him and sayde vnto Math. xix. b Luk. xviii.d. Exod. xx. c.

de vnto him: one thinge is lackinge vnto the. Go and sell all that thou hast and geue to the poore and thou shalt haue treasure in heauen/ and come and folowe me/ & take vp thy † crosse. But he was discumforted with that sayinge/ and went awaye mornynge for he had greate possessions.

† The rych men maye abyde no crosse: that is to saye perfecution

And Jesus loked rounde aboute/ & sayde vnto his disciples: what an harde thinge is it for them that haue ryches/ to entre into the kyngdome of God. And his disciples were astonyed at his wordes. But Jesus answered agayne and sayde vnto them: chyldren how harde is it for them that trust in ryches/ to entre into the kyngdome of God? It is eakyer for a camell to go thorowe the eye of an nedle/ then for a ryche man to entre into the kyngdome of God. And they were astonyed out of measure/ sayinge betwene thē selues: who then can be saued? Jesus loked vpon them/ and sayde: with men it is vnpossible/ but not with God: for with God all thinges are possible.

Camell.

And Peter beganne to saye vnto him: Lo/ we haue forsaken all/ and haue folowed the. Jesus answered and sayde: Verely I saye vnto you/ ther is no man that forsaketh housse/ or brethren/ or systers/ or father/ or mother/ or wyfe/ other chyldren/ or londes for my sake and the Gospelles/ which shall not receaue an houndred foolde nowe in this lyfe: houses/ and brethren/ and systers/ and mothers/ & chyldren/ and londes with persecutions: and in the worlde to come/ eternall lyfe. Many that are fyrst/ shalbe last: & the last/ fyrst. And they were in the waye goynge vp to Jerusalem. And Jesus went before them: and they were amased/ and as they folowed/ were afrayde.

Hundred foolde.

Mat. xix. d. and. xx. b. Luc. xviii. e

Fyrst and last.

And Jesus toke the. xij. agayne/ and beganne to tell them what thinges shuld happen vnto him.

him. Beholde we go vp to Jerusalem/and the sonne of man shalbe deliuered vnto the hye Prestes and vnto the Scribes: and they shall condempne him to deeth/and shall deliuer him to the gentyls: and they shall mocke him/and scourge him/and spyt vpon him/and kyll him. And the thyrde daye he shall ryse agayne. Passion.

And then James and John the sonnes of Zebede came vnto him/sayinge: master/we wolde that thou shuldest do for vs whatsoeuer we desyre. He sayde vnto them: what wolde ye I shuld do vnto you? They sayd to him: graūt vnto vs that we maye sytte one on thy ryght honde/and the other on thy lykte honde/in thy glory. But Jesus sayd vnto them: Ye wot not what ye axe. Can ye drincke of the cup that I shall drincke of/and be baptised in the baptime that I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall drincke of the cup that I shall drincke of and be baptised with the baptime that I shalbe baptised in: but to syt on my ryght honde and on my lykte honde is not myne to geue/but to them for whom it is prepared. The sonnes of Zebede. Mat. xx. c.

And when the .x. hearde that/they began to disdayne at James and John. But Jesus called them vnto him/and sayde to them: ye know that they which seme to beare rule amonge the Gentyls/raygne as lordes ouer them. And they that be greate amonge them/exercyse auctorite ouer them. So shall it not be amōge you/but whosoeuer of you wilbe greate amonge you shalbe youre minister. And whosoeuer wilbe chefe/shalbe seruaunt vnto all. For euen the sonne of man came not to be ministred vnto: but to minister/and to geue his lyfe for the redempcion of many. Math. xxii. Greate.

And they came to Hierico. And as he went oute of Hierico with his disciples/and a great

nombre

nombre of people: Barthimeus the sonne of Thimeus which was blynde/ sate by the hye wayes syde beggynge. And when he heard that it was Jesus of Nazareth/ he began to crye and to saye: Jesus the sonne of Dauid/ haue mercy on me. And many rebuked him/ that he shuld holde his peace. But he cryed the mooze a greate deale/ thou sonne of Dauid haue mercy on me. And Jesus stode styll/ & commaunded him to be called. And they called the blynde/ sayinge vnto him: Be of good comfozte: ryse/ he calleth the. And he thzewe awaye his clooke & roose and came to Jesus. And Jesus answered/ and sayde vnto him: what wilt thou that I do vnto the? The blynde sayde vnto him: master/ that I myght see. Jesus sayde vnto him: go thy waye/ thy fayth hath saued the. And by & by he receaued his syght/ & folowed Jesus in the waye.

Math. xx. d
Luk. xviii f
Barthimeus the blynde.

¶ The. xj. Chap.

Mat. xxi. a.
Luk. xix. c.
Bethphage.

AND when they came nye to Jerusalem vnto Bethphage and Bethanie/ besydes mount Olyuete/ he sent fozth two of his disciples/ and sayde vnto them: Go youre wayes into the toune that is ouer agayns you. And assone as ye be entred into it/ ye shall synde a coolte bounde/ wherson neuer man sate: loose him & bzinge him. And yf eny man saye vnto you: why do ye so? Saye that the Lozde hath neade of him: and streyght waye he will sende him hydder. And they went their waye/ and found a coolte tyed by the doze with out in a place where two wayes met/ and they losed him. And diuers of them that stode there/ sayde vnto them: what do ye loosinge the coolte? And they sayd vnto them euen as Jesus had commaunded them. And they let them go. And they bzought the coolte to Jesus/ & caste their garmentes on him: & he sate vpon him. And many spzede their garmentes in the waye. Other cut

Colt.

Joh. xii. b.

doune

doune braunches of the trees / and strawed them in the waye. And they that went before and they that folowed / cryed sayinge: Hosanna: blessed be he that cometh in the name of the Lorde. Blessed be the kyngdome that cometh in the name of him that is Lorde of oure father Dauid: Hosanna in the hyest. Hosanna Mat. xxi. b. Luke. xix. g

And the Lorde entred into Jerusalem & into the temple. And when he had loked rounda bout vpon all thinges / and now the euentyde was come / he went out vnto Bethany / with the twelue. And on the morowe when they were come out from Bethany / he hungred / & spyed a fygge tree a farre of hauinge leues / & went to se whether he myght fynde eny thinge ther on. But when he came therto / he founde nothinge but leues: for the tyme of fygges was not yet. And Jesus answered and sayde to it: neuer man eate frute of the here after whyll the worlde stondith. And his disciples hearde it. Fygge tree.

And they came to Jerusalem. And Jesus went into the temple / and beganne to cast out the sellers and byers in the temple / & ouerthrewe the tables of the money chaungers / & the stoles of them that solde doues: and wolde not suffre that eny man caryed a vessell thorow the temple. And he taught sayinge vnto them / is it not wrytten: my house shalbe called the house of prayer vnto all nacions? But ye haue made it a deen of theues. Sellers & byers are cast oute. Esa. lvi. c. Hie. vii. b.

And the Scribes and hye Prestes hearde it & sought howe to distroye him. For they feared him / because all the people marueled at his doctrine. And when euen was come / he went out of the cite. And in the mornynge as they passed by / they sawe the fygge tree dryed vp by the rotes. And Peter remembred / & sayde vnto him master / beholde / the fygge tree which thou cursedest / is widdred awaye. And Jesus answered Math. xxi.

and sayde

and sayde vnto them: Haue confidens in God.

✠ Verely I saye vnto you/that whosoeuer shall saye vnto this mountayne: take awaye thy selfe/and cast thy selfe into the see/& shall not wauer in his herte/but shall beleue those thinges which he sayeth shall come to passe/ whatsoeuer he sayeth/ shalbe done to him.

Math.vii.a and.xxii.c. Math.vi.b. Luc.xi.b. Therfore I saye vnto you whatsoeuer ye desyre when ye praye/beleue that ye shall haue it/ & it shalbe done vnto you. And when ye stond & praye/forgeue/ yf ye haue eny thinge agaynste eny man/ that youre father also which is in heuen/maye forgeue you youre trespases.

Couenaunt. Ezec.xxviii. Math.xxi.c Luc.xx.a. And they came agayne to Jerusalem. And as he walked in the temple/ther came to him the hye Prestes/and the Scribes/and the elders/ & sayd vnto him: by what auctorite doest thou these thinges? & who gaue the this auctorite/ to do these thinges? Jesus answered and sayde vnto them: I will also axe of you a certayne thinge: and answere ye me and I will tell you by what auctorite I do these thinges. The bay time of John/was it from heuen or of men? Answer me. And they thought in them selues sayinge: yf we shall saye from heuen: he will saye why then dyd ye not beleue him? but yf we shall saye/of men: then feare we the people. For all men counted John/that he was a verie Prophete. And they answered and sayd vnto Jesu: we cannot tell. And Jesus answered/ and sayd vnto them: nether will I tell you by what auctorite I do these thinges. ✠

The bay time of John.

¶ The.xij. Chapter.

Math.xxi.d Wyne yarde. And he beganne to speake vnto them in similitudes. A certayne man planted a vyneyarde/ & compased it with an hedge and ordeyned a wyne presse/ and bylt a toure in it. And let it out to hyre vnto husbandmen/ and went into a straunge countre.

And

And when the tyme was come/he sent to the tenauntes a seruaunt/that he myght receaue of the tenãtes of the frute of the vyneyarde. And they caught him and bet him/and sent him agayne emptye. And moreouer he sent vnto them another seruaunt / and at him they cast stones and brake his heed/and sent him agayne all to reuyled. And agayne he sent another/ and him they kylled: and many other/beetynge some/and kyllinge some. Luc. xx.c. Esa.l.a. Hier.ii.d.

Yet had he one sonne whom he loued tenderly/him also he sent at the last vnto them sayinge: they will feare my sonne. But the tenauntes sayde amongest them selues: this is the heyre: come let vs kyll him/and the inheritaunce shalbe oures. And they toke him & kylled him/ and cast him out of the vyneyarde. What shall then the lorde of the vyneyarde do? He will come and destroye the tenauntes & let out the vyneyarde to other. Haue ye not redde this scripture? The stoone which the bylders dyd refuse/is made the cheke stoone in the corner: this was done of the Lorde/& is meruelous in oure eyes. And they went about to take him/ but they feared the people. For they perceaued that he spake that similitude agaynst them. And they left him and went their waye. Psal.cxbii. Esa. xxbiii. Actu.iiii.b. Rom.ix.g. i.Pet.ii.a.

And they sent vnto him certayne of the Phariles with Herodes seruãtes to take him in his wordes. And assone as they were come they sayd vnto him: master we knowe that thou arte true/and carest for no man: for thou consyderest not the degre of men/but teachest the waye of God truly: Is it laufull to paye tribute to Cesar/or not? Ought we to geue / or ought we not to geue? He vnderstode their simulacion/ and sayde vnto them: Why tempte ye me? Bringe me a peny/that I maye se it. And they brought. And he sayde vnto them: whose is Math.xiii. Luc.xx.d. Tribute to Cesar.

this

this ymage and superscripcion? And they sayde vnto him Cesars. And Jesus answered & sayde vnto them: Then geue to Cesar that which belongeth to Cesar: & to God/ that which pertayneth to God. And they meruelled at him.

Rom. iii. c.

Then came the Saduces vnto him/ which saye/ ther is no resurrection. And they axed him sayinge: Master/ Moses wroote vnto vs yf eny mans brother dye & leue his wyfe behinde him/ & leue no chyldren: that then his brother shuld take his wyfe/ and reyse vp seed vnto his brother. There were seuen brethren: & the fyrst toke a wyfe/ and when he dyed leeft no seed behinde him. And the seconde toke hyr/ and dyed: nether leeft eny seed. And the thyrde lykewyse. And seuen had her/ and leeft no seed behynde them. Last of all the wyfe dyed also. In the resurrection then/ when they shall ryse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore deceaued and vnderstonde not the scriptures/ nether the power of God? For when they shall ryse agayne from deeth/ they nether mary/ nor are maryed: but are as the angels which are in heauen. As touchynge the deed/ that they shall ryse agayne: haue ye not redde in the boke of Moses/ howe in the busshe God spake vnto him sayinge: I am the God of Abraham and God of Isaac/ and the God of Jacob? He is not the God of the deed/ but the God of the lyuinge. Ye are therfore greatly deceaued.

Math. xxii. Luk. xx. d. Deu. xxv. b

Saduces

Resurrection.

Exo. iii. b.

Mat. xxii. b. Luke. xx. c.

And ther came one of the Scribes that had heard them disputynge to geder/ & perceaued that he had answered them well/ and axed him: which is the fyrste of all the cōmaundmentes? Jesus answered him: the fyrste of all the commaundementes is. Heare Israel: The Lorde God/ is one Lorde. And thou shalt loue the

Fyrst cōmaundement.

Lorde

Lorde thy God with all thy hert/and with all thy soule/and with all thy mynde/ & with all thy strength. This is the fyrste cõmaundment And the seconde is lyke vnto this: Thou shalt loue thy neghbour as thy selfe. Ther is none other commaundment greater then these. Deut.vi.c Leui.xix.d. Mat.xxii.d. Roma.xiii. Gala.v.b

And the Scribe sayde vnto him: well master/ thou hast sayd the truthe that ther is one God and that ther is none but he. And to loue him with all the herte/ & with all the mynde/ and with all the soule/ & with all the strength: and to loue a mãs neghbour as him selfe is a greater thinge then all burntoffrings & sacrifices And when Jesus sawe that he answered discretly/he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that/durst axe him eny question.

And Jesus answered and sayde/teachynge in the temple: how saye the Scribes that Christ is the sonne of Dauid? for Dauid him selfe inspyred with the holy goost/sayde: The Lorde sayde to my Lorde/syt on my ryght honde tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth him Lorde: & by what meanes is he then his sonne? And moche people hearde him gladly. Math.xxii: Luke.xx. g Dauyds sonne. Psal.cix.c

And he sayde vnto them in his doctrine: beware of the Scribes which loue to go in longe clothinge: and loue salutacions in the market places/ and the cheke seates in the synagoges/ and to syt in the vppermost roumes at feastes/ and deuoure wydowes houses/ and that vnder a coloure of longe prayinge. These shall receaue greater dampnacion. Math.xxiii. Luke.xx.f. longe clothes. Salutacions. Chefe seates: widowes howses.

And Jesus sat ouer agaynst the treasury/ and beheldе how the people put money into the treasury. And many that were ryche/cast in moch. And ther cam a certayne poore wydowe/ and she threwe in two mytes/ whych make a Luk.xxi.g

farthinge. And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you that this poore wydowe hath cast more in/ then all they which haue caste into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte / dyd cast in all that she had / euen all her liuynge. ¶

¶ The .xiij. Chapter.

Mar. xiii. a

The destruccion of the temple.

AND as he went out of the temple one of his disciples sayde vnto him: Master / se what stones / and what byldinges are here. And Jesus answered and sayde vnto him: Seyst thou these greate byldinges? There shall not be leefte one stone vpon a another / that shall not be throwen doune.

And as he sate on mounte Olyuete / ouer agaynst the temple / Peter / & James / & John / and Andrew axed him secretly: tell vs / when shall these thinges be? And what is the signe whē all these thinges shalbe fulfilled? And Jesus answered them / and began to saye: take hede lest eny man deceaue you. For many shall come in my name sayinge: I am Christ / and shall deceaue many.

Antichrist

When ye shall heare of warre & tydinges of warre / be ye not troubled. For soche thinges muste nedes be: But the ende is not yet. For ther shall nacion aryse agaynste nacion / & kyngdome agaynst kyngdome. And ther shalbe erthquakes in all quarters / & famyshment & troubles. These are the beginnynge of sorowes.

But take ye hede to youre selues. For they shall bringe you vp to the counsels and into the synagoges and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them: And the Gospell must fyrste be published amonge all nacions.

But when they leade you and present you take no thought afore honde what ye shall saye

nether ymagyon: but whatsoeuer is geuen you at the same tyme/that speake. For it shall not be ye that shall speake/but the holy goost. Mathe.x.b

Ye and the brother shall deliuer the brother to deeth/and the father the sonne/and the chyldren shall ryse agaynste their fathers and mothers/and shall put them to deeth. And ye shal be hated of all men for my names sake. But whosoeuer shall endure vnto the ende/the same shalbe sake. The spirite answereth.

Moreouer when ye se the abominacion that betokeneth desolacion/wherof is spoken by Daniel the prophet/stonde where it ought not/ let him that redeth vnderstonde. Then let thē that be in Jurie/fleto the moūtaynes. And let him that is on the houlle toppe not descende doune into the houlle nether entre therin/to fetche eny thinge oute of his houlle. And let him that is in the felde/not tourne backe agayne vnto the thinges which he leeft behynde him for to take his clothes with him. wo shalbe then to them that are with chylde/and to them that geue soucke in those dayes. But pray ye/that youre flyght be not in the wynter For ther shalbe in those dayes suche tribulacion/ as was not from the beginnynge of creatures which God created/vnto this tyme/nether shalbe. And excepte that the Lorde shuld shorten those dayes/no man shuld be saued. But for the electes sake/which he hath chosen/he hath shortened those dayes. Mat. xxiiii. Luk. xxi.d. Dani.ix.a. Daniel. wynter. Electe.

And then/yf eny man saye to you: lo/here is Christ: lo/he is there/beleue not For false Christes shall ryse/& false prophetes/and shall shewe miracles and wondres to deceaue yf it were possible/euen the electe. But take ye hede: beholde I haue shewed you all thinges before. Mat. xxiiii. Lu. xxi.b.c.

Moreouer in those dayes/after that tribulacion/the sunne shall were darke/and the mo-

ne shall not geue her lyght / and the starres of heauen shall fall: and the powers which are in heauen / shall moue. And then shall they se the sonne of man commynge in the cloudes / with greate power and glory. And then shall he sende his angels / & shall gaddre to geder his elect from the fower wyndes / and from the one ende of the worlde to the other.

Fygge tree.

Learne a similitude of the fygge tree. when his braunches are yet tender / and hath brought forth leues / ye knowe that sommer is neare. So in lyke maner when ye se these thinges come to passe: vnderstond / that it is nye euen at the dores. Verely I saye vnto you / that this generacion shall not passe / tyll these thinges be done. Heuen & erth shall passe / but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heuen: nether the sonne him selfe / saue the father only.

That daye knoweth no man.

Mat. xxiiii. Watche & praye.

Take hede / watche and praye / for ye knowe not when the tyme is. Is a man which is gone into a straunge cõtrey / and hath lefte his house / and geuen auctorite to his seruauntes / and to euery man his worke / and commaunded the porter to watche. Watche therfore / for ye knowe not when the master of the house will come / whether at euen or at mydnyght / whether at the cocke crowynge or in the daunynge: lest yf he come sodenly he shuld fynde you sleepynge. And that I saye vnto you / I saye vnto all men / watche.

¶ The. xiiij. Chapter.

Mat. xxvi. c Luc. xxii. a

After two dayes followed ester / and the dayes of swete breed. And the hye Prestes & the Scribes sought meanes / how they myght take him by crafte and put him to deeth. But they sayde: not in the feast daye / lest eny busynes aryse amonge people.

When

when he was in Bethania/in the houſſe of Symon the leper/euē as he ſate at meate/ ther came a woman hauynge an alabaſter boxe of oyntment called narde/ that was pure and coſtly: and ſhe brake the boxe and powred it on his heed. And ther were ſome that were not cōtent in them ſelues/ & ſayde: what neded this waſte of oyntment? For it myght haue bene ſolde for more then thre hundred pens/ & bene geuen vnto the poore. And they grudged agaynſt hyr. mat. xxvi. John. xii. a

Jeſus is anoynted

And Jeſus ſayde: let hyr be in reeſt/ why trouble ye hyr? She hath done a good worke on me. For ye ſhall haue poore with you all wayes: and whēſoeuer ye will ye maye do them good: but me ye ſhall not haue alwayes. She hath done that ſhe coulde: ſhe came afore honde to anoynt my bodye to his buryinge warde. Verely I ſaye vnto you: whereſoeuer this goſpell ſhalbe preached throwout the whole worlde: this alſo that ſhe hath done/ ſhalbe rehearſed in remembraunce of her.

And Judas Iſcarioth/ one of the twelue/ went awaye vnto the hye Prieſtes/ to betraye him vnto them. when they herde that/ they were gladde and promiſed that they wolde gelde him money. And he ſought/ howe he myght conueniently betraye him. Math. xxvi. Luk. xxii. a

He is betrayed.

And the fyrſte daye of ſwete breed/ when men offer the paſcall lambe/ his diſciples ſayd vnto him: where wilt thou that we go and prepare/ that thou mayſt eate the eſter lambe? And he ſent forth two of his diſciples/ and ſayde vnto them: Go ye into the cite/ and ther ſhall a man mete you beringe a pitcher of water/ folowe him. And whytherſoeuer he goeth in/ ſaye ye to the good man of the houſſe: the maſter areth where is the geeſt chambre/ where I ſhall eate the eſter lambe with my diſciples. And he will ſhewe you a greate parlour/ paued and prepa- mat. xxvi. Luc. xxii. a

Ester lambe.

redy: there make ready for vs. And his disciples went forth and came to the cite and founde as he had sayde vnto them: and made ready the ester lambe.

Math.xxvi.
Lu.xxii.b.
John.xiii.

And at euen he came with the.xii. And as they sate at borde and ate / Jesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth with me. And they beganne to morne/and to saye to him one by one: is it I? And another sayde: is it I? He answered & sayde vnto them: It is one of the.xii. and the same deppeth with me in the platter. The sonne of man goeth / as it is written of him: but wo be to that mā by whome the sonne of man is betrayed. Good were it for him/yf that man had neuer bene borne.

Psal.xl.e.

1. Cor.xi.c.

And as they ate/ Jesus toke breede/ blessed and brake and gaue to them and sayde: Take/ eate/ this is my body. And he toke the cup/ gaue thankes and gaue it to them / and they all dranke of it. And he sayde vnto them: This is my bloude of the new Testamēt which is shed for many. Verely I saye vnto you: I will drinke no more of this frute of the vyne / vntyll that daye/ that I drincke it new in the kyngdome of God. And whē they had sayd grace: they went out to mount Olyuete.

The institucion of the sacrament.

Mat.xxvi.
Zac.xiii.a.

And Jesus sayde vnto them: All ye shalbe offended thorow me this nyght. For it is wrytten: I will smyte the shepeherd/ and the shepe shalbe scattered. But after that I am ryssen

Luc.xxii.d
John.xviii.
Joh.xvi.a.

agayne/ I will go into Galile before you. Peter sayde vnto him. And though all men shuld be offended / yet wolde not I. And Jesus sayd vnto him: Verely I saye vnto the / this daye euen in this nyght before the cocke crowe twyse / thou shalt denye me thryse. And he spake boldlyer: no/ yf I shulde dye with the/ I will not deny the. Lykewyse also sayd they all.

And

And they came into a place named Gethsemany. And he sayde to his disciples: Sytte ye here whyll I go aparte and praye. And he toke with him Peter/ James and John/ & he began to waxe abashed & to be in an agonye and sayde vnto them: My soule is very heuy euen vnto the deeth tary here and watche. And he wēt forth a lytle and fell doune on the grounde and prayed: that yf it were possible the houre myght passe from him. And he sayd: Abba father / all thinges are possible vnto the take awaye this cup frō me. Neuertheless not that I will: but that thou wilt/ be done.

Mat. xxvi. b. Luc. xxiii. d

He armeth him selfe agaynst his passion.

And he cam and founde them sleppynge / and sayd to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye/ and praye lest ye entre into temptacīō: the spyrite is redy but the flesh is weeke. And agayne he went awaye and prayde and spake the same wordes. And he returned and founde them a slepe agayne for their eyes were heuy: nether wist they what to answere him. And he cam the thyrde tyme and sayde vnto them [illegible] hens forth/ and take youre ease / it is [illegible] The houre is come/ beholde the sonne [illegible] shalbe deliuered into the hondes [illegible] Ryse vp/ let vs go. Lo he that [illegible] is at honde.

And immediatly whyll he [illegible] Judas one of the twelue/ and [illegible] te nomber of people with swea[illegible] from the hye Prestes and Scribe[illegible] And he that betrayed him had geu[illegible] generall* token sayinge: whosoeuer I do kisse he it is: take him and leade him awaye warely And allone as he was come / he went streyght waye to him & sayd vnto him: master/ master/ and kissed him. And they layde their hondes on him and toke him. And one of them that stode

*He is betrayed of Judas/ which also gaue them a token to

to knowe him by. Luke.xxii.d.

de by/dzue out a swearde/and smote a seruaūt of the hye Pzeste/and cut of his eare.

And Jesus answered and sayd vnto them: ye become out as vnto a theke with swearde and with staues/for to take me. I was dayly with you in the temple teachinge/and ye tooke me not: but that the scriptures shuld be fulfylled. And they all forsoke him and ranne awaye

The yonge man that was clothed in lynen.

And ther folowed him a certayne yonge man/clothed in lynnen apon the bare/and the yongemen caught him and he lefte his lynnen/and fleed from them naked.

And they leed Jesus awaye to the hyest Pzeste of all and to him came all the hye Pzestes/

Mat.xxvi. Luk.xxii.f. John.xviii.

and the elders/and the Scribes. And Peter followed him agreate waye of euen into the pallys of the hye Pzeste/and sat with the seruauntes/and warmed him selfe at the fyze.

He is falsly accused.

And the hye Pzestes/& all the coūsell sought for witnes agaynste Jesu/to put him to death/and founde noone. Yet many bare false witnes agaynste him/but their witnes aggreed not [illegible]her. And ther aroose certayne & brought [illegible]nes agaynste him sayinge. We herde

John [illegible]: I will destroye this temple made [illegible]s/and with in thze dayes I will [illegible]/made with out hondes. But [illegible]reed not to geder.

[illegible] Pzeste stode vp amongest the/ [illegible]yinge: answerest thou nothin- [illegible]hat these beare witnes agaynst [illegible]elde his peace/and answered no- [illegible]ayne the hyeste Pzeste axed him and sayde vnto him: Arte thon Christ the sonne of the blessed? And Jesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power/and come in the cloudes of heaue. Then the hyest pzeste rent his clothes & sayde what nede we eny further of witnes? Ye haue

heard

heard the blasphemy/ what thinke ye? And they all gaue sentence that he was worthy of deeth. And some beganne to spyt at him/ and to couer his face/ and to bete him with fystes/ and to saye vnto him/ arede vnto vs? And the seruauntes bofeted him on the face.

He is mocked: spyton blynde folded and bofered.

Mat. xxvi. g
Luc. xxii. f.
John. xviii.

And as Peter was beneeth in the pallys/ ther came one of the wenches of the hyest prieste: and when she sawe Peter warminge him selfe/ she loked on him/ & sayde: wast not thou also with Jesus of Nazareth? And he denyed it saying: I knowe him not/ nether wot I what thou sayest. And he went out into the porche/ and the cocke crewe. And a damsell sawe him/ and agayne beganne to saye to them that stode by/ this is one of them. And he denyed it agayne. And anone after/ they that stode by/ sayde agayne to Peter: suerly thou arte one of them/ for thou arte of Galile/ and thy speache agreth therto. And he beganne to curse and to sweare sayinge: I knowe not this man of whom ye speake. And agayne the cocke krewe/ and Peter remembred the worde that Jesus sayde vnto him: before the cocke crowe twyse thou shalt denye me thryse/ and beganne t

Peter denyeth.

Mat. xxii.
Luc. xxii. f.
John. xviii.

The. xv. Chapter.

And anone in the dawninge t
stes helde counsell with the
the Scribes/ and the whoole
cion/ and bounde Jesus and
awaye/ and deliuered him to Pylate.
late axed him: arte thou the kynge of the Jewes? And he answered and sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. wherfore Pylate axed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. Jesus yet answered neuer a worde/ so that Pylate merueled.

de-
liuered
to Pilate

Mat. xxvii.
Luc. xxiii.

At that

At that feast Pylate was wont to deliuer
at their pleasure a prysoner: whomsoeuer they
Barrabas woulde desyre. And there was one named Barra-
bas/ which laye bounde with them that made
insurrection/ and in the insurrection commit-
ted murther. And the people called vnto him/
and began to desyre accordinge as he had euer
done vnto them. Pylate answered them and
sayde: Will ye that I lowse vnto you the kyn-
ge of the Iewes? For he knewe that the hye
Prestes had deliuered him of enuy. But the
hye prestes had moued the people/ that he shu-
Mat.xxvii. de rather deliuer Barrabas vnto them.
Luc.xxiii. And Pylate answered agayne/ and sayde
Joh.xviiij vnto them: What will ye then that I do with
and.xix.c him whō ye call the kynge of the Iewes? And
they cryed agayne: crucifie him. Pylate sayde
He is scou- vnto thē: What euyll hath he done? And they
rged & then cryed the more feruentlye: Crucifie him. And
deliuered to so Pylate willinge to content the people lowsed
deathe. them Barrabas/ and deliuered Jesus whē he had scourged him/ for to be crucified.

Mat.xxvii. And the soudyers ledde him awaye into the
[redacted] hall/ and called to gether the whole
[redacted]/ and they clothed him with purple/
[redacted]atted a croune of thornes and crow-
[redacted]h all/ and beganne to salute him.
[redacted]e of the Iewes. And they smoote
[redacted]eed with a rede/ and spat vpon him
[redacted] doune and worsheped him.
[redacted]
[redacted]
[redacted]

they gaue him to drinke / wyne mingled with myrre but he receaued it not.

And when they had crucified him / they parted his garmentes / castinge lotes for them / what euery man shulde haue. And it was aboute the thyrde houre / and they crucified him / And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucified with him two theues the one on the ryght honde / and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

mat. xxvii
Luc. xxiii
His garmentes are deuided.
John. xix.
He is crucified.
Esa. liii.

And they that went by rayled on him: waggynge their heedes and sayinge: Awretche / that destroyest the temple / and bildest it in thre dayes: saue thy selfe / & come doune from the crosse. Lykewyse also mocked him the hye Prestes amonge them selues with the Scribes and sayde: he saued other men / him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse / that we maye se and beleue And they that were crucified with him / checked him also.

He is rayled on.
John. ii.

And when the sixte houre was come / darckenes arose ouer all the erth vntyll the nynthe houre. And at the nynthe houre Jesus cryed with a loude voyce sayinge: Eloi / Eloi / lamasabathani / which is yf it be interpreted: my God my God why hast thou forsaken me. And some of them that stode by / when they hearde that / sayde: beholde he calleth for Helyas. And one ran and filled a sponge full of veneger and put it on a rede / and gaue him to drinke / sayinge: let him a lone / let vs se whether Helyas wyll come and take him doune.

psal. xxi.
Myneger is offred him to drincke.

But Jesus cryed with a loude voyce / and gaue vp the goost. And the vayle of the temple dyd rent in two peces / from the toppe to the bottome. And when the Centurion which stode before

he geueth vp his spirite.

de beloze him/ſawe that he ſo cryed and gaue vp the gooſte/he ſayde: truly this man was the ſonne of God. Ther were alſo wemen a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of James the lytle and of Joſes/and Mary Salome: which alſo when he was in Galile/folowed him/and miniſtred vnto him/ and many other wemen which came vp with him vnto Jeruſalem.

Mat. xxvii. Luc. xxiii. John. xix. g

And now when nyght was come (becauſe it was the euen that goeth beloze the ſaboth) Joſeph of Arimathia a noble Councellour which alſo loked foz the kyngdome of God/came and went in boldely vnto Pylate/ and begged the body of Jeſu. And Pylate merueled that he was alredy deed/and called vnto him the Centurion/and axed of him/whether he had dene eny whyle deed. And when he knewe the trueth of the* Centurion/he gaue the body to Joſeph. And he bought a lynnen clothe/and tooke him doune/and wzapped him in the lynnen clothe/and layde him in a tombe that was hewen oute of the rocke/and rolled a ſtone vnto the doze of the ſepulchze. And Mary Magdalen and Mary Joſes beheld where he was layde.

He is buryed.

*Centurio is a captayne of an hundred men.

The. xvj. Chapter.

Luc. xxiiii. John. xx. a

AND when the Saboth daye was paſt/ Mary Magdalen/and † Mary Jacoby & Salome/bought adoures/that they myght come and anoynt him. And early in the moznynge the nexte daye after the Saboth daye/they came vnto the ſepulchze/when the ſunne was ryſen. And they ſayd one to another: who ſhall rolle vs awaye the ſtone from the doze of the ſepulchze? And when they loked/ they ſawe how the ſtone was rolled awaye: foz it was a very greate one. And they went into the ſepulchze/and ſawe a yonge man

Mat. xxviii. John. xx.

ſyttinge

syttinge on the ryght syde/clothed in a longe whyte garment/and they were abassshed.

And he sayd vnto them/be not afrayed: ye seke Jesus of Nazareth/which was crucified. He is rysen/he is not here. Beholde the place/ where they put him. But go youre waye/and tell his disciples/and namely Peter: he will go before you into Galile: there shall ye se him/ as he sayde vnto you. ✠ And they went oute quickly and fleed from the sepulchre. For they trembled and were amased. Nether sayde they eny thinge to eny man/for they were afrayed. Mat.xxviii.

✠ When Jesus was rysen the morow after the Saboth daye/he appered fyrst to Mary Magdalen/out of whom he cast seuen deuyls. And she went and tolde them that were with him/as they morned and weapte. And though they herde that he was alyue and had appered to hyr/yet they beleued it not. After that/ he appered vnto two of them in a straunge figure/as they walked and went into the country. And they went and tolde it to the remnaunt. And they beleued them nether. ✠ Marye Magdalene. Luc.xxiiii.

✠ After that/he appered vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe and hardnes of herte: because they beleued not them which had sene him after his resurreccion. And he sayde vnto them: Go ye into all the worlde/and preache the glad tydinges to all creatures/he that beleueth and is baptised/shalbe saued. But he that beleueth not/shalbe dampned. Mat.xxviii. Lu.xxiiii.f John.xx.c. Mat.xxviii.

And these thinges shall folowe them that beleue: In my name they shall cast oute deuyls/ and shall speake with newe tonges/and shall kyll serpentes. And yf they drinke any dedly thinge/it shall not hurte them. They shall laye their hondes on the sycke/and they shall recouer.

So then

So then when the Lorde had spoken vnto
Lu.xxiiii.g them/he was receaued into heuen/& sate him
doune on the ryght honde of God. And they
went forth/and preached euery where. And the
Lorde wrought with them/and confirmed the
worde with miracles that folowed. ☙

¶The ende of the Gospell of
Sayncte Marke.

The Gospell
of S. Luke.

FOr as moche as ma-
ny haue take in hand
to compyle a trea-
tes of tho thinges/
which are surely knowen
amonge vs euen as they de-
clared them vnto vs/which
from the beginnynge sawe
them their selues/and we-
re ministers at the doinge:
I determined also / allone
as I had searched out dili-
gently all thinges from the beginnynge / that
then I wolde wryte vnto the/good Theophi-
lus: that thou myghtest knowe the certente of
tho thinges wherof thou arte informed.

¶The fyrste Chapter.

Zacharias THere was in the dayes of Herode the
kynge of Jurie a certayne Preste na-
med Zacharias/of the courle of Abia
And his

And his wyfe was of the doughters of Aaron: and her name was Elizabeth. Booth were perfect before God / and walked in all the lawes and ordinances of the Lorde / that no man coulde fynde fawte with them. And they had no chylde / because that Elizabeth was barren / and booth were well stricke in age. Elizabeth.

And it came to passe / as he executed the Prestes office before God as his course came (accordinge to the custome of the Prestes office) his lot was to bourne incense. And he went into the temple of the Lorde / and the whoale multitude of the people were without in prayer whyll the incense was aburninge. And ther appered vnto him an angell of the Lorde stondinge on the ryght syde of the altare of incense. And when Zacharias sawe him / he was abashed / and feare came on him. Leui. xi. d.

And the angel sayde vnto him: feare not Zachary / for thy prayer is hearde: And thy wyfe Elizabeth shall beare the a sonne / & thou shalt call his name John / and thou shalt haue ioye and gladnes / and many shall reioyce at his byrth. For he shalbe greate in the syght of the Lorde / and shall nether drincke wyne ner stronge drincke. And he shalbe filled with the holy goost / euen in his mothers wombe: and many of the chyldren of Israel shall he tourne to their Lorde God. And he shall go before him in the spirite and power of Helyas / to tourne the *hertes of the fathers to the chyldren / and the vnbeleuers to the wysdome of the iuste men: to make the people redy for the Lorde. John: *To make the chyldrē haue soche on harte to God as Abraham & the fathers had. Psal. cxxxi. Mala. iii. c. and. iiii. b

And Zacharias sayde vnto the angel: wherby shall I knowe this? seinge that I am olde and my wyfe well stricken in yeares. And the angell answered / and sayde vnto him. I am Gabriel that stonde in the presens of God / and am sent to speake vnto the; and to shewe the A signe is axed.

these glad tydinges. And beholde thou shalt be domme/and not able to speake / vntyll the tyme that these thinges beperformed/ because thou beleuedst not my wordes which shalbe fulfilled in their season.

And the people wayted for zacharias & meruey̆led that he taryed in the temple. And whē he came oute / he coulde not speke vnto them. wherby they perceaued that he had sene some vision in the temple. And he beckened vnto thē and remayned speachlesse.

✠ And it fortuned assone as the tyme of his office was oute / he departed home into his awne houlse. And after those dayes / his wyfe Elizabeth conceaued / and hyd her selfe fyue monethes sayinge: This wyse hath God dealte with me in the dayes when he loked on me/ to take from me the rebuke that I sufferd amonge men.

And in the sixte moneth the angell Gabriel was sent from God vnto a cyte of Galile/ named Nazareth / to a virgin spouled to a man whose name was Joseph/of the houlse of Dauid/and the virgins name was Mary. And the angell went in vnto her/and sayde: Hayle full of grace / the Lorde is with the: blessed arte thou amonge wemen.

When she sawe him she was abasshed at his sayinge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayde vnto her: feare not Mary: for thou hast found grace with God. Lo/thou shalt cōceaue in thy
Esaie. vii. d womb̄e/and shalt beare a sonne / and shalt call
Jesus. his name Jesus. He shalbe greate/and shalbe
Dan. vii. d called the sonne of the hyest. And the Lorde God shall geue vnto him the seate of his father Dauid/and he shall raygne ouer the houlse of Jacob for euer/and of his kyngdome shall be none ende.

Then sayde Marye vnto the angell: How shall this be seinge I knowe not a man? And the angell answered and sayde vnto her: The holy goost shall come vpon the/and the power of the hyest shall ouer shaddowe the. Therfore also that holy thinge which shalbe borne/shal be called the sonne of God. And beholde thy cosen Elizabeth she hath also conceaued a sonne in her age. And this is hyr sixte moneth/ though she be called barren: for with God can nothinge be vnpossible. And Mary sayde: beholde the honde mayden of the Lorde/ be it vnto me euen as thou hast sayde. ✠ And the angell departed from her.

Marye greteth elizabeth

✠ And Mary arose in those dayes/ and went into the mountayns with hast/ into a cite of Jurie & entred into the house of zachary/and saluted Elizabeth. And it fortuned/ as Elizabeth heard the salutacion of Mary/ the babe sprõge in her belly. And Elizabeth was filled with the holy goost/& cryed with a loude voyce/& sayde: Blessed arte thou amonge the wemen/& blessed is the frute of thy wombe. And whence hapeneth this to me that the mother of my Lorde shuld come to me? For lo/assone as the voyce of thy salutacion sownded in myne eares/ the babe sprange in my belly for ioye And blessed arte thou that beleuedst: for those thinges shalbe performed which were tolde the from the lorde. And Mary sayde:

Magnificat.

My soule magnifieth the Lorde:
And my sprete reioyseth in god my sauiour ✠
For he hath loked on the poure degree of his honde mayden. Beholde now frõ hence forth shall all generacions call me blessed.
For he that is mighty hath done to me greate thinges/and holye is his name.
And his mercy is on them that feare him throwout all generacions.

I he shew

He sheweth strength with his arme / he scatte-
reth them that are proude in the ymaginacion
of their hertes.
He putteth doune the myghty from their seā-
tes / and exalteth them of lowe degre.
He filleth the hungry with good thinges: and
sendeth awaye the ryche emptye.
He remembreth mercy: and helpeth his serua-
unt Israel.
Esai.xli.b. Euen as he promised to oure fathers / Abrahā
and to his seede for euer.
And mary aboode with hyr aboute a.iii. mone
thes / and returned agayne to hyr awne house.
Esai.xxx.d and.liii.b Mic.vii.a Psal.cxxxi. Gene.xxii. ✠ Elizabethes tyme was come that she shuld
be delyuered / and she brought forth a sonne.
And her neghboures and her cosins heard tell
how the Lorde had shewed great mercy vpon
her / and they reioysed with her.

And it fortuned the eyght daye: they came
to circumcise the chylde: and called his name
John is borne. Zacharias / after the name of his father. How
beyt his mother answered and sayd: not so /
but he shalbe called John. And they sayd vnto
hyr: Ther is none of thy kynne / that is named
with this name. And they made signes to his
father / how he wolde haue him called. And he
axed for writynge tables and wrote sayinge:
his name is John. And they maruelled all.
And his mouthe was opened immediatly and
his tonge also / and he spake lawdynge God.
And feare came on all them that dwelt nye vn-
to them. And all these sayinges were noysed
abroade throughout all the hyll countre of
Jurie and all they that herde them layd them
vp in their hertes sayinge: what maner chylde
shall this be? And the honde of the lorde was
with him.

And his father zacharias was filled with
the holy goost / and prophisyed sayinge.

Blessed

Blessed be the Lorde God of Israel/ for he hath visited and redemed his people. ✠

And hath reysed vp an horne of saluacion vnto vs in the house of his seruaunt Dauid.

Euen as he promised by the mouth of his holy prophetes which were sens the worlde began.

That we shuld be saued from oure enemies and from the hondes of all that hate vs.

To fulfill the mercy promised to oure fathers/and to remember his holy couenaunt.

And to performe the oothe which he sware to oure father Abraham/ for to geue vs.

That we deliuered oute of the hondes of oure enemyes/ myght serue him with oute feare/ all the dayes of oure lyfe/ in suche holynes and ryghtewesnes as are accept before him.

And thou chylde/ shalt be called the Prophet of the hyest: for thou shalt goo before the face of the lorde/ to prepare his wayes.

And to geue knowlege of saluacion vnto his people for the remission of synnes.

Through the tender mercy of oure God/ wherby the *daye spryng from an hye hath visited vs.

To geue light to them that sate in darckenes and in shadowe of deth/ and to gyde oure fete into the waye of peace.

And the chylde grew and wered stronge in spyrite/ and was in wyldernes/ tyll the daye came when he shulde shewe him selfe vnto the Israhelites.

Benedictus.

Psal. lxxiii and. cxxxi. d Hie. xxiii. a and. xxx. b. Hier. xxxi. Gene. xxix.

*Christ is the daye spryng that geueth light vnto them that sit in darknes of the ignorannce of God.

¶ The. ij. Chapter. ✠

And it chaūched in those dayes: that there went oute a cōmaundment from Auguste the Emperour/ that all the worlde shuld be taxed. And this taxinge was the fyrst and executed when Syrenius was leftenaunt in Siria. And euery man went vnto his awne

citie to be taxed. And Joseph also ascended frō Galile / oute of a cite called Nazareth / into Jurie : vnto the cite of Dauid which is called Bethleem / because he was of the houlle and linage of Dauid / to be taxed with Mary his spouled wyfe which was with chylde.

And it foztuned whill they were there/her tyme was come that she shulde be deliuered.

Thzist is bozne. And she bzought forth her fyrst begotten sonne/and wzapped him in swadlinge cloothes/ and layed him in a manger / because ther was no roume foz thē within the ynne.

Shepe herdes. And ther were in the same region shepherdes abydinge in the felde and watchinge their flocke by nyght. And lo the angell of the Lozde stode harde by them & the bzightnes of the Lozde shone rounde aboute them/ & they were soze afrayed. But the angell sayde vnto them: Be not afrayed. Foz beholde/ I bzinge you tydinges of greate ioye that shall come to all the people: foz vnto you is bozne this daye in the cite of Dauid/a saueoure which is Thzist the lozde. And take this foz a signe: ye shall fynde the chylde swadled and layed in a manger. And streyght waye ther was with the angell a multitude of heuenly sowdiers/laudynge god and sayinge: Glozy to God and hye / and peace on the erth: and vnto men rēioysynge. ✠

Signe.

And it foztuned/ assone as the angels were gone awaye from them in to heuen/ ✠ the shepherdes sayd one to another: let vs goo euē vnto Bethleem/ & se this thynge that is hapened which the Lozde hath shewed vnto vs. And they came with haste: & founde Mary and Joseph & the babe layde in a manger. And when they had sene it / they publisshed abzode the sayinge which was tolde them of that chylde. And all that heardeit/wondzed at those thinges which were tolde them of the shepherdes.

But

But Mary kept all thoose sayinges / and pondered them in hyr hert. And the shepherdes retourned / prayslnge and laudinge God for all that they had herde and sene / euyn as it was tolde vnto them. ✠

✠And when the eyght daye was come that the chylde shuld be circumcised his name was called Jesus / which was named of the angell before he was conceaued in the wombe. ✠ Leuit. xii. a Chryst is circumcised.

✠And when the tyme of their purificacion (after the lawe of Moyses) was come / they brought him to Hierusalem / to present him to the Lorde (as it is wrytten in the lawe of the Lorde: euery man that fyrst openeth the matrix / shalbe called holy to the Lorde) & to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues or two yonge pigions. Math. i. c. Leuit. xii. a Exod. iii. a. Num. viii. e Leuit. xii. e

And beholde ther was a man in Hierusalem whose name was Simeon. And the same man was iuste and feared God and longed for the consolacion of Israel and the holy goost was in him. And an answer was geuen him of the holy goost / that he shulde not se deeth / before he had sene the lordes Christ. And he came by inspiracion into the temple. Simeon.

And when the father and mother brought in the chylde Jesus / to do for him after the custome of the lawe / then toke he him vp in his armes and sayde:

Lorde / Now lettest thou thy seruaunt departe in peace / accordinge to thy promes. For myne eyes haue sene the saueour sent from the. Which thou hast prepared before the face of all people. Nunc dimittis.

A light to lighten the gentyls / and the glory of thy people Israel. ✠

✠And his father and mother meruelled at thoose thinges which were spoken of him. And Simeon blessed them / and sayde vnto Mary

his mother: beholde this chylde shalbe the fall
Esai. viii. c. and resurrection of many in Israel / and a sig-
Rom. x. g gne which shalbe spoken agaynste. And more-
i. Pet ii. b. uer the swearde shall pearce thy soule / that the
thoughtes of many hertes maye be opened.

Anna. And ther was a Prophetesse / one Anna / the doughter of Phanuel of the tribe of Aser: which was of a greate age / and had lyued with an husbande. vij. yeres from her virginite. And she had bene a wedowe aboute. iiij. score and. iiij. yere / which went neuer oute of the tẽple / but serued God with fastinge and prayer nyght and daye. And the same came forth that same houre / and praysed the Lorde / and spake of him to all that loked for redempcion in Hierusalem.

And assone as they had performed all thinges accordinge to the lawe of the Lorde / they returned into Galile to their awne citie Nazareth. And the chylde grewe and wexed stronge in spryte / and was filled with wysedome / and the grace of God was with him. ✠

And his father and mother went to Hierusalem euery yeare at the feeste of ester. ✠ And when he was. xij. yere olde / they went vp to Hierusalem after the custome of the feeste. And when they had fulfilled the dayes / as they returned home / the chylde Jesus boode styll in Hierusalem vnknowynge to his father and mother. For they supposed he had bene in the company / & therfore came a dayes iorney and sought him amonge their kynsfolke and acquayntaunce. And when they founde him not / they
Christ is founde disputinge in the temple. went backe agayne to Hierusalem and sought him. And it fortuned after. iij. dayes / that they founde him in the temple / sittinge in the myddes of the doctours / both hearynge them and posinge them. And all that hearde him / meruelled at his wit and answers.

And

And when they sawe him / they were astonyed. And his mother sayde vnto him: sonne / why hast thou thus dealte with vs? Beholde thy father and I / haue sought the / sorowenge. And he sayde vnto thē: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busynes? And they vnderstode not the sayinge that he spake to thē. And he went with them / and came to Nazareth / & was obedient to thē. But his mother kept all these thinges in her hert. And Jesus increased in wysdome and age / and in fauoure with god and man. ✠

¶ The. iij. Chapter. ✠

A IN the. xv. yeare of the raygne of the Tiberius the Emperoure / Pontius Pylate beinge leftenaunt of Jurie / & Herode beinge Tetrach of Galile / & his brother Philip Tetrach in Iturea and in the region of Traconites & Lysanias the Tetrach of Abyline / whē Inna & Cayphas were the hye prestes the worde of God came vnto John the sonne of zacharias in the wildernes. And he came into all the coostes aboute Jordan / preachynge the baptyme of repentaunce for the remission of synnes / as it is written in the boke of the sayinges of Esaias the Prophet which sayeth The voyce of a cryar in wildernes: prepare the waye of the Lorde make his pathes straight. Euery valley shalbe fylled / and euery mountayne and hyll shalbe brought lowe. And croked thinges shalbe made streight: & the rough B wayes shalbe made smoth: and all flesshe shall se the saueour sent of God. ✠

Tetrarche. John baptist. Matth. iii. c. Marc. i. c. Esai. xl. c. John. i. c.

Then sayde he to the people that were come to be baptised of him: O generacion of vipers / who hath taught you to flye from the wrath to come? Bringe forth due frutes of repentaunce / and begynne not to saye in youre selues / we haue Abraham to oure father. For I saye

Marc. i.

The axe

vnto you: God is able of these stones to rise vp children vnto Abraham. Now also is the axe leyd vnto the rote of the trees: so that euery tree which bringeth not forth good frute/ shalbe hewen doune/and caste into the fyre.

And the people axed him sayinge: What shall we do then? He answered & sayde vnto them: He that hath two coottes/ let him parte with him that hath none: and he that hath meate/ let him do lykewyse. L

publicās.

Then came ther Publicans to be bapteled/ and sayde vnto him: Master/what shall we do? And he sayde vnto them: requyre no more thē that which is appoynted vnto you.

Soudioures.

Then soudyoures lykewyse demaunded of him sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages.

Math.iii.b. Mar.iii.b. John.i.d.

As the people were in a doute / and all men disputed in their hertes of John / whether he were very Christ: John answered and layde to them all: I baptyse you with water/but a strōger then I cometh after me / whose shue latchet I am not worthy to vnlouse: he will baptyse you with the holy goost / and with fyre: which hath his fanne in his honde / and will M

Fanne.

pourge his flooze/ & will gader the corne in to his barne: but the chaffe will he bourne with

Chaffe.

fyre that neuer shalbe quenched. And many other thinges in his exhortacion preached he vnto the people. G

Math.iii.a. Marke.i.b.

John is preisoned.

Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe/and for all the euyls which Herod had done) added this aboue all/and lyed John in preison.

Christ is baptysed.

And it fortuned as all the people receaued baptime (and when Jesus was baptised and dyd praye)

praye) that heuen was opened & the holy goost came doune in a bodely shape lyke a done vpon him/and a voyce came from heauen sayinge: Thou arte my dere sonne/in the do I delyte.

And Jesus him selfe was about thirty yere of age when he beganne/beinge as men supposed the sonne of Joseph. Genealogye.

which was the sonne of Heli:
which was the sonne of Mathat:
which was the sonne of Leui:
which was the sonne of Melchi:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matatthias
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesya:
which was the sonne of Zorobabel:
which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Cosam:
which was the sonne of Helmadami:
which was the sonne of Her:
which was the sonne of Jesu:
which was the sonne of Helieser:
which was the sonne of Jorim:
which was the sonne of Mattha.
which was the sonne of Leuy:
which was the sonne of Simeon:

which

which was the sonne of Juda:
which was the sonne of Joseph:
which was the sonne of Jonam:
which was the sonne of Heliachim:
which was the sonne of Melca:
which was the sonne of Menam:
which was the sonne of Mathathan:
which was the sonne of Nathan:
which was the sonne of Dauid:
which was the sonne of Jesse:
which was the sonne of Obed:
which was the sonne of Boos:
which was the sonne of Salmon:
which was the sonne of Naalson:
which was the sonne of Aminadab:
which was the sonne of Aram:
which was the sonne of Esrom:
which was the sonne of Phares:
which was the sonne of Juda:
which was the sonne of Jacob:
which was the sonne of Isaac:
which was the sonne of Abraham:
which was the sonne of Tharra:
which was the sonne of Nachor:
which was the sonne of Saruch:
which was the sonne of Ragau:
which was the sonne of Phalec:
which was the sonne of Heber:
which was the sonne of Sala:
which was the sonne of Cainan:
which was the sonne of Arphaxat:
which was the sonne of Sem:
which was the sonne of Noe:
which was the sonne of Lameth:
which was the sonne of Mathusala:
which was the sonne of Enoch:
which was the sonne of Jareth:
which was the sonne of Malalehel:
which was the sonne of Cainan:

which was the sonne of Enos:
which was the sonne of Seth:
which was the sonne of Adam:
which was the sonne of God.

¶ The. iiij. Chapter.

IEsus then full of the holy goost retur-
nyd from Jordan and was caryed of the
spyrete into wildernes/and was .xl. dayes
tempted of the deuyll. And in those dayes
ate he nothinge. And when they were endyd/he
after ward hongred. And the deuyll sayde vnto
him: yf thou be the sonne of God commaunde
this stone that it be breed. And Jesus answered
him sayinge: It is wrytten/man shall not liue
by breed only/but by euery worde of God.

math. iiij. a.
Marc. i. b.

Jesus fa
steth four
tye dayes

Deut. viij.

And the deuyll toke him vp into an hye mou-
tayne/ and shewed him all the kyngdome of
the worlde euen in the twinclynge of an eye.
And the deuyll sayde vnto him: all this power
will I geue the euery whit and the glory of
them: for that is deliuered to me and to who-
soeuer I will/ I geue it. Yf thou therfore wilt
worshippe me/ they shalbe all thyne. Jesus an-
swered him and sayde: hence from me Satan.
For it is wrytten: Thou shalt honoure the Lor
de thy God/ and him only serue.

Deut. vi. c.
and. x. d.

And he caryed him to Jerusalem/ & set him
on a pynacle of the temple/ and sayd vnto him:
Yf thou be the sonne of God/ cast thy selfe
doune from hens. For it is wrytten/ he shall
geue his angels charge ouer the to kepe the/
and with their hondis they shall stey the vp
that thou dasshe not thy fote agaynst a stone.
Jesus answered & sayde to him/ it is sayd: thou
shalt not tempte the Lorde thy God. Assone
as the deuyll had ended all his temptacions/
he departed from him for a season.

Psal. xc. a.

Deut. vi. c.

✠ And Jesus retourned by the power of the
spyrete into Galile/ and there went a fame of
him

mat. iiij. b.
Marc. i. b.

John.iiii.f. him thorowe oute all the region rounde about. And he taught in their synagoges and was commended of all men.

And he came to Nazareth where he was nour
Mat.xiii.b. sed and as his custome was/went into the syna
Marc.vi.a goge on the Saboth dayes/and stode vp for to
John.iiii.f. rede. And ther was deliuered vnto him the bo
ke of the Prophete Esaias. And when he had
opened the boke he founde the place/where it
Esaie.lxi. was wrytten. The spyrete of the Lorde vpon
me/because he hath anoynted me: to preache the
Gospell to the poore he hath sent me: & to hea
le the broken harted: to preache deliueraunce
to the captiue/and sycht to the blynde/and fre
ly to set at liberte them that are bruised/ & to
preache the acceptable yeare of the Lorde.

And he cloosed the boke/and gaue it agayne
to the minister/and sate doune. And the eyes of
all that were in the synagoge/were fastened on
him. And he began to saye vnto the. This daye
Hodie is the scripture fulfilled in youre eares. And all
bare him witnes/and wondred at the gracious
Josephs sonne. wordes which proceded oure of his mouth. &
and sayde: Is not this Josephs sonne?

And he sayde vnto them: Ye maye very well D
John.iiii.f. saye vnto me this prouerbe. Physicion/heale
thy selfe. ✠ Whatsoeuer we haue heard done
in Capernaum/ do thesame here lykewyse in
thyne awne countre. And he sayde/ verely I
Prophet. saye vnto you. No Prophet is accepted in his
awne countre.

But I tell you of a truth/many wyddowes
li.Reg.xvii. were in Israel in the dayes of Helyas/when
Jacob.v.d. heuen was shet thre yeres and sixe monethes/
when greate kampshment was thorough oute
all the londe/and vnto none of them was He-
The wedowe of Sarepta. lyas sent/ saue into Sarepta beside Sidon
vnto a woman that was a wydow. And many
lepers were in Israel in the tyme of Heliseus

the

the Prophete: and yet none of them was he- iii.Reg.8.d
led/ sauinge Naaman of Syria. Naaman

And as many as were in the synagoge when they herde that/were filled with wrath: & roose vp/and thrust him oute of the cite/and ledde him euen vnto the edge of the hyll/ wher on their cite was bylte/to cast him doune hedlynge. But he went his waye euen thorow the mid des of them: ✠ ✠ and came into Capernaum a cite of Galile/and there taught them on the Saboth dayes. And they were astonyed at his doctrine: for his preachinge was with power. Math.iiii.b Marc.i.c.

And in the synagoge ther was a man which had a spirite of an vncleane deuell/& cryed with a loude voyce sayinge: let me alone/what hast thou to do with vs/thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/euen the holy of God. And Jesus rebuked him sayinge: holde thy peace/& come oute of him. And the deuyll threwe him in the middes of them and came oute of him/ and hurt him not. And feare came on them all/ and they spake amonge them selues sayinge: what maner a thinge is this? for with authorite and power he commaundeth the foule spirites/ and they come out? And the fame of him spreed abroode thorow oute all places of the countre round aboute. ✠ Math.Viii.d Marc.i.c. The vncleane spirite is cast oute.

✠ And he roose vp and came oute of the synagoge/and entred into Simons houlle. And Simons motherelawe was taken with a grea te feuer/ and they made intercession to him for her. And he stode ouer her/ and rebuked the feuer: and it leeft her. And immediatly she arose and ministred vnto them Mat.Viii. b Marc.i. c. Simons motherelawe.

When the sonne was doune/all they that had sycke taken with diuers deseases/brought them vnto him: and he layde his hondes on euery one of them/& healed them. And deuyls also Layde his hondes on them.

came

came out of many of them crying and saying: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ.

Marc.i.d. Assone as it was daye/he departed and went awaye into a desert place/& the people sought him and came to him/& kept him that he shuld not departe from them. And he sayde vnto the I muste to other cities also preache the kyngdome of God: ✠ for therfore am I sent. And he preached in the synagoges of Galile.

The.v. Chapt r ✠

Math.iiii.c. Marc.i.d. IT came to passe/as the people preased vpon him/to heare the worde of God/ that he stode by the lake of Genezareth: and sawe two shyppes stonde by the lake syde/but the fisshermen were gone out of them/& were washynge their nettes. And he entred into one of the shyppes/which perteyned to Simon/and prayed him/that he wolde thrust out a lytell from the londe. And he sate doune and taught the people out of the shyp.

when he had leeft speakynge/he sayde vnto Simon: Launche out into the depe/and let slippe youre nettes to make a draught. And Simon answered and sayde to him: Master/we haue labored all nyght/and haue taken nothinge. Neuertheles at thy worde I will loose forth the net. And when they had so done/they inclosed a greate multitude of fysshes. And their net brake: but they made signes to their felowes which were in the other shyp/ that they shuld come and helpe them. And they came: and filled bothe the shyppes that they sonche agayne.

when Simon Peter sawe that/he fell doune at Jesus knees sayinge: Lorde go from me for I am a synfull man. For he was vtterly astonyed & all that were with him/at the draught of fyshes

of hyllhe which they toke: and so was also James and John the sonnes of Zebede which were parteners with Simon. And Jesus sayde vnto Simon: feare not/ from hence forthe thou shalt catche men. And they brought the shyppes to londe/ and forsoke all/ and folowed him.

Mat. viii. a. Marc. i. d.

And it fortuned as he was in a certayne cite: beholde/ ther was a man full of leprosy: & when he had spyed Jesus/ he fell on his face/ and besought him sayinge: Lorde yf thou wilt/ thou canst make me cleane. And he stretched forth the hond/ and touched him sayinge: I will/ be thou cleane. And immediatly the lepro sy departed from him. And he warned him/ that he shuld tell no man: but that he shuld go and shewe him selfe to the Preste/ and offer for his clensynge/ accordinge as Moses commaundement was/ for a wytnes vnto them.

Leper.

Leui. xiii. e

But so moche the moare went ther a fame abroade of him/ and moche people came to geder to heare/ and to be healed of him/ of their infirmities. And he kepte him selfe aparte in the wildernesses/ and gaue him selfe to prayer.

¶ And it happened on a certayne daye/ that he taught: and ther sate the Pharises and doctours of lawe/ which were come out of all the tounes of Galile/ Jurie/ and Jerusalem. And the power of the Lorde was to heale them

Math. ix. a. & marc. ii. a.

And beholde/ men brought a man lyinge in his beed which was taken with a palsie: & sought meanes to bringe him in and to laye him before him. And when they coulde not fynde by what waye they myght bringe him in/ because of the preasse/ they went vpon the toppe of the houlse/ and let him doune thorowe the tylinge/ beed/ and all in the myddes before Jesus. When he sawe their fayth/ he sayde vnto him: man/ thy synnes are forgeuen the. And the Scribes and the Pharises began to thinke sayinge

Palsie.

What

What felow is this which speaketh blasphe-
my? who can forgeue synnes but God only?
When Jesus perceaued their thoughtes/ he
answered and sayde vnto them: What thinke
ye in youre hertes? Whether is easyer to saye
thy synnes are forgeuen the? or to saye: ryse
and walke? But that ye maye knowe that the
sonne of man hath power to forgeue synnes
on erth he sayde vnto the sycke of the palsie:
I saye to the/ aryse/ take vp thy beed and go ho-
me to thy house. And immediatly he rose vp
before them/ and toke vp his beed where on he
laye/ and departed to his awne house prayse-
ge God. And they were all amased and they lau-
ded God/ and were filled with feare sayinge:
we haue sene straunge thinges to daye. ✠

Signe.

Math. ix. a. Mar. ii. b. And after that he went forth and sawe a pu-
blican named Leuy syttinge at the receyte of
custome/ & sayde vnto him: folow me. And he
left all/ roose vp/ and folowed him. And that
same Leuy made him a greate feaste at home
in his awne house. And ther was a greate com-
pany of publicans & of other that sate at mea-
te with him. And the Scribes and Pharises
murmured agaynst his disciples sayinge: why
eate ye and drincke ye with publicans and sy-
ners? Jesus answered and sayde vnto them:
They that are whole nede not of the phisicion:
but they that are sycke. I came not to call the
ryghtewes/ but synners to repentaunce.

Leuy.

Publicans and synners.

Math. ix. b. Dan. ii. c. Then they sayde vnto him: Why do the di-
sciples of John fast often and praye/ and the
disciples of the Pharises also: and thyne eate
and drincke? And he sayde vnto them: Can ye
make the chyldren of the weddinge fast/ as lon-
ge as the brydgrome is present with them?
The dayes will come/ when the brydgrome
shalbe taken awaye from them: then shall they
fast in those dayes.

Then he spake vnto them in a similitude: No man putteth a pece of a newe garmēt/into an olde vesture: for yf he do: then breaketh he the newe/& the pece that was taken out of the newe/agreeth not with the olde. Also/no man powreth newe wyne into olde vessels. For yf he do/the newe wyne breaketh the vessels/& runneth out it selfe/& the vessels perisshe: But newe wyne must be powred into newe vessels/ and bothe are preserued. Also/no mā that drinketh olde wyne/straycht waye can awaye with newe for he sayeth/ the olde is pleasanter. New and olde agree not.

¶ The. vj. Chapter.

It happened on an after Saboth / that he went thorow the corne felde/and that his disciples plucked the eares of corne/ and ate/& rubbed them in their hondes And certayne of the Pharises sayde vnto thē: why do ye that which is not laufull to do on the Saboth dayes? And Jesus answered them and sayde: Haue ye not redde what Dauid dyd/ when he him selfe was anhungred and they which were with him: how he went into the house of God/& toke and ate the loues of halowed breed & gaue also to them which were with him: which was not laufull to eate/but for the Prestes only. And he sayde vnto them The sonne of man is Lorde of the saboth daye Mat. xii.b Marc.ii.d. Corne felde. The Saboth day is broken i.Re.xxi.g

¶ And it fortuned in another Saboth also/ that he entred into the synagoge and taught. And ther was a man whose ryght honde was dryed vp. And the Scribes and Pharises watched him / to se whether he wolde heale on the Saboth daye/that they myght synde an accusacion agaynst him. But he knewe their thoughtes/and sayde to the man which had the wyddred honde: Ryse vp / and stonde forthe in the myddes. And he arose and stepped forthe. Then sayde Jesus vnto them: I will axe you a que- Math.xii.a Marc.iii.a. Dryed honde.

ction: Whether is it laufull on the Sab-
dayes to do good or to do euyll? to saue
or for to destroye it? And he behelde them
in compasse/and sayd vnto the man: Stret-
forth thy honde. And he dyd so: and his hon-
was restored / & made as whoole as the oth-
Madnes And they were filled full of madnes / and co-
muned one with another/what they myght do
to Jesu. ✠

Math.x.a. And it fortuned in those dayes/that he went
Marc.iii.b. out into a mountayne for to praye/and contin-
nued all nyght in prayer to God. And assone
as it was daye/ he called his disciples / and of
Thetwel ue are chosen. thē he chose twelue/ which also he called Apo-
stles Simon whom he named Peter/and An-
drew his brother. James and John/ Philip
and Bartlemew/Mathew and Thomas/ Ja-
mes the sonne of Alpheus and Simon called
Zelotes and Judas James sonne/and Judas
Iscarioth/which same was the traytour.

✠ And he came doune with them and stode
in the playne felde with the company of his di-
sciples/and agreate multitude of people out of
all parties of Jurie and Jerusalem/ and from
the see coaste of Tyre and Sidon which came
to heare him / and to be healed of their dise-
ses: and they also that were vexed with foule
spretes and they were healed. And all the peo-
ple preased to touche him: for there went ver-
tue out of him/and healed them all.

Math.v.a. And he lifted vp his eyes apon the disciples/
Couena- untes. and sayde: Blessed be ye poore: for yours is the
True pro phetes a- re rayled on. kyngdome of God. Blessed are ye that hun-
ger now: for ye shalbe satisfied. Blessed are ye
that wepe now: for ye shall laugh. Blessed are
ye when men hate you and thrust you oute of
their companye/ and rayle/and abhorre your
name as an euyll thinge/ for the sonne of man-
nes sake. Reioyse ye then and be glad: for

beholde

beholde/youre rewarde is greate in heuen. For
after this manner their fathers entreated the Amo. vi. a
prophetes. Eccl. xxxi. a

But wo be to you that are ryche: for ye haue
therin youre consolacion. Wo be to you that
are full: for ye shall hunger. Wo be to you that
now laugh: for ye shall wayle and wepe. wo
be to you when all men prayse you: for so dyd
their fathers to the false prophetes.

But I saye vnto you which heare: Loue you
re enemyes. Do good to them which hate you.
Blesse thē that curse you. And praye for thē
which wrongfull y⁹ trouble you And vnto him
that smyteth the on the one cheke / offer also
the other. And him that taketh awaye thy gou
ne/ forbyd not to take thy coote also. Geue to
euery man that axeth of the. And of him that
taketh awaye thy goodes / axe them not agayne.
And as ye wolde that men shuld do to you:
so do ye to them lyke wyse.

If ye loue them which loue you: what thanke
are ye worthy of? For the very synners loue
their louers. And yf ye do for them which do
for you: what thanke are ye worthy of? For the Mat. xii. b.
very synners do euen the same. If ye lende to Math. v. g.
them of whome ye hope to receaue: what thanke
shall ye haue: for the very synners lende to
synners to receaue as moch agayne. wherfore/
loue ye youre enemyes/ do good and lende/ lo-
kynge for nothinge agayne and youre rewarde
shalbe greate/ and ye shalbe the chyldren of the
hyest: for he is kynde vnto the vnkynde and to
the cupll.

Be ye therfore mercyfull/ as youre father is
mercyfull. Judge not / & ye shall not be iudged
Condemne not: and ye shall not be condem-
ned. Forgeue/ and ye shalbe forgeuen. Geue/
and it shalbe geuen vnto you: good measure/
pressed doune / shaken to geder and runnynge

Alle the la we.

Do good Blesse. Praye.

Lende.

Ceuena- untes. Mat. vii. a. Judge not.

ouer/shall men geue into youre bosomes. For
Math.vii.a Marc.iiii.c. with what measure ye mete / with the same shall men mete to you agayne.

And he put forth a similitude vnto them: Can the blynde leade the blynde? Do they not
Mat.xv.b. both then fall into the dyche? The disciple is
Measure not aboue his master. Euery man shalbe perfecte / euen as his master is. Why seyst thou a moote in thy brothers eye/and considerest not the beame that is in thyne awne eye? Ether
Math.v.c howe canneste thou saye to thy brother: Brother / let me pull out the moote that is in thyne eye: when thou perceauest not the beame
Moote. Joh.xiii.b. that is in thyne awne eye? Ypocrite cast out
Mat.vii.a. the beame out of thyne awne eye fyrst / & then
Beame. shalt thou se perfectly / to pull out the moote out of thy brothers eye. ✠

It is not a good tree that bringeth forthe
Mat.xii.a. euyll frute: nether is that an euyll tree / that bringeth forthe good frute. For euery tree is
The tree is knowē by his frute. knowen by his frute. Nether of thornes gader men fygges/nor of bulshes gader they grapes.
A good man out of the good treasure of his
The mouthe speaketh of the fulnes of the heart. hert bringeth forth that which is good. And an euyll man out of the euyll treasure of his hert/bringeth forth that which is euyll. For of the aboūdaūce of the hert/ his mouth speaketh

Why call ye me Master Master: and do not as I byd you? whosoeuer cometh to me / and heareth my sayinges / and doth the same/ I will shewe you to whome he is lyke. He is lyke a man which bylt an housse: and dygged depe and layde the foundacion on a rocke. when
To buylde on a rocke. the waters arose/the flud bet apon that housse/and coulde not moue it. For it was grounded apon a rocke. But he that heareth & doth not / is lyke a man that with out foundacion bylt an housse apon the erth / agaynst which the fludde dyd bet; and it fell by & by. And the

fall

fall of that houſſe was greate.

¶ The. vij. Chapter.

When he had ended all his sayinges in the audience of the people/he entred into Capernaum. And a certayne Centurions seruaunte was sicke and redy to dye/whom he made moche of. And when he hearde of Jesu/he sent vnto him the elders of the Jewes/beseechinge him that he wolde come and heale his seruaunt. And they came to Jesus and besought him instantly sayinge: He is worthy that thou shuldest do this for him. For he loueth oure nacion / and hath bylt vs a synagoge. And Jesus went with them:

Math. viij.

Centurio is the captayne ouer on hundred men

And when he was not farre from the houſſe/ the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy selfe: for I am not worthy that thou shuldest entre vnder my rofe. Wherfore I thought not my selfe worthy to come vnto the: but saye the worde / and my seruaunt shalbe whoole. For I lykewyse am a man vnder power & haue vnder me soudiers/and I saye vnto wone/go: and he goeth And to another/come: and he cometh. And to my seruaunt/do this: and he doeth it. when Jesus herde this/he merueyled at him / & turned him about & sayd to the people that folowed him: I saye vnto you I haue not founde so greate fayth/no/not in Jsrael. And they that were sent/turned backe home agayne and founde the seruaunt that was sicke whoole.

And it fortuned after that/that he went into a cite called Naim/and many of his disciples went with him & moche people. When he came nye to the gate of the cite: beholde ther was a deed man caryed out which was the only sonne of his mother / and she was a wydowe/and moche people of the cite was with her. And when the lorde sawe her/he had cõpassion

The deed is rayled.

 on her/

on her / and sayde vnto her: wepe not. And he went and touched the cofyn/ and they that bare him stode still. And he sayde: Yonge man/ I saye vnto the / aryse. And the deed sate vp/ and begāne to speake. And he deliuered him to his mother. And there cam a feare on them all. And they glorified God sayinge: a greate Prophet is rysen amonge vs / & God hath visited his people. ✠ ✠ And this rumor of him went forthe throughout all Jurie / and thorowout all the regions which lye rounde about.

Math. xi. a.

Johnbaptist sendeth to Christ.

And the disciples of John shewed him of all these thinges. And John calling vnto him. ij. of his disciples/ and sent them to Jesus sayinge: Arte thou he that shulde come: or shall we loke for another? when the men were come vnto him they sayde: John baptiste sent vs vnto the sayinge: Arte thou he that shulde come: or shall we wayte for another? And at that same tyme he cured many of their infirmites and plages/ and of euyll spretes/ and vnto many that were blynde he gaue syght. And Jesus answered/ and sayd vnto them: Go youre wayes and shewe John/ what thinges ye haue sene and harde: how that the blynde se/ the halt go / the lepers are clensed/ the deafe heare/ the deed arise/ to the poore is the glad tydinges preached/ and happy is he/ that is not offended by me.

Esaie. lxi.

when the messengers of John were departed/ he begā to speake vnto the people of John what went ye oute into the wildernes for to se? went ye to se a rede shaken with the wynde? But what went ye out for to se? A man clothed in softe rayment? Beholde they which are gorgeusly apparelled / and lyue delycatly / are in kynges courtes. But what went ye forth to se? A Prophete? Ye I saye to you / and moare then a Prophete. This is he of whom it is wrytten: Beholde I sende my messenger before thy

thy face to prepare thy waye before the. For I saye vnto you: a greater Prophete then John / amonge wemens chyldren is ther none. Neuer theles one that is lesse in the kyngdome of God / is greater then he. ¶ Mala.iii.a.

And all the people that hearde / and the publicans / iustified God and were baptised with the baptim of John. But the Pharises & Scribes despised the counsell of God agaynst themselues / and were not baptised of him. Publicans iustifie god. Pharises despyse the counsell of god

And the lorde sayd: Wher vnto shall I lyken the men of this generacion / and what thinge are they lyke? They are lyke vnto chyldren sittynge in the market place / and cryinge one to another / and sayinge: We haue pyped vnto you / and ye haue not daunced: we haue mourned to you / and ye haue not wept. For John Baptist cam / nether eatynge breed ner drinkynge wyne / and ye saye: he hath the deuyll. The sonne of man is come & eateth and drinketh / & ye saye: beholde a man which is a glotten / and a drincker of wyne / a frende of publicans and synners. Yet is wysdome iustifyed of all her chyldren. Math.xi.d wisdoms

¶ And one of the Pharises desyred him that he wolde eate with him. And he went into the Pharises housse / and sate doune to meate. And beholde a woman in that cite / which was a synner / assone as she knewe that Jesus sate at meate in the Pharises housse / she brought an alabaster boxe of oyntment / and she stode at his fete behynde him weppynge / and beganne to wesshe his fete with teares / and dyd wype the with the heares of her heed / and kissed his fete and anoynted them with oyntment. Marie of Bethanie

When the Pharise which bade him / sawe that / he spake with in himselfe / sayinge: If this man were a Prophete / he wolde surely haue knowen who and what maner woman this is

which toucheth him/for she is a synner. And Jesus answered and sayde vnto him: Symon I haue some what to saye vnto the. And he sayd master saye on. There was a certayne lender which had two detters/the one ought fyue hondred pence and the other fyfty. when they had nothinge to paye he forgaue them boothe. Which of them tell me/will loue him moost? Simon answered and sayde: I suppose/that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman and sayde vnto Simon: Seist thou this woman? I entred into thy houfle/& thou gauest me no water to my fete: but she hath wesshed my fete with teares/ and wyped them with the heeres of her heed. Thou gauest me no kisse: but she/ sence the tyme I came in/hath not ceased to kisse my fete. Myne heed with oyle thou dydest not anoynte but she hath anoynted my fete with oyntment wherfore I saye vnto the: many synnes are forgeuen her/for she *loued moche. To whom lesse is forgeuen/the same doeth lesse loue.

*Lyue is the sygne that the sinnes are forgenen her.

And he sayde vnto her/thy synnes are forgeuen the. And they that sate at meate with him/ beganne to saye with in them selues: Who is this which forgeueth synnes also? And he sayde to the woman: They fayth hath saued the: Go in peace. ✠

¶The.viij. Chapter.

AND it fortuned after that/that he him selfe went throughout cities and tounes preachinge/and shewynge the kyngdome of God/& the twelue with him. And also certayne wemen/which were healed of euell spretes/and infirmities: Mary called Magdalen/out of whom went seuen deuyls/and Joanna the wyfe of Chusa Herodes stewarde/& Sulanna & many other: which ministred vnto them of their substaunce. ✠ when moch peo

ple

ple were gadred to gether/& were come to him out of all cities/he spake by a similitude. A sower went out to sowe his seede: & as he sowed some fell by the waye syde/and it was troden vnder fete/& the foules of the ayre deuoured it vp. And some fell on stone/and assone as it was spronge vp/it widered awaye/because it lacked moystnes. And some fell amonge thornes/& the thornes spronge vp with it/and choked it. And some fell on good grounde/& sprong vp and bare frute/an hondred foolde. And as he sayde these thinges/he cryed: He that hath eares to heare/let him heare. Math. xii.c Marc.iiii.c Sower.

And his disciples axed him sayinge: what maner similitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes/that when they se they should not se/and when they heare they should not vnderstonde. Esaie.vi.c Mat. xiii.b. Marc.iiii.b Joh̃n.xii.f. Rom. xi.b.

The similitude is this. The seede is the worde of God. Thoose that are beside the waye/ are they that heare/ and afterwarde cometh the deuyll and taketh awaye the worde out of their hertes/lest they should beleue and be saued. They on the stonnes/ are they which when they heare/receaue the worde with ioye. But these haue no rootes/which for a whyle beleue/ and in tyme of temptacion go awaye. And that which fell amonge thornes/are they which heare/and go forth/and are choked with cares and with ryches and volupteous lyuinge/and bringe forth no frute. That in the good grounde/are they which with a good and pure hert/heare the worde and kepe it/and bringe forth frute with pacience. The sower is expounded.

No man lyghteth a candell/and couereth it vnder a vessel/nether putteth it vnder the table/but setteth it on a candelsticke/ that they that enter in/maye se the lyght. Nothinge is in secret Math. v.b. Mar.iiii.c. Math. x.c. Mar.iii.c.

secret that shall not come abroode: Nether eny
Mat.xiii.b. thinge hyd that shall not be knowen/& come
and.xiB.c. to lyght. Take hede therfore how ye heare.
Mar.iiii.c. For whosoeuer hath/to him shalbe geuen: And
Math.xii.d whosoeuer hath not/from him shalbe taken/
Mar.iii.d. euen that same which he supposed that he hath

Then came to him his mother and his bre-
thren/and coulde not come at him for preasse.
And they tolde him sayinge: Thy mother and
Mother and bre-thren. thy brethren stonde with out/and wolde se
the. He answered and sayd vnto them: my mo-
Mat.xii.c. ther and my brethren are these/which heare
Marc.iii.d the worde of God and do it.

✠ And it chaunsed on a certayne daye that
he went into a shyppe and his disciples also/
& he sayde vnto them: Let vs go ouer vnto the
other syde of the lake. And they launched forth.
Jesus sleepeth in the shyp. And as they sayled/he fell aslepe/and there arose a stormе of wynde in the lake/and they were filled with water/& were in ieopardy. And they went to him and awoke him sayinge: Master master/we are loost. Then he arose and rebuked the wynde and the tempest of water/and they ceased/and it waxed calme. And he sayd vnto them: where is youre faith? They
Mat.viii.c. feared and wondred sayinge one to another
Marc.v.a. what felowe is this? for he cōmaundeth both
the wyndes and water/and they obey him? &
Gaderenites. And they sayled vnto the region of the Gaderenites/which is ouer agaynst Galile.

And as he went out to londe ther met him
a certayne man out of the cite/which had
deuyll longe tyme/and ware no clothes/neither
aboode in eny houlse: but amonge graues.
When he sawe Jesus/he cryed and fell doune
before him/& with a loude voyce sayde: what
haue I to do with the Jesus the sonne of the
God moost hyest? I beseche the torment me
not. Then he commaunded the foule spyrete to
come

come out of the man. For ofte tymes he caught him/& he was bounde with chaynes and kept with fetters: and he brake the bondes & was caryed of the fende/into wildernes.

And Jesus axed him sayinge: what is thy name? And he sayde: Legion/ because many deuyls were entred into him. And they besought him/ that he wolde not commaunde them to go out into the depe. And ther was there by an heerde of many swyne/ fedynge on an hyll and they besought him/ that he wolde soffre them to enter into them. And he soffred them. Then went the deuyls out of the man/ and entred into the swyne: And the heerd toke their course and ran heedlynge into the lake/ and were choked. When the heerdmen sawe what had chaunsed/ they fleed and tolde it in the cite and in the villages. Legion: Swyne.

And they came out to se what was done: & came to Jesus/ and founde the man/ out of whom the deuyls were departed syttinge at the fete of Jesus clothed & in his right mynde/ and they were afrayde. They also which sawe it/ tolde them by what meanes he that was possessed of the deuyll/ was healed. And all the whole multitude of the contrye of the Gaderenites/ besought him that he wolde departe from thē: for they were taken with greate feare. And he gate him into the shippe and returned backe agayne. Then the man out of whom the deuyls were departed/ besought him that he myght be with him. But Jesus sent him awaye sayinge: Go home agayne into thyne awne housse/ and shewe what great thinges God hath done to the. And he went his waye/ & preached thorow out all the cite what great thinges Jesus had done vnto him.

And it fortuned when Jesus was come a gayne that the people receaued him. For they all wayted

wayted for him. And beholde ther came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete and besought him that he wolde come into his houle/for he had but a doughter only apon a .xij. yere of age/and she laye a dyinge. And as he went the people thronged him.

The rulers doughter is rayled.

And a woman hauynge an yssue of blood twelue yeres (which had spent all her substance amonge phisicions/nether coulde be holpen of eny) came behinde him/and touched the hem of his garment/ and immediatly her yssue of blood stauncked. And Jesus sayde: Who is it that touched me? when euery man denyed/Peter and they that were with him/sayde: Master/the people thrust the and vexe the: & sayest thou who touched me? And Jesus sayd: Some body touched me. For I perceaue that vertue is gone out of me. when the woman sawe that she was not hyd/she came trimblinge/and fell at his fete/and tolde him before all the people for what cause she had touched him/and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good comforte/ Thy faith hath made the hoale/go in peace.

Issue of blonde.

Whyll he yet spake/there came one from the rulers of the synagogis houlle which sayde to him: thy doughter is deed deseale not the master. when Jesus hearde that: He answered the father/sayinge: Feare not/beleue only/and she shalbe made whole. And when he came to the houlle/he suffred no man to go in with him/saue Peter/ James and John/and the father and the mother of the mayden. Euery body weept and sorowed for her. And he sayde: Wepe not: for she is not deed/but slepeth. And they lewgh him to scorne. For they knew that she was deed. And he thrust them all out/& caught her by the honde/and cryed sayinge: Mayde ary

se. And

se. And hyr spyrete came agayne/and she roose straycht waye. And he commaunded to geue her meate. And the father and the mother of hyr were astonyed. But he warned them that they shuld tell no man what was done. Math.x.c. Marc.iiii.b.

¶ The. ix. Chapter.

Then called he the.xii. to gether and gaue them power/& auctorite ouer all deuyls and that they myght heale diseases. The.xii. are sent.

And he sent them to preache the kyngdome of God/and to cure the syck. And he sayd to them: Take nothinge to lucker you by the waye: nether staffe/nor scripe/nether breed/nether money/nether haue two cotes. And whatsoeuer *housse ye enter into there abyde and thence departe. And whosoeuer will not receaue you/ when ye go out of that cite/ shake of the very dust from youre fete/ for a testimony agaynst them. And they went out/& went thorow the tounes/ preachinge the Gospell/ and healynge euery wheare. F Math.x.a. Marc.xi.a. Mat..x.a. Mar.vi.a. *Go not from housse to housse as fr. ars do. Actu.xiii. Dust. Mat.xiiii.a Marc.vi.b

And Herod the Tetrach herde of all that was done by him/and douted/because that it was sayde of some/that John was rysen agayne from deeth: and of some/ that Helyas had appered: and of some/ that one of the olde prophetes was rysen agayne. And Herod sayde: John haue I beheedded: who then is this of whom I heare suche thinges? And he desyred to se him.

And the Apostles retourned/and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place/ nye to a citie called Bethsaida. And the people knewe of it and folowed him. And he receaued them/ and spake vnto them of the kyngdome of God and healed them that had nede to be healed. And when the daye beganne to weare awaye/ then came the twelue and sayde Mat.xiiii.b Mar.vi.d.

vnto

vnto him: lende the people awaye / that they maye go into the tounes and villages rounde about and lodge / and get meate / for we are here in a place of wildernes. But he sayde vnto them: Geue ye them to eate. And they sayde, We haue no moo but fyue loues and two fysshes / except we shuld go and bye meate for all this people And they were about a fyue thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. And they dyd so and made them all syt doune. And he toke the fyue loues / & the two fisshes / and loked vp to heuen / and blessed them / & brake / and gaue to the disciples / to set before the people. And they ate / and were all satisfied. And there was taken vp of that remayned to them / twelue baskettes full of broken meate.

Fyue loues & .ij. fysshes.

Mat. xvi. b. Mar. viii. a

And it fortuned as he was alone prayinge / his disciples were with him / and he axed them sayinge: who saye the people that I am? They answered and sayd: John Baptist: Some saye Helyas. And some saye / one of the olde prophetes is rysen agayne. He sayde vnto them who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & cõmaunded them that they shuld tell no man that thinge sayinge: that the sonne of man must suffre many thinges / and be reproued of the elders / and of the hye Prestes and Scribes and be slayne / & the thyrde daye rysе agayne.

Passion.

Mar. xvii. d Marc. viii.

And he sayde to them all / yf eny man will come after me / let him denye him selfe / and take vp his crosse dayly and folowe me whosoeuer will saue his lyfe / shall lose it. And whosoeuer shall lose his lyfe for my sake / the same shall saue it. For what auauntageth it a man to wynne the whole worlde / yf he loose him selfe or runne in domage of him selfe? For whosoeuer is ashamed of me / and of my sayinges:

Mat. x. d. and. xvi. Mar. viii. John xii. d. Math. x. e Marc. iii. b.

Couenaunt.

of him

of him shall the sonne of man be ashamed/ when he cometh in his awne glorie/and in the glorie of his father/and of the holy angels. Mat.xvi.b. Marc.ix.a.
And I tell you of a surety: There be some of them that stonde here/which shall not tast of deeth/tyll they se the kyngdome of God. Mat.xvii. Marc.ix.a.

And it folowed about an. viij. dayes after thoose sayinges/that he toke Peter/James/ and John and went vp into a mountayne to praye. And as he prayed/the fassion of his countenaunce was chaunged/and his garment was whyte and shoone. And beholde/two men talked with him/and they were Moses and Helyas/which appered gloriously/& spake of his departinge/which he shuld ende at Jerusalem. Peter and they that were with him/were heuy with slepe. And when they woke/they sawe his glorie/and two men stondinge with him. Transfiguracion.

And it chaunsed as they departed from him/ Peter sayde vnto Jesus: Master/it is good beinge here for vs: Let vs make thre tabernacles one for the and one for Moses and one for Helyas: and wist not what he sayde. whyll he thus spake/there came a cloude and shadowed them and they feared/when they were come vnder the cloude. And there came a voyce out of the cloude sayinge: This is my deare sonne/heare him. And assone as the voyce was past/Jesus was founde alone. And they kept it cloose: and tolde no man in thoose dayes eny of thoose thinges which they had sene. Heare him.

And it chaunsed on the nexte daye as they came doune from the hyll/moche people met him. And beholde a man of the company cryed out sayinge: Master I beseche the beholde my sonne/for he is all that I haue: and se/a spyrite taketh him and sodenly he cryeth/and he teareth him that he fometh agayne/and with mo the payne departeth from him/when he hath The spirite of the falinge sycknes is caste oute.

rent

rent him/and I besought thy disciples to cast him out/and they coulde not. Jesus answered and sayde: O generacion with oute fayth/ and croked: how longe shall I be with you? and shall suffre you? Bringe thy sonne hyder. As he yet was a commynge/the fende rent him and tare him. And Jesus rebuked the vncleane spyrete/and healed the chylde/and deliuered him to his father. And they were all amased at the mighty power of God.

Passion.

Whyll they wondred euery one at all thinges which he dyd/he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme will come when the sonne of man shalbe deliuered into the hondes of men. But they wist not what that worde meant/for it was hyd from them/that they vnderstode it not. And they feared to axe him of that sayinge.

Mat.xviii.b. Marc.ix.c.

Greatest.

Then ther arose a disputacion amonge them who shuld be the greatest. When Jesus perceaued the thoughtes of their hertes/he toke a chylde/and set him hard by him/and sayd vnto them. Whosoeuer receaueth this chylde in my name receaueth me. And whosoeuer receaueth me/receaueth him that sent me. For he that is least amonge you all the same shalbe greate.

Forbyd.

And John answered and sayde: Master we sawe one castinge out deuyls in thy name and we forbade him/because he foloweth not with vs. And Jesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs/is with vs.

And it folowed when the tyme was come/ that he shulde be receaued vp/then he set his face to go to Jerusalem/and sent messengers before him. And they went and entred into a citie of the Samaritans to make redy for him. But they wolde not receaue him/because his face was as though he wolde go to Jerusalem. When his disciples James and John sawe that/

that/they sayde. Lorde/ wilt thou that we co-
maunde / that fyre come doune from heauen
and consume them/euen as Helyas dyd? Jesus
turned about/ & rebuked them sayinge: ye wote
not what maner spyrete ye are of. The sonne of
man is not come to destroye mennes liues/but
to saue them. And they went to another toune

Fyer frō heauen.

✠ And it chaunsed as he went in the waye/a
certayne man sayd vnto him: I will folowe
the whithersoeuer thou go. Jesus sayde vnto
him: foxes haue holes/ and byrdes of the ayer
haue nestes: but the sonne of man hath not
where on to laye his heed.

Mat. viii. c.

Foxes.

And he sayd vnto another: folowe me. And
the same sayde: Lorde suffre me fyrst to go and
bury my father. Jesus sayd vnto him: Let the
deed bury their deed: but goo thou and preache
the kyngdome of God.

Burye his father

And another sayde: I will folowe the Lorde:
but let me fyrst goo byd them fare well/
which are at home at my houlle. Jesus sayde
vnto him: No man that putteth his honde to
the plowe / and loketh backe / is apte to the
kyngdome of God. ✠

Plowe.

¶ The .x. Chapter. ✠

a After these thinges/ the Lorde apoynted
other seuentie also & sent them two and
two before him into euery citie and place/
whither he him selfe wolde come. And he sayde
vnto them/ the haruest is greate but the la-
borers are feawe. Praye therfore the Lorde
of the haruest / to send forth labourers into his
haruest. Go youre wayes: beholde/ I sende you
forthe as lambes amonge wolues. Beare noo/
wallet nether scryppe/ nor shues/ and salute no
man by the waye. Into whatsoeuer houlle ye
enter/ fyrst saye: Peace be to this houlle. And
yf the sonne of peace be theare / youre peace
shall rest vpon him: yf not/ it shall turne to you

Seuētis are sent.

Mark. ix. a.

Haruest.

Lambes amonge wolues.

Fayth shall not perish.

agayne. And in the same houſſe tary ſtill/eatīge and drinkinge ſoche as they haue. For the labourer is worthy of his rewarde. ✠

Math.x.a
1.Timo.v.c

Go not frō houſſe to houſſe: & into whatsoeuer citie ye entre/yf they receaue you/eate ſoche thinges as are ſet before you/and heale the ſicke that are theare & saye vnto thē: the kyngdome of God is come nye vpon you. But into whatsoeuer citie ye ſhall enter/yf they receaue you not/go youre wayes out into the ſtretes of the ſame and saye: euen the very duſt/which

Duſt.

cleaueth on vs of youre citie/we wipe of againſt you: Notwithſtondinge marke this that the kyngdome of God was come nye vpō you Ye and I saye to you: that it ſhalbe easyer in that daye for Sodome then for that citie.

Corazin.
bethſaida
Tyre.
Sidon.
Capernaum.

wo be to the Chorazin: wo be to the Bethſaida. For yf the myracles had bene done in Tyre & Sidon/which haue bene done in you/ they had a greate whyle agone repented/ſittinge in heere and aſhes. Neuertheleſſe it ſhalbe easyer for Tyre & Sidō/at the iudgemēt/then for you. And thou Capernaum which arte exalted to heauen ſhalt be thruſt doune to hell.

Math.x.d
John.xiii.c

He that heareth you/heareth me: and he that deſpiſeth you/deſpiſeth me: and he that deſpiſeth me/deſpiſeth him that ſent me.

And the ſeuentie turned agayne with ioye/ſayinge: Lorde euen the very deuyls are ſubdued to vs thorowe thy name. And he ſayde vnto them: I saye Satan/as it had bene lyghteninge/faule doune from heauen. Beholde I geue vnto you power to treade on ſerpētes and ſcorpions/& ouer all maner power of the enymye/and nothinge ſhall hurte you. Neuertheleſſe/in this reioyſe not/that the ſpretes are vnder youre power: but reioyſe/becauſe youre names are wrytten in heauen.

Reioyſe.

Math.xi.d.

That ſame tyme reioyſed Jeſus in the ſpirite/and

te/& sayde: I confesse vnto the father/Lorde of heuen & erth / that thou hast hyd these thinges from the wyse & prudent/and hast opened them to the babes. Euen so father / for so pleased it the. All thinges are geuen me of my father. And no man knoweth who the sonne is / but the father: nether who the father is / saue the sonne/& he to whom the sonne will shewe him

Babes.

Math. xi. d.

He onlye that is/ taught of Christ/ knoweth the father

And he turned to his disciples/ & sayd secretly: ✠ Happy are the eyes / which se that ye se. For I tell you that many prophetes & kynges haue desired to se those thinges which ye se / & haue not sene them: and to heare those thinges which ye heare/ and haue not heard them.

Mat. xiii. b.

And beholde a certayne lawer stode vp/ and tempted him / sayinge: Master what shall I do to inheret eternall lyfe? He sayd vnto him: what is wrytten in the lawe? How redest thou? And he answered & sayde: Loue thy Lorde God/ with all thy hert & with all thy soule and with all thy strengthe/ & with all thy mynde: and thy neygbour as thy selfe. And he sayde vnto him: Thou hast answered ryght. This do and thou shalt lyue. He willinge to iustifye him selfe/ sayde vnto Jesus: Who is then my neygbour?

Mat. xxii. d. Mare. xii.

Eternall

Deut. vi. b.

Jesus answered & sayde: A certayne man descended from Jerusalem into Hierico/ & fell in to the hondes of theues/ which robbed him of his rayment & wounde him/ & departed leuinge him half deed. And by chaunce ther came a certayne Preste that same waye/ and when he sawe him he passed by. And lykewyse a Leuite/ when he was come nye to the place went & loked on him/ and passed by. Then a certayne Samaritane/ as he iorneyed / came nye vnto him/ & went to & bounde vp his woundes / and poured in oyle & wyne/ & put him on his awne beaste/ & brought him to a commen ynne / and

Samaritane.

made prouision for him. And on the morowe when he departed he toke out two pence & gaue them to the host/and sayde vnto him: Take cure of him / and whatsoeuer thou spendest moare/when I come agayne / I will recompence the. Which now of these thre thynkest thou was neygbour vnto him that fell into the theues hondes? And he sayde: he that shewed mercy on him. Then sayde Jesus vnto him: Go and do thou lykewyse. ✠

A neybour who.

✠ It fortuned as he wēt/that he entred into a certayne toune. And a certayne woman named Martha / receaued him into her house. And this woman had a sister called Mary / which sate at Jesus fete/ and hearde his preachinge. And Martha was combred about moche seruinge/and stode and sayde: Master/dost thou not care / that my sister hath left me to minister alone? Byd her therfore/ that she helpe me. And Jesus answered / and sayde vnto her: Martha/Martha: thou carest & art troubled about many thinges: verely one is nedfull. Mary hath chosen her that good parte/ which shall not be taken awaye from her. ✠

Martha. Marie.

¶ The.xj. Chapter.

Math.6.i.b. And it fortuned as he was prayinge in a certayne place: when he ceased / one of his disciples sayde vnto him: Master/ teache vs to praye/as John taught his disciples. And he sayde vnto them: When ye praye/saye: O oure father which arte in heauen/halowed be thy name. Thy kyngdome come. Thy will be fulfilled euen in erth as it is in heauen. Oure dayly bread geue vs euermore. And forgeue vs oure synnes: For euen we forgeue euery man that trespaseth vs. And ledde vs not into temptacion. But deliuer vs from euyll.

The pater noster

And he sayde vnto them: ✠ yf any of you shuld

shuld haue a frende/and shuld go to him at mid nyght/and saye vnto him: frende lende me thre loues/for a frende of myne is come out of the waye to me/and I haue nothinge to set before him: and he within shuld answere & saye/trouble me not/the doore is now shut/& my seruaunt es are with me in the chamber/ I cannot ryse and geue them to the. I saye vnto you/though he wolde not aryse and geue him/because he is his frende: yet because of his importunite he wolde ryse/and gaue him as many as he neded

Prayer what it dothe.

Couenaunt.

B And I saye vnto you: axe/ & it shalbe geuen you. Seke/and ye shall finde. Knocke/ & it shalbe opened vnto you. For euery one that axeth/receaueth: and he that seketh/ fyndeth: and to him that knocketh/shall it be opened. Yf the sonne shall axe breed of eny of you that is a father: will he geue him a stone? Or yf he axe fysshe/will he for a fysshe geue him a serpent? Or yf he axe an egge: will he offer him a scorpion? Yf ye then which are euyll/can geue good gyftes vnto youre chyldren/how moche moare shall the father of heuen geue an holy spyrete to them that desyre it of him? ✠

Math. vii. a and. xxi. c Marc. xi. c Joh. xiiii. b and. xvi. c Jaco. i. a Marc. vii. a Math. ix. a and. xii. b Marc. iii. c

✠ And he was a castinge out a deuyll/which was domme. And it folowed when the deuyll was gone out/the domme spake/and the people wondred. But some of them sayde: he casteth out deuyls by the power of Belzebub the chefe of the deuyls. And other tempted him lekynge of him a signe from heauen. But he knewe their thoughtes/& sayde vnto them: Euery kyngdome deuided with in it selfe shalbe desolate: and one housse shall fall vpon another. So yf Satan be deuided with in him selfe: howe shall his kyngdome endure? Because ye saye that I cast out deuyls by the power of Belzebub. Yf I/ by the power of Belzebub caste out deuyls: by whome do youre chyldren

The domme spirite is cast oute. Belzebub

✠ To be made desolate/is to fall in decaye and

Cuyne is to be made a wilderneſſe

caſt them out? Therfore ſhall they be your iudges. But yf I/ with the fynger of God caſt out deuyls/ no doute the kyngdome of God is come vpon you.

When a ſtronge man armed watcheth his houſſe: that he poſſeſſeth is in peace. But when a ſtronger then he cometh vpon him and ouercommeth him: he taketh from him his harnes wherin he truſted and deuideth his gooddes. He that is not with me/ is agaynſt me. And he that gadereth not with me/ ſcattereth.

When the vnclene ſpyryte is gone oute of a man/ he walketh through waterleſſe places/ ſekynge reeſt. And when he findeth none/ he ſayeth. I will returne agayne vnto my houſſe whence I came out. And when he cõmeth he

Seuen worſſe then him ſelfe.

fyndeth it ſwept and garniſſed. Then goeth he and taketh to him ſeuen other ſpyretes worſe then him ſelfe: and they enter in/ and dwell there. And the ende of that man/ is worſſe then the begynninge.

And it fortuned as he ſpake thoſe thinges/ a certayne woman of the company lyfte vpher voyce/ & ſayde vnto him: Happy is the wombe that bare the/ and the pappes which gaue the ſucke. But he ſayde: Ye/ happy are they that heare the worde of God and kepe it. ¶

Happye who.

when the people were gadered thicke together: he began to saye: This is an euyll nacion: they ſeke a ſigne/ and ther ſhall no ſigne be geuen them/ but the ſigne of Jonas the Prophet. For as Jonas was a ſigne to the Niniuites/ ſo ſhall the ſonne of man be to this nacion. The quene of the ſouthe ſhall ryſe at iudgement/ with the men of this generacion/ and condempne them: for ſhe came from the ende of the worlde/ to heare the wyſdome of Salomon. And beholde a greater then Salomon is here. The men of Niniue ſhall ryſe at the iudgement

Math. xii. d

Sygne of Jonas.

iii. Re. x. g
ii. Par. ix.

Niniuites.

iudgement with this generacion: and shall condempne them: for they repented at the preachinge of Jonas. And beholde a greater then Jonas is here. Jona.iii.b

✠ No man lyghteth a candell and putteth it in a preuy place / nether vnder a bushell: but on a candelsticke / that they that come in maye se the lyght. The lyght of thy body is the eye. Therfore when thyne eye is single: then is all thy body full of lyght. But yf thyne eye be euyll: then shall all thy body be full of darcknes. Take hede therfore that the lyght which is in the / be not darckues. ✠ For yf all thy body shalbe lyght / hauinge no parte darcke: then shall all be full of lyght / euen as when a candell doeth lyght the with his brightnes. ✠ Math.v.b Marc.iiii.c Eye. Math.vi.c.

And as he spake / a certayne Pharise besought him to dyne with him: and he went in and sate doune to meate: When the Pharise sawe that / he marueyled that he had not fyrst welshed before dyner. And the Lorde sayde to him: Now do ye Pharises / make clene the outside of the cup / & the platter: but youre inwarde parties are full of rauenynge and wickednes Ye foles / dyd not he that made that which is without: make that which is within also? Mat.xxiii.

Neuertheless geue almose of that ye haue / and beholde all is clene to you. Almose.

But wo be to you Pharises: for ye tithe the mynt and rewe / and all manner erbes / & passe ouer iudgement and the loue of God. These ought ye to haue done / and yet not to haue left the other vndone. Tithe mynt.

Wo be to you Pharises: for ye loue the vppermost seates in the synagoges / and gretinges in the markets.

Wo be to you scribes and Pharises ypocrites / for ye are as graues which appere not / and

the men that walke ouer them / are not ware of them.

Then answered one of the lawears / and sayd vnto him: Master / thus sayinge / thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye lawears: for ye lade men with burthens greueous to be borne / and ye youre selues touche not the packes with one of youre fyngers.

Lawears Mar. xxiiii.

Wo be to you: ye bylde the sepulchres of the Prophetes / and youre fathers killed thē truly ye beare witnes / that ye alowe the dedes of youre fathers: for they killed them / and ye bylde their sepulchres.

Buylde sepulchres.

Therfore sayd the wisdome of God: I will send them Prophetes and Apostles / & of them they shall slee and persecute: that the bloude of all Prophetes / which was sheed frō the begin ninge of the worlde / maye be requyred of this generacion / from the bloud of Abell vnto the bloud of zachary / which perished betwene the alter and the temple. Verely I saye vnto you: it shalbe requyred of this nacion.

zacharias

Gene. iiii. ii. pa. xxiii.

Wo be to you lawears: for ye haue taken awaye the keye of knowledge / ye entred not in youre selues / & them that came in ye forbade.

Keye

When he thus spake vnto them / the lawears and the Pharises began to were busye about him / and to stop his mouth with many questions / layinge wayte for him / and sekinge to catche some thinge of his mouth / wherby they myght accuse him.

The. xij. Chapter.

Math: xvi. Marc. viii. Luc. xii. Marc iiii. c.

AS ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: Fyrst of all beware of the leuen of the Pharises which is ypocrisy. For ther is nothinge couered / that shall

Leuen.

shall not be vncouered: nether hyd that shall not be knowen. For whatsoeuer ye haue spoken in darcknes: that same shalbe heard in lyght. And that which ye haue spoken in the eare euen in secret places/shalbe preached euen on the toppe of the houses.

I saye vnto you my frendes: Be not afrayde of them that kyll the body/and after that haue no moare that they can do. But I will shewe you/whom ye shall feare. Feare him/ which after he hath kylled/hath power to cast into hell. Ye I saye vnto you/him feare. Are not fyue sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value then many sparowes.

who is to be feared

I saye vnto you: whosoeuer confesseth me before men/euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels of God. And whosoeuer speaketh a worde agaynst the sonne of man/it shalbe forgeuen him. But vnto him that blaspheme th the holy goost/it shall not be forgeuen.

Mat. x. d. Marc. iii. Louenauntes.

Math. xii. c. Marc. iii.

when they bringe you vnto the synagoges/ & vnto the rulers/and officers take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre/what ye ought to saye.

I promise that the spirite shall teache vs.

✠ One of the company sayde vnto him: Master/ byd my brother deuide the inheritaunce with me. And he sayde vnto him: Man/ who made me a iudge or deuider ouer you? Wherfore he sayde vnto them: take hede/ and beware of couetousnes. For no mannes lyfe stondeth in the aboundaunce of the thinges/ which he possesseth. And he put forth a similitude vnto them sayinge.

The lyfe stondeth not in ryches/but in kepinge gods commaundementes.

The

Rychmā. The grounde of a certayne ryche man
Eccle. xi.c. brought forth frutes plentyously/ & he thought
in him selfe sayinge: what shall I do? because
I haue no roume where to bestowe my frutes?
And he sayde: This will I do. I will dest-roye
my barnes/and bylde greater/and therin will
I gadder all my frutes/and my goodes: and I
will saye to my soule: Soule thou hast moch
goodes layde vp in stooze for many yeares/ta-
ke thyne ease: eate/drincke/and be mery.
But God sayde vnto him: Thou fole/this
nyght will they fetche awaye thy soule agayne
from the. Then whose shall those thinges be
which thou hast prouided? So is it with him
that gadereth ryches? and is not ryche in God.

And he spake vnto his disciples: Therfore I
saye vnto you: Take no thought for youre ly-
fe/what ye shall eate: nether for youre body/
Math. vi.c. what ye shall put on. The lyfe is moare then
Psal. li: ii. meate/and the bodye is moare then rayment.
Rauens. Lonkydze the rauens/for they nether sowe nor
repe/which nether haue stooze houfle ner bar-
ne/and yet God fedeth them. How moche are
ye better then the foules.

Which of you with takynge thought can
adde to his stature one cubit? Yf ye then be
not able to do that thinge which is least: why
take ye thought for the remmaunt? Lonsydze
Lylies. the lylies how they growe: They laboure not:
they spyn not: and yet I saye vnto you/that
Salomon in all this royalte was not clothed
lyke to one of these.

Yf the grasse which is to daye in the felde/
and to mozowe shalbe cast into the foznace/
God so clothe: how moch mooze will he cloth
you/o ye endued with lytell fayth? And aske
not what ye shall eate or what ye shall drin-
ke/nether clyme ye vp an hye: for all suche thin
ges the hethen people of the wozlde seke for.

Youre

Youre father knoweth that ye haue nede of
suche thinges. wherfore seke ye after the kyng
dome of God / and all these thinges shalbe
ministred vnto you.

Feare not lytell floocke for it is youre fa- Math. 6. c.
thers pleasure / to geue you a kyngdome. Lytell
Sell that ye haue / and geue almes. And make floocke.
you bagges / which were not olde / and treasure
that fayleth not in heuen / where no theefe co- Almose.
meth / nether mot corrupteth. For where you-
re treasure is / there will youre hertes be also.

Let youre loynes be gerdde about / and you- Loynes
re lyghtes brennynge / and ye youre selues lyke lyghtes.
vnto men / that wayte for their master / when he
will returne from a weddynge: that assone as
he cometh and knocketh / they maye open vnto
him. Happy are those seruauntes / which the
Lorde when he cometh / shall fynde wakynge.
Verely I saye vnto you / he will gyrdde him
selfe about / and make them syt doune to mea-
te / and walke by / and minister vnto them.

¶ And yf he come in the seconde watche / ye yf Seconde
he come in the thyrde watche / and shall fynde watche.
them so happy are those seruauntes.

This vnderstonde / that yf the good man of Mat. xxiiii.
the houfe knewe what houre the theefe wolde
come / he wolde suerly watche: and not suffer
his houfe to be broken vp. Be ye prepared ther
fore: for the sonne of man will come at an hou
re when ye thincke not.

Then Peter sayde vnto him: Master / tellest
thou this similitude vnto vs / or to all men?
And the Lorde sayde: Yf there be eny fayth-
full seruaunt and wyse / whom his lorde shall
make ruler ouer his housholde / to geue them
their duetie of meate at due season: happy
is that seruaunt / whom his master when he
commeth shall fynde so doinge. Of a trueth
I saye vnto you: that he will make him ruler Apoca. xxi.
ouer

Euell ser naunt. ouer all that he hath. But and yf the euyll seruaunt shall saye in his hert: My master will deferre his cominge/and shall beginne to smyte the seruauntes/and maydens and to eate and drincke/and to be droncken: the lorde of that seruaūt will come in a daye/when he thinketh not/and at an houre when he is not ware and deuide him/and will geue him his rewarde with the vnbeleuers.

The seruaunt that knewe his masters will/ and prepared not him selfe/ nether dyd accordinge to his will/ shalbe beten with many strypes. But he that knewe not/and yet dyd committe thinges worthy of stryppes/shalbe beaten with feawe strypes. For vnto whom moche is geuen/of him shalbe moche required. And to whom men moche commit/the moare of him will they are.

Louenaunt.

Fyer. I am come to sende fyre on erth: and what is my desyre/but that it were all redy kyndled?

Baptime Not with stondinge I must be baptised with a baptime: and how am I payned tyll it be ended?

Math. x. d. Suppose ye that I am come to sende peace on erth? I tell you naye/but rather debate.

Peace. Debate. For from hence forthe ther shalbe fyue in one housse deuided/ thre agaynst two/ and two agaynst thre. The father shalbe deuided agaynst the sonne/ & the sonne agaynst the father. The mother agaynst the doughter/ and the doughter agaynst the mother. The motherela we agaynst hyr doughterelawe/and the doughterelawe agaynst hyr motherelawe.

Then sayde he to the people: when ye se a

Math. xvi. Marc. viii. cloude ryse out of the west/ strayght waye ye saye: we shall haue a shower/and so it is. And when ye se the south wynde blow/ye saye: we shall haue heet/and it cometh to passe. Ypocrites/ ye can skyll of the fassion of the erth/& of the skye: but what is the cause/that ye cannot

skyll

ſkyll of this tyme? Ye and why iudge ye not of youre ſelues what is ryghte?

Whyll thou goeſt with thyne aduerſary to the ruler: as thou arte in the waye / geue diligence that thou mayſt be deliuered from him / leaſt he bringe the to the iudge / & the iudge deliuer the to the iaylar / and the iaylar caſt the into preſon. I tell the / thou departeſt not thence / tyll thou haue made good the vtmoſt myte. Math.5.d. Aduerſarye.

¶ The.xiij. Chapter.

THer were preſent at the ſame ſeaſon / that ſhewed him of the Galileans / whoſe bloude Pylate mengled with their awne ſacrifice. And Jeſus anſwered / and ſayde vnto them: Suppoſe ye that theſe Galileans were greater ſynners then all the other Galileans / becauſe they ſuffred ſuche puniſhment? I tell you naye: but except ye repent / ye ſhall all in lykewyſe periſſhe. Or thoſe xviij. vpon which the toure in Syloe fell / and ſlewe them / thinke ye that they were ſynners aboue all men that dwell in Jeruſalem? I tell you naye: But excepte ye repent / ye all ſhall lykewyſe periſſhe. Galileās Toure in Syloe.

✠ He put forthe this ſimilitude: A certayne man had a fygge tree planted in his vyneyarde / & he came & ſought frute theron / & founde none. Then ſayde he to the dreſſer of his vyneyarde: Beholde / this thre yeare haue I come & ſought frute in this fygge tree / & fynde none: cut it doune: why combreth it the grounde: And he anſwered and ſayde vnto him: Lorde let it alone this yeare alſo / tyll I dygge rounde aboute it / & dō ge it / to ſe whether it will beare frute: and yf it beare not then / after that / cut it doune. Fygge tree.

And he taught in one of their ſynagoges on the Saboth dayes. And beholde ther was a woman which had a ſpyrete of infirmite. xviij. yeares: and was bowed to gether / and coulde not lykte The womā that was bowed to gether.

not lyfte vp her selfe at all. when Jesus sawe her/he called her to him/and sayde to her: woman thou arte deliuered from thy dysease. And he layde his hondes on her/ and immediatly she was made straycht & glorified God. And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed/and not on the Saboth daye.

The Saboth is broken.

Then answered him the Lorde/and sayd: Ypocrite/doth not eache/one of you on the Saboth daye/lowse his oxe or his asse from the stall/and leade him to the water? And ought not this doughter of Abraham whom Satan hath bounde lo. xviij. yeares/be lowsed from this bonde on the Saboth daye? And when he thus sayde/all his aduersaries were ashamed/ and all the people reioyced on all the excellent dedes that were done by him. ✠

Mustarde seede.

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is lyke a grayne of mustard seede/ which a man toke and sowed in his garden: and it grewe/ and wexed a greate tree/and the foules of the ayer made nestes in the braunches of it.

Math. xiii.

Leuen.

And agayne he sayde: wherunto shall I lyken the kyngdome of God? it is lyke leuen which a woman toke/and hydde in three bussheles of floure/tyll all was thorow leuended. And he went thorow all maner of cities and tounes teachynge & iorneyinge towardes Jerusalem.

Math. vii.

Strate gate.

*when the couenaunt

Then sayde one vnto him: Lorde/ are there fewe that shalbe saued? And he sayde vnto them: stryue with youre selues to enter in at the strayte gate: For many I saye vnto you/ will seke to enter in / and shall not be able. *when the good man of the houlse is rysen vp and

and hath shet to the doze/ye shal ye beginne to stonde with out/& to knocke at the doze sayinge: Lozde/lozde open vnto vs: and he shall answer/& saye vnto you: I knowe you not whence ye are. Then shall ye begin to saye: we haue eaten in thy presence and droncke/ and thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye wozkers of iniquite. There shalbe weppynge and gnasshinge of teth/ when ye shall se Abzaham and Isaac and Jacob and all the Pzophetes in the kyngdome of God/and youre selues thzust out at dozes. And they shall come from the eest and from the weest/and from the nozthe and from the southe/and shall syt doune in the kyngdome of God. And beholde/there are last/which shalbe fyzst: And ther are fyzst which shalbe last.

made in the blonde of Christ is blynded then men payne them selues with holye wozkes/trustinge therbye to enter: but all in vayne.

The same daye there came certayne of the Pharises/and sayd vnto him: Get the out of the waye/and departe hence: foz Herode will kyll the. And he sayd vnto them: Go ye and tell that foxe/beholde I cast oute deuyls and heale the people to daye and to mozowe/and the thyzd daye I make an ende. Neuertheless/ I must walke to daye and to mozowe/and the daye folowynge: Foz it can not be/that a Pzophet perisshe eny other where/ saue at Jerusalem.

Psal. xci. e. Math. viii. e and. xxv. Math. xix. d and. xx. b. Herode is a foxe.

O Jerusalem/Jerusalem/which kyllest Pzophetes/and stonest them that are sent to the: how often wolde I haue gadered thy chyldzen to geder/as the hen gathereth her nest vnder her wynges/but ye wolde not. Beholde youre habitacion shalbe left vnto you desolate. Foz I tell you/ye shall not se me vntyll the tyme come that ye shall saye/blessed is he that cometh in the name of the Lozde.

Jerusalē kylleth Pzophetes.

¶ The. xiiij. Chapter.

And it

And it chaunced that he went into the
house of one of the chefe Phariſes to
eate breed/on a Saboth daye: and they
watched him. And beholde ther was a man be-
Dropſye. fore him/which had the dropſye. And Jeſus
answered & spake vnto the lawears and Phari-
ſes sayinge: is it laufull to heale on the Saboth
daye? And they helde their peace. And he tooke
him and healed him/& let him go: and answered
them sayinge/whiche of you shall haue an aſſe
or an oxe fallen into a pytt/& will not strayght
waye pull him out on the sabothdaye? And they
coulde not answer him agayne to that.

He put forthe a similitude to the geſtes/when
he marked how they prealed to the hyeſt rou-
mes/& sayd vnto them: When thou arte bidden
to a weddynge of eny man/syt not doune in
the hyeſt roume/leſt a more honorable man
then thou be bidden of him/& he that bade bo-
the him and the/come & saye to the: geue this
man roume/& thou then beginne with shame
to take the loweſt roume. But rather when
thou arte bidden/go & syt in the loweſt roume/
that when he that bade the cometh/he maye
Prouerb. xxv. saye vnto the: frende syt vp hyer. Then shalt
thou haue worshippe in the preſence of them
that syt at meate with the. For whoſoeuer ex-
Exalte humble. alteth him ſelfe/shalbe brought lowe. And he
that humbleth him ſelfe/shalbe exalted. ✠

Then sayde he also to him that had desyred
Matth. xiiii. him to dyner: ✠ When thou makeſt a dyner or
Tobi. iiii. a. a supper: call not thy frendes/nor thy brethren
Prou. iii. b. nether thy kynſmen or yet ryche neighbours:
leſt they bidde the agayne/and a recompence
be made the. But when thou makeſt a feaſt/
Feaſt the poore. call the poore/the maymed/the lame and the
blynde/and thou shalt be happy/for they can-
Reſurrec cion. not recompence the. But thou shalt be recom-
penſed at the reſurrection of the iuſte men.

when

When one of them that ſate at meate alſo heard that / he ſayde vnto them: happy is he that eateth breed in the kyngdome of God. ✠ Then ſayd he to him. ✠ A certayne man ordened a greate ſupper / & bade many / and ſent his ſeruaunt at ſupper tyme / to ſaye to them that were biddē: come: for all thinges are now redy And they all attonce beganne to make excuſe. The fyrſt ſayd vnto him: I haue bought a ferme / and I muſt nedes go and ſe it / I praye the haue me excuſed. And another ſayd: I haue bought fyue yooke of oxen and I go to proue them / I praye the haue me excuſed. The thyrde ſayd. I haue maryed a wyfe and therfore I cannot come. And the ſeruaūt went / & brought his maſter worde therof. Mat. xxii. & Apo. xix. Supper.

Then was the good man of the houſſe diſpleaſed / & ſayd to his ſeruaunt: Go out quickly into the ſtretes & quarters of the cite / & bringe in hyther the poore & the maymed and the halt & the blynde. And the ſeruaunt ſayd: lorde it is done as thou commaundeſt and yet ther is roume. And the lorde ſayd to the ſeruaunt: Go out into the hye wayes & hedges / & cōpell them to come in / that my houſſe maye be filled for I ſaye vnto you that none of thoſe men which were bidden / ſhall taſt of my ſupper. ✠ Math. x.d

Ther went a greate company with him / and he turned and ſayde vnto them. ✠ If a man come to me / and hate not his father and mother and wyfe and chyldren / and brethren / and ſyſters moreouer and his awne lyfe / he cannot be my diſciple. And whoſoeuer beare not his croſſe / & come after me cannot be my diſciple. Math. x.d and. xvi. d Mar. viii. d Chriſtes diſciple.

Which of you diſpoſed to bylde a toure / ſytteth not doune before and counteth the coſt / whether he haue ſufficient to performe it: leſt after he hath layde the foundacion / and is not able to performe it / all that beholde it / beginne Tower.

to mocke him sayinge: this man begāne to byl-
de/ & was not able to make an ende. Or what
kynge goeth to make batayle agaynst another
kynge/ and sytteth not doune fyrst/ & casteth in
his mynde/ whether he be able with ten thou-
sande / to mete him that cometh agaynst him
with .xx. thousand. Or els whyll the other is
yet a greate waye of / he will sende embasse-
tours/ and desyre peace. So lyke wyse none of
Christes disciples. you that forsaketh not all that he hath/ can be
my disciple. ✠

Math. 5. b. Salt is good/ but yf salt haue loste hys salt-
Math. ix. g. nes / what shall be seasoned therwith? It is
nether good for the londe nor yet for the donge
hyll/ but men cast it out at the dores. He that
hath eares to heare/ let him heare.

The .xv. Chapter.

Publi-
cans. Then resorted vnto him all the publicās
Synners and synners /for to heare him. And the
Pharises and Scribes murmured sayin
ge: He receaued to his cōpany synners/
and eateth with thē. Then put he forthe this
similitude to them sayinge: What man of you
Hundred hauynge an hundred shepe / yf he loose one of
shepe. them/ doth not leue nynty and nyne in the wil-
Math. xviii. dernes/ and go after that which is loost vntyll
he fynde him? And when he hath founde him/
he putteth him on his shulders with ioye: And
allone as he cometh home/ he calleth to geder
his louers and neyghbours sayinge vnto thē:
reioyse with me for I haue founde my shepe
which was loost. I say vnto you/ that lyke wy
se ioye shalbe in heuen ouer one synner that re
penteth / mooze then ouer nynty and nyne iu-
Ten gro- ste persons whiche nede no repentaunce. Ether
tes. what woman hauynge .x. grotes / yf she loose
one / doth not lyght a candell / and swepe the
house/ and seke diligētly tyll she fynde it? And
when she hath founde it she calleth her louers

and

and her neyghbours sayinge: Reioyce with me for I haue founde the groate which I had lost Lykewyse I saye vnto you / ioye is made in the presence of the angels of God ouer one synner that repenteth. ℣

B ✠And he sayde: a certayne man had two sonnes / and the yonger of them sayde to his father: father geue me my parte of the goodes that to me belongeth. And he deuided vnto them his substance. And not longe after / the yonger sonne gaddered all that he had to geder / and toke his iorney into a farre countre / and theare he wasted his goodes with ropetous lyuinge. And when he had spent all that he had / ther arose a greate derth thorow out all that same londe and he began to lacke. And he went and claue to a citesyn of that same countre / which sent him to his felde / to kepe his swyne. And he wold fayne haue fylled his belly with the coddes that the swyne ate: and no man gaue him. The ryotouse sonne:

L Then he came to him selfe and sayde: how many hyred seruauntes at my fathers / haue breed ynough / & I dye for honger. I will aryse / and go to my father and will saye vnto him: father / I haue synned agaynst heuen and before the & am no moare worthy to be called thy sonne / make me as one of thy hyred seruaūtes. And he arose and went to his father. And whē he was yet agreate waye of / his father sawe him and had compassion / & ran and fell on his necke and kissed him. And the sonne sayd vnto him: father / I haue synned agaynst heuen & in thy syght & am no moare worthy to be called thy sonne. But his father sayde to his seruaūtes: bringe forth that best garment and put it on him / and put a rynge on his honde / and shoes on his fete. And bringe hyder that fatted caulfe / and kyll him / & let vs eate and be mery:

for this my sonne was deed/and is alyue agayne/he was loste/and is now founde. And they began to be merye.

The elder brother was in the felde/& when he came and drewe nye to the house/he herde minstrelcy and daunsynge/& called one of his seruaūtes/and axed what those thinhes meante. And he saye vnto him: thy brother is come/ and thy father had kylled the fatted caulfe/because he hath receaued him safe & sounde. And he was angry/and wolde not go in. Then came his father out and entreated him. He answered and sayde to his father: Lo these many yeares haue I done the seruice/nether brake at eny tyme thy cōmaundment/and yet gauest thou me neuer so moche as a kyd to make mery with my louers: but assone as this thy sonne was come/ which hath deuoured thy goodes with harlotes/thou haste for his pleasure kylled the fatted caulfe. And he sayd vnto him: Sonne/thou wast euer with me/and all that I haue is thyne: it was mete that we shuld make mery and be glad: for this thy brother was deed/and is alyue agayne: and was loste and is founde.

The. xvj. Chapter.

The vnrighwyse steward.

And he sayd also vnto his disciples. ✠ There was a certayne rychmā/which had a stewarde/that was accused vnto him that he had wested his goodes. And he called him/and sayd vnto him: How is it/that I heare this of the? Geue a comptes of thy stewarde shippe: for thou mayste be no longer stewarde. The stewarde sayd within him selfe: what shall I do? for my master will take awaye from me the stewarde shippe. I can not dygge/& to begge/I am a shamed. I woote what to do/that when I am put out of the stewarde shippe/they maye receaue me into their houses.

Then

Then called he all his masters detters / and
¶ sayd vnto the fyrst: how moche owest thou vn-
to my master? And he sayd: an hondred tonnes
of oyle. And he sayd vnto him: take thy bill/
and syt doune quickly/and wryte fyftie. Then
sayd he to another: what owest thou? And he
sayde: an hondred quarters of wheate. He sayd
to him: Take thy bill/and wryte foure scoore.
And the lorde commended the vniust stewarde
because he had done wysly. For the chyldren of
this worlde are in their kynde / wyser then the
chyldren of lyght. And I saye also vnto you:
make you frendes of the wicked mammon/ that
when ye shall departe / they may receaue you
into euerlastinge habitacions. ✠

✠ He that is faythfull in that which is le-
ste/the same is faythfull in moche. And he that
is vnfaythfull in the least: is vnfaythfull also
in moche. So then yf ye haue not ben fayth- Math. 6. c
full in the wicked mammon? who will beleue Mammō
you in that which is true? And yf ye haue not
bene faythfull in another mannes busynes: Two ma
who shall geue you youre awne? No seruaunt sters
can serue. ij. masters/for other he shall hate the
one and loue the other / or els he shall lene to
the one and despyse the other. Ye can not ser-
ue God and mammon.

¶ All these thinges herde the Pharises also Math. 6. b
which were coueteous / and they mocked him.
And he sayd vnto them: Ye are they which iu-
stifie youre selues before men: but God kno-
weth youre hertes. For that which is hyghlie
estemed amonge men / is abhominable in the
syght of God. ✠

The lawe and the Prophetes raygned vn-
tyll the tyme of John: and sence that tyme the
kyngdome of God is preached/and euery man
stryueth to go in.

Doner shall heuen and erth perisshe/then one Math. 5. c

Math. 5. c
Marc. 7. b.

tytle of the lawe shall perisshe. Whosoeuer forsaketh his wyfe and maryeth another / breaketh matrimony. And euery man which maryeth her that is deuorsed from her husbande/ committeth aduoutry also.

1. Cor. 11.
Bysse.

Theriche gloton & Lazarus.

✠ Ther was a certayne ryche man/ which was clothed in purple and fyne bysse/and fared delitiously euery daye. And ther was a certayne begger named Lazarus / whiche laye at his gate full of soores desyringe to be refresshed with the cromes whiche fell from the ryche mannes borde. Neuertheless/ the dogges came and licked his soores. And it fortuned that the begger dyed/ and was caryed by the angeles into Abrahams bosome. The ryche man also dyed/and was buried.

And beinge in hell in tormentes/ he lyfte vp his eyes and sawe Abraham a farre of/ & Lazarus in his bosome / and he cryed & sayd: father Abraham/ haue mercy on me/ & sende Lazarus that he maye dippe the tippe of his fynger in water/and cole my tonge: for I am tourmēted in this flame. But Abraham sayd vnto him: Sonne/remembre that thou in thy lyfe tyme/ receauedst thy pleasure/and contrary wyse Lazarus payne. Now therfore is he comforted/ and thou art punisshed. Beyonde all this / betwene you and vs ther is a greate space set/ so that they which wolde go from hence to you cannot: nether maye come from thence to vs.

Then he sayd: I praye the therfore father/ sende him to my fathers housse. For I haue fyue brethren: for to warne them lest they also come into the place of tourment. Abrahā sayd vnto him: they haue Moses* and the Prophetes let them heare them. And he sayd: naye father Abraham / but yf one came vnto them from the ded/ they wolde repent. He sayd vnto him: Yf they heare not Moses and the Prophetes/ nether

*Moses & the prophetes is the olde testamēt

nether will they beleue/ though one rose from deeth agayne.

¶ The.xvij. Chapter.

Then sayde he to the disciples / it can not be auoyded but that offences will come. Neuertheless wo be to him thorow whom they come. It were better for him that a mylstone were hanged aboute his necke / and that he were cast into the see/ then that he shuld offende one of this lytleons Take hede to youre selues. Yf thy brother trespas agaynst the / rebuke him: and yf he repent/ forgeue him. And though he synne agenst the seuen tymes in a daye/ and seuen tymes in a daye tourne agayne to the sayinge: it repenteth me/ forgeue him. Mat.xviii. Marc.ix.f Offence Mylstone Mat.xviii. Leuit.xix.d Eccle.xx. Mat.xviii.

And the Apostles sayde vnto the Lorde: increase oure fayth. And the Lorde sayde: yf ye had fayth lyke a grayne of mustard seede/ and shuld saye vnto this sycamine tree / plucke thy selfe vp by the rootes/ and plant thy selfe in the see: he should obey you. Sycamyne tree.

Who is it of you yf he had a seruaunt plowinge or fedinge catell / that wolde saye vnto him when he were come from the felde: Go quickly and syt doune to meate: and wolde not rather saye to him / dresse wherwith I maye sup/ and gyrde vp thy selfe and serue me/ tyll I haue eaten and droncken: and afterwarde/ eate thou/ and drincke thou? Doeth he thanke that seruaunt because he dyd that which was commaunded vnto him? I trowe not. So lyke wyse/ when ye haue done all thoose thinges which are commaunded you: saye / we are vnprofitable * seruauntes. We haue done that which was oure duetye to do. *In workes maye no fayth be put/ for by thē no man is iustified before god/ but by christes bloud. only e.

*And it chaunsed as he went to Jerusalem/ that he passed thorow Samaria and Galile. And as he entred into a certayne toune / ther met

Ten lepers.

met him ten men that were lepers. Which stode a farre of & put forth their voyces and sayde: Jesu master/haue mercy on vs. When he sawe them/he sayde vnto them: Go and shewe youre selues to the Prestes. And it chaunsed as they wēt/ they were clensed. And one of them/ when he sawe that he was clensed/turned backe agayne/& with a loude voyce praysed God/ and fell doune on his face at his fete/and gaue him thankes. And the same was a Samaritane. And Jesus answered and sayde: are ther not ten clensed? But where are those nyne? Ther are not founde that returned agayne / to geue God prayse saue only this straunger. And he sayde vnto him: aryse /and go thy waye/ thy fayth hath made the whoale. ✠

*The kyngedome of god is to loue god with all thyne herte / and to put thi hole trust in him accordinge to the couenaunt/made in Christ and for christes sake/ so loue thyneyboure as christ loued the And all this is with in the

✠ when he was demaunded of the Phatises/when the kyngdome of God shuld come he answered them and sayde: The kyngdome of God cometh not with waytinge for. Nether shall men saye: Lo here lo there. For beholde/ the *kyngdome of God is with in you.

And he sayde vnto the disciples: The dayes will come whē ye shall desyre to se one daye of the sonne of man/& ye shall not se it. And they shall saye to you: Se here/ Se there. Go not after them nor folowe them / for as the lyghtenynge that apereth out of the one parte of the heuen/and shyneth vnto the other parte of heuen: So shall the sonne of man be in his dayes But fyrst must he suffre many thinges/and be refused of this nacion.

Se here: se there.

Mat.xxiiii.

As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. They ate they dranke/they maryed wyues and were maryed/ euen vnto that same daye that Noe went into the arke: and the floud cam and destroyed them all. Lykewyse also /as it chaunsed in the dayes of Loth. They ate/they dranke/ they

Gene.viii.c

Gene.xix.

bought/

bought they solde / they planted / they bylte: And euen the same daye that Loth went out of Sodom it rayned fyre and brymstone from heuen / and destroyed them all. After these ensamples / shall it be in the daye when the sonne of man shall appere.

In that daye he that is on the houlse toppe / and his stuffe in the houlse: let him not come doune to take it out. And lykewyse let not him that is in the feldes / turne backe agayne to that he lefte behinde. Remember Lothes wyfe. Whosoeuer will go about to saue his lyfe / shall lose it: and whosoeuer shall lose his lyfe / shall saue it. Lothes wyfe. Gene. xix.

I tell you in that nyght / ther shalbe two in one beed / the one shalbe receaued / & the other shalbe forsaken. Two shalbe also agrindinge to gedder: the one shalbe receaued / and the other forsaken. And they answered / and sayde to him: wheare Lorde? And he sayde vnto thē: whersoeuer the body shalbe / thyther will the egles resorte. Math. x. e. Mat. viii. d. John. xii. d. Mat. xxiiii. Egles.

¶ The. xviij. Chapter.

And he put forth a similitude vnto them / signifyinge that men ought alwayes to prayе and not to be wery / sayinge: Ther was a Judge in a certayne cite / which feared not God nether regarded man. And ther was a certayne wedowe in the same cyte / which came vnto him sayinge: auenge me of myne aduersary. And he wolde not for a whyle But afterwarde he sayde to him selfe: though I feare not God / nor care for man / yet because this wedowe troubleth me / I will auenge her lest at the laste she come and hagge on me. Eccl. xxiiii. e i. Thes. v. wicked iudge.

And the Lorde sayd: heare what the vnrygh tewes Judge sayeth. And shall not God aduenge his electe / which crye daye and nyght vnto him / ye though he deferre them? I tell you he will

will auenge them/and that quickly. ✠ Neuer
theles/when the sonne of man cometh/suppo
se ye/that he shall synde fayth on the erth.

✠ And he put forth this similitude/vnto cer
tayne which trusted in them selues that they
were perfecte/and despysed other. Two men
went vp into the temple to praye: the one a
Pharise/and the other a publican. The Phari
se stode and prayed thus with him selfe. God I
thanke the that I am not as other men are/
extorsioners/vniuste/aduoutrers/or as this
publican. I fast twyse in the weke. I geue ty-
the of all that I possesse. And the publican sto
de afarre of/and wolde not lyfte vp his eyes to
heauen/but smote his brest sayinge: God be
mercyfull to me a synner. I tell you: this man
departed home to his house iustified moare
then the other. For euery man that exalteth
him selfe/shalbe brought low: And he that
humbleth him selfe/shalbe exalted. ✠

Exalte.

Mat. xviii. They brought vnto him also babes/that he
shulde touche them. When his disciples sawe
that/they rebuked the. But Jesus called them
vnto him/and sayde: Suffre chyldren to come
Mat. xix. Mare. x. b. vnto me/& forbidde them not. For of soche is
the kyngdome of God. Verely I saye vnto
you: whosoeuer receaueth not the kyngdome
of God/as a chylde: he shall not enter therin.

And a certayne ruler axed him sayinge: good
master: what ought I to do/to obtayne eter-
nall lyfe? Jesus sayde vnto him: Why calleth
thou me good? No man is good/saue God
only. Thou knoweste the commaundementes:
Exod. xx. Thou shalt not commit aduoutry: thou shalt
not kyll: thou shalt not steale: thou shalt not
beare false witnes: Honoure thy father and thy
mother. And he sayde: all these haue I kept
from my youthe. when Jesus hearde that/he
sayde vnto him: Yet lackest thou one thinge.

Sell

Sell all that thou hast/and distribute it vnto the poore/and thou shalt haue treasure in heauen/and come/and folowe me. When he heard de that/he was heuy: for he was very ryche.

When Jesus sawe him morne/ he sayde: with what difficulte shall they that haue ryches/enter into the kyngdome of God: it is ealyer for a camell to goo thorowe a nedles eye/ then for a ryche man to enter into the kyngdome of God. Then sayd they that heerde that: And who shall then be saued? And he sayde: Thinges which are vnpossible with men are possible with God. Camell.

Then Peter sayde: Lo we haue lefte all/and haue folowed the. And he sayde vnto them: Verely I saye vnto you/ther is no man that leaueth houfle/other father and mother/other brethren/or wyfe/or chyldren for the kyngdome of Goddes sake/which same shall not receaue moche moare in this worlde/ and in the worlde to come/lyfe euerlastinge. Couenaunt. Math. xx. d Marc. x. c.

¶ He toke vnto him twelue/ & sayde vnto thē. Beholde we go vp to Jerusalem/and all shalbe fulfylled that are wrytten by the prophetes of the sonne of man. He shalbe deliuered vnto the gentyls/& shalbe mocked and shalbe despytfully entreated/ & shalbe spetted on: & when they haue scourged him/they will put him to deeth/ and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hydkrom them. And they perceaued not the thinges/which were spoken. Passion.

And it came to passe/as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde begginge. And when he hearde the people passe by/ he axed what it meant. And they sayde vnto him/that Jesus of Nazareth passed by. And he cryed sayinge: Jesus the sonne of Dauid haue thou mercy on me. And they which Math. xx. d. Marc. x. b. Blynde man.

which went before rebuked him/that he shuld holde hi s peace. But he cryed so moche the moare/ thou sonne of Dauid haue mercy on me. And Jesus stode styll/ and commaunded him to be brought vnto him. And when he was come neare / he ared him sayinge: What wilt thou that I do vnto the? And he sayde: Lorde that I maye receaue my syght. Jesus sayde vnto him: receaue thy syght: thy fayth hath saued the. And immediatly he sawe/ and followed him/ prayslinge God. And all the people/ when they sawe it/ gaue laude to God. ✠

¶ The xix. Chapter. ✠

Zacheus. AND he entred in and went thorow Hierico. And beholde/ ther was a man named Zacheus/ which was a ruler amonge the publicans/ and was ryche also. And he made meanes to se Jesus/ what he shuld be: & coulde not for the preace/ because he was of a lowe stature. wherfore he ran before/ & ascended vp into a wilde sygge tree/ to se him: for he shulde come that waye. And whē Jesus cam to the place/ he loked vp/ & sawe him/ & sayd vnto him Zache/ attonce come doune/ for to daye I must abyde at thy houlse. And he came doune hastelye and receaued him ioyfully. And when they sawe that/ they all groudged sayinge: He is gone into tary with a man that is a synner.

And Zache stode forth/ and sayd vnto the Lorde: beholde Lorde/ the haulfe of my goodes I geue to the poore/ and yf I haue done eny man wronge/ I will restore him fower folde. And Jesus sayd to him: this daye is healthe come vnto this houlse/ for as moche as it also is become the chylde of Abraham. For the sonne of man is come to seke and to saue that which was looste.

Mat. xviii. As they hearde these thinges/ he added ther to a similitude/ because he was nye to Hierusalem

salem/and because also they thought that the kyngdome of God shuld shortely appere. He sayde therfore: ✠ a certayne noble man/went into a farre countre/to receaue him a kyngdome/and then to come agayne. And he called his ten seruauntes/and deliuered them ten pounde sayinge vnto them: by and sell tyll I come. But his citesens hated him/and sent messengers after him sayinge: we will not haue this man to raygne ouer vs. Math. xx. Ten pounde.

And it came to passe/when he was come agayne and had receaued his kyngdome/he cōmaunded these seruauntes/ to be called to him (to whom he gaue his money) to wit what euery man had done. Then came the fyrst sayinge: Lorde/thy pounde hath encreased ten pounde. And he sayd vnto him: Well good seruaunt/ because thou wast faythfull in a very lytell thinge/ take thou auctorite ouer ten cities. And the other came sayinge: Lorde thy pounde hath encreased fyue pounde. And to the same he sayde: & be thou also ruler ouer fyue cities:

And the thyrde came and sayde: Lorde/beholde here thy pounde/which I haue kepte in a napkyn/for I feared the/because thou arte a strayte man: thou takest vp that thou laydest not doune/ & repest that thou dydest not sowe. And he sayde vnto him: Of thyne awne mouth iudge I the thou euyll seruaunt. Knewest thou that I am a strayte man/takinge vp that I layde not doune/ & repinge that I dyd no sowe? wherfore then gauest not thou my mpney into the banke that at my cominge I myght haue required myne awne with vauntage?

And he sayd to them that stode by: take from him that pounde/ and geue it him that hath ten pounde. And they sayde vnto him Lorde he hath ten pounde. I saye vnto you/that vnto all them that haue/it shalbe geuen: and from him

To him that hath/ it shall be geuen.

him that hath not/ euen that he hath/ shalbe taken from him. Moreouer those myne enemys/ which wolde not that I shuld raygne ouer them/ bringe hydder/ and slee them before me.

Math. xiii. and. xxv. Marc. iii.

And when he had thus spoken/ he proceded forth before/ assendinge vp to Jerusalem.

Bethphage. Bethanie

And it fortuned/ when he was come nye to Bethphage and Bethany/ beside mount Olyuete/ he sent two of his disciples sayinge: Go ye into the toune which is ouer agaynst you. In the which assone as ye are come/ ye shall fynde a colte tyed/ whereon yet neuer man sate. Lowse him and bringe him hyder. And yf eny

Colt

Math. xxi. a Marc. xi. a.

man axe you/ why that ye lowse him: thus sayd vnto him/ the Lorde hath nede of him.

They that were sent/ went their waye/ and founde/ euen as he had sayde vnto them. And as they were alosynge the coolte/ the owners sayde vnto them: why lowse ye the coolte? And they sayde: for the Lorde hath nede of

John. xii. b

him. And they brought him to Jesus. And they cast their rayment on the coolte/ and set Jesus theron. And as he went/ they spredde their clothes in the waye.

And when he was now come/ wheare he shuld go doune from the mount Olyuete/ the whole multitude of the disciples began to reioyce/ and to lawde God with a loude voyce/ for all the miracles that they had sene sayinge: blessed be the kynge that cometh in the name of the Lorde: peace in heauen and glory in the hyest. And some of the Phariseis of the company sayde vnto him: Master rebuke thy disciples. He answered/ & sayde vnto them: I tell you yf these shuld holde their peace/ the stones wolde crye.

✠ And when he was come neare/ he beheld the citie/ and wept on it sayinge: Yf thou haddest knowen those thinges which belonge

vnto

vnto thy peace/euen at this thy tyme. But now are they hyde from thyne eyes. For the dayes shall come vpon the/that thy enemyes shall cast a banke aboute the/and compasse the rounde/& kepe the in on euery syde/& make the euen with the grounde/with thy chyldren which are in the. And they shall not leue in the one stone vpon another/because thou knowest not the tyme of the visitacion. Mat. xxiiii. Mar. xiii.a

And he went into the temple/and beganne to cast out them that solde therin and them that bought sayinge vnto them/it is wrytten: My house is the housse of prayer: but ye haue made it a den of theues. And he taught dayly in the temple. ✠ The hye Prestes and the Scribes and the chefe of the people went about to destroye him: but coulde not fynde what to do. For all the people stacke by him/and gaue him audience. Sellers & byers. Math. xxi.b Marc. xi.b. Esaie. lvi.

¶ The. xx. Chapter. ✠

And it fortuned in one of those dayes/as he taught the people in the temple/and preached the Gospell: the hye Prestes & the Scribes came with the elders & spake vnto him sayinge: Tell vs by what auctorite thou doest these thinges? Ether who is he that gaue the this auctorite? He answered and sayde vnto them: I also will axe you a question/and answer me. The baptime of John/was it from heauen or of men? And they thought with in them selues sayinge: yf we shall saye from heauen: he will saye: why then beleued ye him not? But and yf we shall saye of men/all the people will stone vs. For they be persuaded that John is a Prophete. And they answered that they coulde not tell whence it was. And Jesus sayde vnto them: nether tell I you by what auctorite I do these thinges. Math. xxi.c Marc. xi.d. Baptime of John.

Then beganne he to put forth to the people this similitude. A certayne man planted a vyneyarde

Vyneyarde. Marc.xii. Esai.5.a. Hiere.ii.d.

neyarde/and let it forthe to fermers/and went him selfe into a straunge countre for a greate season. And when the tyme was come/he sent a seruaunt to his tenauntes that they shuld geue him of the frutes of the vyneyarde. And the tenauntes dyd bet him/and sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bet him/and foule entreated him also/and sent him awaye empty. Moreouer/ he sent the thyrde to/ & him they wounded and cast oute. Then sayde the lorde of the vyneyarde: what shall I do? I will sende my deare sonne/ him peraduenture they will reuerence/when they se him.

But whē the fermers sawe him/they thought in them selues sayinge: this is the heyre/come let vs kyll him/that the inheritaunce maye be oures. And they cast him out of the vyneyarde/and kylled him. Now what shall the lorde of the vyneyarde do vnto them? He will come and destroye these fermers/ and will let out his vyneyarde to other. When they herde that/they sayde: God forbyd.

Psalmo. cxvii. Actu.iiii.b. Rom.ix.g. i.Pet.ii.a. Esa.xxviii.

And he behelde them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused/the same is made the head corner stone? whosoeuer stomble at that stone shalbe broken: but on whosoeuer it fall vpon/ it will grinde him to powder. And the hye Prestes and the Scribes the same houre went about to lay hondes on him/ but they feared the people. For they perceaued that he hath spoken tis similitude agaynst them.

Math. xxii. Marc.xiii.b

And they watched him/and sent forth spies/ which shuld fayne them selues perfecte/to take him in his wordes /and to deliuer him vnto the power & auctorite of the debite. And they axed him sayinge: Master /we knowe that thou sayest and teachest tryght/nother considerest thou eny

mannes

mannes degre / but teacheſt the waye of God truly. Is it laufull for vs to geue Ceſar tribute no? He perceaued their craftines / & sayde vnto them: why tempt ye me? Shewe me a penye. Whose ymage and ſuperſcripcion hath it? They answered & sayde: Ceſars. And he sayde vnto them: Geue then vnto Ceſar / that which belongeth vnto Ceſar: & to God that which pertayneth to God. And they coulde not reproue his sayinge before the people. But they maruayled at his answer & held their peace. Tribute to Ceſar. Rom. xiii.b

E Then came to him certayne of the Saduces which denye that ther is eny reſurreccion. And they axed him sayinge: Maſter / Moyſes wrote vnto vs yf eny mannes brother dye hauinge a wyfe and the ſame dye without yſſue: that then his brother ſhuld take his wyfe and rayſe vp ſeede vnto his brother. Ther were ſeuen brethren / and the fyrſte toke a wyfe / and dyed without chyldren. And the ſeconde toke the wyfe / and he dyed chyldleſſe. And the thyrde toke her / and in lyke wyſe the reſydue of the ſeuen / and left no chyldren behinde them / & dyed. Laſt of all the woman dyed alſo. Now at the reſurreccion whoſe wyfe of them ſhall ſhe be? For ſeuen had her to wyfe. Saduces Math. xxii. Marc. xii. Deu. xxv.b

F Jeſus answered and sayde vnto them. The chyldren of this worlde mary wyues / & are maryed / but they which ſhalbe made worthy to eny oye that worlde and the reſurreccion from deeth / nether mary wyues nether are maryed / nor yet can dye eny moare. For they are equall vnto the angels: and are the ſonnes of God in as moche as they are the chyldren of the reſurreccion. And that the deed ſhall ryſe agayne / euen Moſes ſignified beſydes the buſhe / whē he sayde: the Lorde God of Abraham / and the God of Iſaac / and the God of Jacob. For he is not the God of the deed / but of them which Exod. iii.b.

Vyneyarde. neyarde/and let it forthe to fermers/and went
Marc.xii. him selfe into a straunge countre for a grete
Esai.5.a. season. And when the tyme was come/he sent
Hiere.ii.d. a seruaunt to his tenauntes that they shuld
geue him of the frutes of the vyneyarde.
And the tenauntes dyd bet him/and sent him
awaye empty. And agayne he sent yet another
seruaunt. And they dyd bet him/and foule en-
treated him also/and sent him awaye empty.
Moreouer/ he sent the thyrde to/ & him they
wounded and cast oute. Then sayde the lorde
of the vyneyarde: what shall I do? I will sende
my deare sonne/ him peraduenture they will
reuerence/when they se him.

But whē the fermers sawe him/they thought
in them selues sayinge: this is the heyre/come
let vs kyll him/that the inheritaunce maye be
oures. And they cast him out of the vyneyar-
de/and kylled him. Now what shall the lorde
of the vyneyarde do vnto them? He will come
and destroye these fermers/ and will let out
his vyneyarde to other. When they heard
that/they sayde: God forbyd.

Psalmo. And he behelde them and sayde: what meaneth
cxvii. this then that is wrytten: The stone that
Actu.iiii.b. the bylders refused/the same is made the hede
Rom.ix.g. corner stone? whosoeuer stomble at that stone
i.Pet.ii.a. shalbe broken: but on whosoeuer it fall vpon/
Esa.xxviii. it will grinde him to powder. And the hye Pre-
stes and the Scribes the same houre went a-
bout to lay hondes on him/ but they feared
the people. For they perceaued that he hath spo-
ken tis similitude agaynst them.

Math.xxii. And they watched him/and sent forth spies/
Marc.xiii.b which shuld fayne them selues perfecte/to take
him in his wordes/and to deliuer him vnto the
power & auctorite of the debite. And they axed
him sayinge: Master/we knowe that thou sayest
and teachest tryght/nother considerest thou any
mannes

mannes degre / but teacheſt the waye of God truly. Is it laufull for vs to geue Ceſar tribute or no? He perceaued their craftines / & ſayde vnto them: why tempt ye me? Shewe me a peny. Whoſe ymage and ſuperſcripcion hath it? They anſwered & ſayde: Ceſars. And he ſayde vnto them: Geue then vnto Ceſar / that which belongeth vnto Ceſar: & to God that which pertayneth to God. And they coulde not reproue his ſayinge before the people. But they maruayled at his anſwer & helde their peace. Tribute to Ceſar. Rom. xiii.b

Then came to him certayne of the Sadduces which denye that ther is eny reſurrection. And they axed him ſayinge: Maſter / Moyſes wrote vnto vs yf eny mannes brother dye hauinge a wyfe and the ſame dye without yſſue: that then his brother ſhuld take his wyfe and rayſe vp ſeede vnto his brother. Ther were ſeuen brethren / and the fyrſte toke a wyfe / and dyed without chyldren. And the ſeconde toke the wyfe / and he dyed chyldleſſe. And the thyrde toke her / and in lyke wyſe the reſydue of the ſeuen / and left no chyldren behinde them / & dyed. Laſt of all the woman dyed alſo. Now at the reſurrection whoſe wyfe of them ſhall ſhe be? For ſeuen had her to wyfe. Sadduces Math. xxii. Marc. xii. Deu. xxv. b

Jeſus anſwered and ſayde vnto them. The chyldren of this worlde mary wyues / & are maryed / but they which ſhalbe made worthy to eny ye that worlde and the reſurrection from deeth / nether mary wyues nether are maryed / nor yet can dye eny moare. For they are equall vnto the angels: and are the ſonnes of God in as moche as they are the chyldren of the reſurrection. And that the deed ſhall ryſe agayne / euen Moſes ſignified beſydes the buſſhe / whē he ſayde: the Lorde God of Abraham / and the God of Jſaac / and the God of Jacob. For he is not the God of the deed, but of them which Exodi. iii. b.

yue. For all lyue in him. Then certayne of the Pharises answered & sayde: Master thou hast well sayde. And after that durst they not ax him eny question at all.

Mat.xxii.d. Marc.xii.d. Psal.cix.d

Then sayde he vnto them: how saye they that Christ is Dauids sonne? And Dauid himselfe sayth in the boke of the Psalmes: The Lorde sayde vnto my Lorde / syt on my ryght honde / tyll I make thyne enemys thy fote stole. Seinge Dauid calleth him Lorde: how is he then his sonne?

Mat.xxiii. Marc.xii.d.

Then in the audience of all the people / he sayde vnto his disciples: beware of the Scribes / which desyre to go in longe clothinge: and loue gretinges in the markets / and the hyest seates in the synagoges and chefe roumes at feastes / which deuoure widdowes houses / and that vnder a coloure of longe prayinge: the same shall receaue greater damnacion.

¶The.xxi.Chapter.

Mark.xii.d

Poore wedowe.

AS he beheilde / he sawe the ryche men how they cast in their offeringes into the treasury. And he sawe also a certayne poore wyddowe which cast in thyther two mites. And he sayde: of a trueth I saye vnto you / this poore wyddowe hath put in moare then they all. For they all haue of their superfluyte added vnto the offeringe of God: but she / of her penury hath cast in all the substaunce that she had.

Mar.xxiiii. Marc.xiii.

As some spake of the temple / how it was garnisshed with goodly stones and iewels / he sayde: The dayes will come / when of these thinges which ye se / shall not be lefte stone vpon stone / that shall not be throwen doune. And they axed him sayinge: Master when shall these thinges be / and what signe will therbe when suche thinges shall come to passe.

Destruccion of the tẽple.

And he sayd: take hede / that ye be not deceaued.

me. For many will come in my name sayinge: I am he: and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and dissencion: be not afrayed. For these thinges must fyrst come: but the ende folowe not by and by. Then sayd he vnto them: Nacion shall ryse agaynst nacion/and kyngdome agaynst kyngdome / and greate erthquakes shalbe in all quarters/and hunger and pestilence: fearfull thinges. And greate signes shall ther be from heauen.

But before all these / they shall laye their handes on you and persecute you / deliueringe you vp to the Synagoges and into prison/ and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimonial. Let it stike therfore faste in youre hertes / not once to study before / what ye shall answere: for I will geue you a mouth and wysdome/ where agaynste / all youre aduersarys shall not be able to speake nor resist. Ye & ye shalbe betrayed of youre fathers and mothers / and of youre brethren / and kynsmen/ and louers / and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one here of youre heedes perisshe. With youre pacience* possesse youre soules. A promysse. *Possesse wynne or saue.

And when ye se Jerusalem beseged with an hoste/then vnderstonde that the desolacion of the same is nye. Then let them which are in Jewrye flye to the mountaynes. And let them which are in the myddes of it / departe oute. And let not them that are in other countreys/ enter therin. For these be the dayes of vengeance / to fulfyll all that are wrytten. But wo be to them that be with chylde / & to them that geue sucke in those dayes: for ther shalbe greate trouble in the londe: and wrath ouer

Mat. xxiiii. Marc. xiii. Dani. ix. g.

all this people. And they shall fall on the edge of the swearde/and shalbe leed captiue/into all nacions. And Jerusalem shalbe troden vnder fote of the gentyls vntyll the tyme of the gentyls be fulfilled.

Mat.xxiiii. Marc.xiii. Esai.xiii.b. Eze.xxxii. Joel.iii.c

✠ And ther shalbe signes in the sunne/and in the mone/and in the starres: and in the erth the people shalbe in soche perplexite/ that they shall not tell which waye to turne them selues The see and the waters shall rooze/ and mennes hertes shall sayle them foz feare / and foz lokynge after those thinges which shall come on the erth. Foz the powers of heauē shall moue. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thinges beginne to come to passe: then loke vp/ & lyfte vp youre heddes foz youre redempcion draweth nye.

And he shewed thē a similitude: beholde the fygge tree/and all other trees/when they shute foorth their buddes / ye se and knowe of youre awne selues that sommer is then nye at hond So lyke wyse ye (when ye se these thinges come to passe) vnderstonde / that the kyngdome of God is nye. Verely I saye vnto you: this generacion shall not passe / tyll all be fulfilled. Heauen and erth shall passe: but my wordes shall not passe. ✠

✠ Take hede to youre selues /lest youre hertes be ouercome with surfettinge and dronkennes and cares of this worlde: and that / that daye come on you vnwares. Foz as a snare shall it come on all them that syt on the face of the erthe. Watche therfore cōtinually & praye/ that ye maye obtayne grace to flye all this that shall come / and that ye maye stonde before the sonne of man. ✠

In the daye tyme/ he taught in the temple/ and at nyght/ he went out / and had abydinge in the

in the mount olyuete. And all the people came in the mornynge to him in the temple / for to heare him.

¶ The .xxij. Chapter. ✠

THe feast of swete breed drue nye which is called ester / and the hye Prestes and Scribes sought how to kyll him / but they feared the people. Then entred Satan into Judas / whose syr name was Iscarioth (which was of the nombre of the twelue) and he went his waye and communed with the hye prestes and officers how he myght betraye him to them. And they were glad: and promised to geue him money. And he consented / & sought opportunite to betraye him vnto them whē the people were awaye. Mat. xxvi. Marc. xiiii. Mat. xxvi. Chryst is betrayed.

Then came the daye of swete breed / when of necessite the esterlambe must be offered. And he sent Peter and John sayinge: go and prepare vs the esterlambe / that we maye eate. They sayde to him. where wilt thou / that we prepare. And he sayde vnto them. Beholde when ye be entred into the cite / ther shall a man mete you bearinge a pitcher of water / him folowe into the same houlse that he entreth in / and saye vnto the good man of the houlse. The master sayeth vnto the: where is the gest chamber / where I shall eate myne esterlambe with my disciples? And he shall shew you a greate parloure paued. Ther make redy. And they went and founde as he had sayde vnto them: and made redy the esterlambe. Mat. xxvi. Marc. xiiii. Esterlambe.

And when the houre was come / he sate doune and the twelue Apostles with him. And he sayde vnto them: I haue inwardly desyred to eate this esterlambe with you before that I suffre. For I saye vnto you: henceforth I will not eate of it eny moore / vntyll it be fulfilled in the kyngdome of God. And he toke the cup / Mat. xxvi. Marc. xiiii. i. Cor. ii.

and gaue thankes/and layd. Take this/and de-
vyde it amonge you. For I saye vnto you: I
will not drinke of the frute of the vyne/vntyll
the kyngdome of God be come.

The sacramẽtis institute.

And he toke breed/gaue thankes/and gaue
to them/sayinge: This is my body which is
geuen for you. This do in the remembraunce
of me. Lykewyse also/when they had supped/
he toke the cup sayinge: This cup is the newe
testament in my bloude/which shall for you
be shedde.

Mat. xxvi.
Marc. xiiii.
John. xiii.
Psal. xl. c

Yet beholde/the honde of him that betra-
yeth me/is with me on the table. And the son-
ne of man goeth as it is apoynted: But wo be
to that man by whom he is betrayed. And they
began to enquyre amonge them selues/which
of them it shulde be/that shulde do that.

Greatest
Math. xx. d

And ther was a stryfe amonge thẽ/which
of them shulde be taken for the greatest. And
he sayde vnto them: the kynges of the gentyls
raygne ouer thẽ/and they that beare rule ouer
them/are called gracious lordes. But ye shall
not be so. But he that is greatest amonge you/
shalbe as the yongest: and he that is cheefe shal-
be as the minister. For whether is greater/he
that sytteth at meate: or he that serueth? Is
not he that sitteth at meate? And I am amõge
you/as he that ministreth. Ye are they which
haue bydden with me in my temptacions. And
I apoynt vnto you a kyngdome/as my father
hath appoynted to me: that ye maye eate and
drynche at my table in my kyngdome/and syt
on seates/and iudge the twelue tribes of Is-
racell.

Marc. x. f

Simons fayth fayled not.

And the Lorde sayde: Simon/Simon behol-
de/Satan hath desired you/to sykte you/as it
were wheate: but I haue prayed for the/that
thy fayth fayle not. And when thou arte con-
uerted/strengthe thy brethrẽ. And he sayd vn-
to him.

to him. Lorde I am redy to go with the into prison/ & to deeth. And he sayde: I tell the Peter/ the cocke shall not crowe this daye/ tyll thou haue thryse denyed that thou knewest me. Mat. xxvi. Marc. xiiii.

D And he sayde vnto them: when I sent you without wallet and scrippe and shoes: lacked ye eny thinge? And they sayd/ no. And he sayde to them: but now he that hath a wallet let him take it vp/ and lykewyse his scrippe. And he that hath no swearde/ let him sell his coote and bye one. For I saye vnto you/ that yet that which is wrytten must be performed in me: euen with the wycked was he nombred. For those thinges which are wrytten of me/ haue an ende. And they sayde: Lorde/ beholde here are two sweardes. And he sayde vnto the: it is ynough. By a swearde. Esai. liiii. Two sweardes

And he came out/ and went as he was wonte/ to mounte olyuete. And the disciples folowed him. And when he came to the place/ he sayde to the: praye/ lest ye fall into temptacion. Mat. xxvi. Marc. xiiii. Joh. xviii. Christ armeth himselfe agaynst his passion.

E And he gate him selfe from them/ about a stones cast/ & kneled doune/ & prayed/ sayinge: Father yf thou wilt/ withdrawe this cup from me. Neuertheles/ not my will/ but thyne be fulfilled. And ther appered an angell vnto him from heauen/ confortinge him. And he was in agone/ and prayed lomwhat longer. And his sweate was lyke droppes of bloud tricklynge doune to the grounde. And he rose vp from prayer and came to his disciples/ and founde them slepinge for sorowe/ and sayde vnto them: Why slepe ye? Ryse and praye/ lest ye fall into temptacion. In angell cõforteth him. He sweteth blode.

Whyll he yet spake: beholde/ ther came a company/ and he that was called Judas one of the twelue/ went before them/ and prealed nye vnto Jesus to kysse him. And Jesus sayde vnto him: Judas/ betrayest thou the sonne of

man with a kysse? whē they which were about him sawe what wolde folowe / they sayd vnto him: Lorde / shall we smite with swearde? And one of them smote a seruaunt of the hiest preste of all / & smote of his right eare. And Jesus answered and sayd: Sokfre ye thus farre forthe. And he touched his eare / and healed him.

Eare is smyttē of

Then Jesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out / as vnto a theefe with swearde s and staues? When I was dayly with you in the tēple / ye stretched not forth hondes agaynst me. But this is euen youre very houre / and the power of darcknes. Then toke they him / and ledde him / and brought him to the hye Prestes houlse. And Peter folowed afarre of.

Mat. xxvi. Marc. xiiii. John. xviii.

when they had kyndled a fyre in the myddes of the palys / and were set doune to gether Peter also sate doune amonge them. And one of the wenches beheld him as he sate by the fyer / and set good eyelight on him and sayde: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle / another sawe him and sayde: thou arte also of them. And Peter sayde: man I am not. And about the space of an houre after / another affirmed sayinge: verely euen this felowe was with him / for he is of Galile / and Peter sayde: man I wote not what thou sayest. And immediatly whyll he yet spake / the cocke crewe. And the Lorde tourned backe and loked vpon Peter. And Peter remembred the wordes of the Lorde / how he sayde vnto him / before the cocke crowe / thou shalt denye me thryse. And Peter went out / & wepte betterly.

Math. xxvi. Marc. xiiii. Jhon. xviii.

Peter denyeth.

And the men that stode about Jesus / mocked him / & smote him / & blyndfoled him & smote his face. And axed him sayinge: arede who it is that

Christ is mocked

is that smoote the? And many other thinges despytfullye sayd they agaynst him.

And assone as it was daye the elders of the people and the hye Prestes and Scribes/ came to gether/ and ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto the: yf I shall tell you/ ye will not beleue. And yf also I axe you/ ye will not answere me/ or let me go. Herafter shall the sonne of man syt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: what ned we eny further wytnes? we oure selues haue herde of his awne mouthe. Mar. xxvii. Marc. xv. John. xviii

¶ The. xxiij. Chapter.

AND the whole multitude of them arose/ and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertynge the people/ & forbiddynge to paye tribute to Cesar: sayinge/ that he is Christ a kynge. And Pylate apposed him sayinge: arte thou the kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pylate to the hye Prestes/ and to the people: I fynde no faute in this man. And they were the more fearce sayinge: He moueth the people/ teachinge thorow out Jewry/ and beganne at Galile/ euen to this place. He is deliuered to Pylate. Math. xxii. Marc. xii. Mat. xxvii. and. xv. a John. xviii.

When Pylate hearde mencion of Galile he ared whether the man were of Galile. And assone as he knewe that he was of Herodes iurisdiccion he sent him to Herode/ which was also at Jerusalem in those dayes. And when Herode sawe Jesus/ he was exceedynglie glad. For he was desyrous to se him of a longe season/ because he had hearde many thinges of him/ & trusted to haue sene some miracle done by him. Then questioned he with him of many thinges. He is sent to Herode

thinges. But he answered him not one worde.
He holdeth his peace.
The hye Prestes and Scribes stode forth and accused him straytly. And Herod with his men of warre/ despysed him/ and mocked him/ and arayed him in whyte/ and sent him agayne to Pylate.
Pylate & Herode are become frendes.
And the same daye Pylate and Herod were made frendes to gether. For before they were at variaunce.

And Pylate called to gether the hye Prestes and the rulers/ and the people/ and sayde vnto them. Ye haue brought this man vnto me/ as one that peruerted the people. And beholde I haue examined him before you/ and haue founde no faute in this man/ of those thinges where of ye accuse him. No nor yet Herode. For I sent you to him: and lo nothinge worthy of deeth is done to him. I will therfore chasten him/ & let him lowse. For of necessite/ he must haue let one lowse vnto them at that feast.
Mat. xxvii. Marc. xv. Joh. xviii. and. xix. c

And all the people cryed at once sayinge: away with him/ & deliuer to vs Barrabas: which for insurrection made in the cite/ and mother/ was cast into prison. Pylate spake agayne to them willynge to let Jesus lowse. And they cryed sayinge: Crucify him/ Crucify him. He sayde vnto them the thyrde tyme. what euyll hath he done? I fynde no cause of deeth in him I will therfore chasten him/ and let him lowse. And they cryed with loude voyce/ and requyred that he myght be crucifyed. And the voyce of them and of the hye Prestes preuayled.
Barrabas.

And Pylate gaue sentence that it shuld be as they required and let lowse vnto them/ him that for insurrection and mother/ was cast into prison/ whom they desyred: and delyuered Jesus to do with him what they wolde. And as they ledde him awaye/ they caught one Symon of Syrene/ commynge out of the felde: and on him layde they the crosse/ to beare it after
Symon of Syrene

after Jesus.

And there folowed him a greate company of people and of wemen / which wemen bewayled and lamented him. But Jesus turned backe vnto them / and sayde: Doughters of Jerusalem / wepe not for me: but wepe for youre selues / and for youre chyldren. For beholde, the dayes will come / when men shall saye: happy are the baren and the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they beginne to saye to the mountayne: / fall on vs: and to the hylles / couer vs. For yf they do this to a grene tree / what shalbe done to the drye.

Mat. xxvii. Marc. xv. b

Esai. liii. c. Gala. iiii.

Esai. ii. a Ozee. x. b Apo. ix. b.

And ther were two euyll doers ledde with him to be slayne. And when they were come to the place / which is called Caluary / there they crucifyed him / and the euyll doers / one on the right honde / & the other on the lefte. Then sayde Jesus: father forgeue the / for they wot not what they do. And they parted his rayment / & cast lottes. And the people stode and beheelde.

Mat. xxvii. Marc. xv. b John. xix. b Mat. xxvii. Marc. xv. b

And the rulers mocked him with them sayinge: he holpe other men / let him helpe him selfe yf he be Christ the chosen of God. The soudiers also mocked him / and came and gaue him veneger and sayde: yf thou be that kynge of the Jewes saue thy selfe. And his superscripcion was written ouer him / in Greke / in Latin / and Hebrew: This is the kynge of the Jewes.

He is mocked.

And one of the euyll doers which hanged / rayled on him sayinge: Yf thou be Christ saue thy selfe and vs. The other answered and rebuked him sayinge: Nether feareste thou God / because thou arte in the same damnacion? we are ryghteously punesshed / for we receaue acordynge to oure dedes: But this man hath done nothinge amysse. And he sayde vnto Jesus: Lorde remember me when thou comest into thy

to thy

to thy kyngdome. And Jesus sayde vnto him
Verely I saye vnto the/to daye shalt thou be
Paradise with me in Paradise.

And it was about the sixt houre. And there
me a darckenes ouer all the londe/vntyll the
nynth houre/and the sunne was darkened.
Vayle. And the vayle of the temple dyd rent euen the
row the myddes. And Jesus cryed with a gre
Hegeueth vp the goost. te voyce and sayd: Father/into thy handes/
I commende my spyrete. And when he thus ha
sayd he gaue vp the goost. When the Centu
rion sawe what had happened/he glorified
God sayinge: Of a suretie this man was per
His frendes stode a farre of. fecte. And all the people that came to gether to
that syght/beholdynge the thinges which we
re done: smoote their brestes/and returned ho
me. And all his acquayntaūce/and the wemen
that folowed him from Galile/stode a farre
of beholdynge these thinges.

And beholde ther was a man named Jo
Mat. xxvii. seph/a counceilour/and was a good man and a
Marc. xv. iuste/and dyd not consent to the counseil and
John. xix. dede of them/which was of Aramathia/a cite
of the Jewes: which same also wayted for the
Joseph of Aramathia. kyngdome of God: he went vnto Pylate and
begged the body of Jesus/and toke it doune/
and wrapped it in a lynnen clooth/and layed
it in an hewen toumbe/wherin was neuer man
before layed. ¶ And that daye was the Sa
both euen/and the Saboth drue on. The we
men that folowed after which came with him
from Galile/beheld the sepulchre and how his
body was layed. And they returned and prepa
red odoures and oyntmentes: but rested the
Saboth daye/according to the commaunde
ment. ¶ The .xxiiij. Chapter.

Math. xxvi. John. xx. ON the morowe after the Saboth/early
in the morynge/they came vnto the
toumbe & brought the odoures which
they

they had prepared & other women with them. And they founde the stone rowled awaye from the sepulchre/and went in: but founde not the body of the Lorde Jesu. And it happened/as they were amased therat: Beholde two men stode by them in shynynge vestures. And as they were afrayde and bowed doune their faces to the erth: they sayd to them: why seke ye the lyuinge amonge the deed? He is not here: but is rysen. Remember how he spake vnto you/ when he was yet with you in Galile/sayinge: that the sonne of man must be deliuered into the hondes of synfull men/and be crucified/ and the thyrde daye ryse agayne. Mat. xx. Mar. ix. a.

And they remembred his wordes/and returned from the sepulchre/and tolde all these thinges vnto the eleuen/and to all the remanaunt. It was Mary Magdalen and Joanna/& Mary Jacobi/and other that were with them/ which tolde these thinges vnto the Apostles/ and their wordes semed vnto them fayned thinges/nether beleued they them. Then arose Peter and ran vnto the sepulchre/and stowped in and sawe the lynnen cloothes layde by them selfe/and departed wondringe in him selfe at that which had happened. ✠ Peter ryneth to the graue

✠ And beholde/two of them went that same daye to a toune which was from Jerusalem about threscoore furlonges/called Emaus and they talked to geder of all these thinges that had happened. And it chaunsed/as they comened to geder and reasoned/ that Jesus himselfe drue neare/and went with the. But their eyes were holden that they coulde not knowe him. And he sayde vnto them: what maner of communications are these that ye haue one to another as ye walke/& are sadde. And the one of them named Cleophas/answered and sayd vnto him: arte thou only a straunger in Jerusalem Emaus.

salem/and haste not knowen the thinges which haue chaunsed therin in these dayes? To whō he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a Prophet/myghtie in deede and worde before God/and all the people. And how the hye Prestes/and oure rulers deliuered him to be condempned to deeth: and haue crucified him. But we trusted that it shuld haue bene he that shuld haue deliuered Israel. And as touchynge all these thinges to daye is euen the thyrd daye/that they were done.

Ye and certayne wemen also of oure company made vs astonyed/which came erly vnto the sepulchre/and founde not his body: and came sayinge/that they had sene a vision of angels/which sayde that he was alyue. And certayne of them which were with vs went their waye to the sepulchre/and founde it euen so as the wemen had sayde/but him they sawe not.

And he sayde vnto them: O foles and slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thinges/and to enter into his glorye? And he began at Moyses/and at all the Prophetes/and interpreted vnto them in all scriptures which were wrytten of him. And they drue nye vnto the toune which they went to. And he made as though he wolde haue gone further. But they constrayned him sayinge/abyde with vs/for it draweth towardes nyght/and the daye is farre passed. And he went in/to tary with them.

And it came to passe as he sate at meate with them/he toke breed/blessed it/brake and gaue to them. And their eyes were opened and they knewe him: and he vanysshed out of their sight. And they sayde betwene them selues: dyd not oure hertes burne with in vs/whyll he talked

ded with vs by the waye/and as he opened to vs the scriptures? And they rose vp the same houre/and returned agayne to Jerusalem/and founde the eleuen gadered to geder/ and them that were with them / which sayde: the Lorde is rysen in dede/ and hath apered to Symon. And they tolde what thinges was done in the waye/and how they knewe him in breakynge of breed. ¶

As they thus spake ✠ Jesus him selfe stode in the myddes of them / and sayde vnto them: peace be with you. And they were abasshed and afrayde/ supposynge that they had sene a spriete. And he sayde vnto them: Why are ye troubled / and why do thoughtes aryse in youre hertes? Beholde my hondes and my fete/ that it is euen my selfe. Handle me and se: for spretes haue not flesshe and bones/ as ye se me haue. And when he had thus spoken/ he shewed them his hondes and his fete. And whyll they yet beleued not for ioye and wondred he sayde vnto them: Haue ye here eny meate? And they gaue him a pece of a broyled fysshe/ and of an hony combe. And he toke it / and ate it before them. Mat. xxviii. Mar. xvi. John. xx.

And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were writtē of me in the lawe of Moses and in the Prophetes/ and in the Psalmes. Then opened he their wyttes / that they myght vnderstond the scriptures / and sayde vnto them: Thus is it writtē/ and thus it behoued Christ to suffre / and to ryse agayne from deeth the thyrde daye/ and that repentaunce and remission of synnes shuld be preached in his name amonge all nacions / ¶ and must beginne at Jerusalem. And ye are witnesses of these thinges. And beholde / I will sende the promes of my fa- He geueth the keyes.

Actu.i.a
John.xvi. my father vpon you. But tary ye in the cite
Jerusalem/vntyll ye be endewed with pow
from an hye.

And he ledde them out into Bethany/& lyft
vp his hondes and bleſſed them. And it cam
Actu.i.a. to paſſe/as he bleſſed them/he departed from
Marc.xvi.d them/and was caryed vp into heuen. And they
worſhipped him/and retorned to Jerusalem
with greate ioye/and were continually in the
temple/prayſinge and laudinge God: Amen.

Here endeth the Gospell of
Sanycte Luke.

The Gospell

of Sayncte Johy.

The fyrſte Chapter. ✠

IN the beginnyn-
ge was the worde/
and the worde was
with God: and the
worde was God. The ſame
was in the beginnynge with
God. All thinges were ma-
de by it/& without it/was
made nothinge that was
made. It was lyfe/and the
lyfe was the lyght of men/
and the lyght ſhyneth in the darckenes/but the
darckenes comprehended it not.

There was a man ſent from God/whoſe na-
me was John. The ſame cam as a wytnes to
beare witnes of the lyght/that all mē thrꝛough
him myght beleue. He was not that lyght: but
to beare witnes of the lyght. That was true
lyght which lyghteth all men that come into
the world

the worlde. He was in the worlde/ & the worlde was made by him: and yet the worlde knewe him not/

He cam amonge his (awne) and his awne receaued him not. But as many as receaued him/ to thē he gaue power to be the sonnes of God in that they beleued on his name; which were borne/ not of bloude nor of the will of the flesshe/ nor yet of the will of man: but of God.

And the worde was made flesshe and dwelt amonge vs: and we sawe the glory of it/ as the glory of the only begotten sonne of the father/ which worde was full of grace and verite. ✠

✠ John bare witnes of him and cryed sayinge: This was he of whome I spake/ he that cometh after me/ was before me/ because he was yer then I. And of his fulnes haue all we receaued/ euen (grace) for grace. For the lawe was geuen by Moses/ but grace and truthe came by Jesus Christ. No man hath sene God at eny tyme. The only begottē sonne/ which is in the bosome of the father/ he hath declared him. ✠

✠ And this is the recorde of John: When the Jewes sent Prestes and Leuites from Jerusalem to axe him/ what arte thou? And he confessed and denyed not and sayde playnly: I am not Christ. And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered/ no. Then sayd they vnto him: what arte thou that we maye geue an answer to thē that sent vs: what sayest thou of thy selfe? He sayde: I am the voyce of a cryar in the wildernes/ make straight the waye of the Lorde/ as sayde the Prophete Esaias.

And they which were sent/ were of the Pharises. And they axed him & sayde vnto him: why baptised thou then yf thou be not Christ/ nor Helyas/ nether a Prophet? Johan answered them

(Awne) is his awne people.

Faith maketh vs the sonnes of God.

Math. i. c
Marc. ii. d

John bare witnes

(Grace) all grace & all that is pleasaunt in the syght of god/ is geuen vs for Christes sake only euer: oute of the fulnes and aboundaūce of the fauoure that he receaueth with his father.

✠ Voyce, that is: I am that I preache. I am sent to proue you synners & to cry an

...at ye ... receaue Christ & his grace.

them sayinge: I baptise with water: but one is come amonge you / whom ye knowe not / he it is that cometh after me whiche was before me / whose sho latchet I am not worthy to vnlose. These thinges were done in Bethabara beyonde Jordan where John dyd baptise. ℣

✠ The nexte daye John sawe Jesus commynge vnto him and sayde: beholde the lambe of God / which taketh awaye the synne of the worlde. This is he of whom I sayde. After me cometh a mā / which was before me / for he was yer then I / and I knew him not: but that he shuld be declared to Israel / therefore am I come baptisynge with water. D

Lambe.

And John bare recorde sayinge: I sawe the spyrete descende from heuen / lyke vnto a doue / and abyde apon him / and I knewe him not. But he that sent me to baptise in water / the same sayde vnto me: apon whom thou shalt se the spyrete descende and tary styll on him / the same is he which baptiseth with the holy goost. And I sawe and bare recorde that this is the sonne of God.

Math. iii. d. Marc. i. b Luce. iiii. d

The next daye after / John stode agayne / and two of his disciples. And he beheldē Jesus as he walked by / and sayde: beholde the lambe of God. And the two disciples hearde him speake and folowed Jesus. And Jesus turned about / and sawe them folowe / and sayde vnto them: what seke ye? They sayde vnto him: Rabbi (which is to saye by interpretacion / Master) where dwellest thou? He sayde vnto them: come and se. They came & sawe where he dwelt: and abode with him that daye. For it was about the tenth houre. E

One of the two which hearde John speake / and folowed Jesus / was Andrew Simom Peters brother. The same founde his brother Simon fyrst / and sayde vnto him: we haue founde

Andrew Peter.

Messias /

Messias/ which is by interpretacion/annoynted: and brought him to Jesus. And Jesus beholde him & sayde: thou arte Simon the sonne of Jonas/thou shalt be called Cephas: which is by interpretacion/a stone.

F The daye folowynge Jesus wolde go into Galile/and founde Philip/ & sayde vnto him/ folowe me. Philip was of Bethsayda the cite of Andrew and Peter. And Philip founde Nathanael/ and sayde vnto him. We haue founde him of whom Moses in the lawe/and the Prophetes dyd wryte. Jesus the sonne of Joseph of Nazareth. And Nathanael sayde vnto him: can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se. Philippe Nathanael. Gene. xlix. Deu. xviii. Esai. xl. c and. xlv. b Hier. xxiii. Eze. xxxiiii. and. xxxvii. Danie. ix. f

G Jesus sawe Nathanael commynge to him/ and sayde of him. Beholde a ryght Israelite/ in whom is no gyle. Nathanael sayd vnto him where knewest thou me? Jesus answered/and sayde vnto him: Before that Philip called the when thou wast vnder the rygge tree/ I sawe the. Nathanael answered and sayde vnto him: Rabbi/thou arte the sonne of God/ thou arte the kynge of Israel. Jesus answered and sayd vnto him: Because I sayde vnto the/ I sawe the vnder the rygge tree/thou beleuest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely/verely/ I saye vnto you: herafter shall ye se heuen open/ and the angels of God ascendynge and descendynge ouer the sonne of man.

The. ij. Chapter.

A And the thyrde daye/was ther a maryage in Cana a cite of Galile: and the mother of Jesus was there. And Jesus was called also and his disciples vnto the maryage. And when the wyne fayled/ the mother of Jesus sayde vnto him: they haue no wyne. Jesus sayde vnto her; woman what haue I Maryage in Cana of Galile.

to do with the? mynehoure is not yet come. His mother sayde vnto the ministres: whatsoeuer he sayeth vnto you/do it. And ther were stondynge there/sixe waterpottes of stone after the maner of the purifyinge of the Jewes/ contaynynge two or thre fyrkins a pece.

And Jesus sayde vnto them: fyll the waterpottes with water. And they fylled them vp to the brym. And he sayde vnto them: drawe out now and beare vnto the gouerner of the feaste And they beare it. when the ruler of the feast had tasted the water that was turned vnto wyne/and knewe not whence it was (but the ministres which drue the water knew) He called the brydegrome/and sayde vnto him: All men at the beginnynge / set forth good wyne / and when men be dronke/then that which is worse. But thou hast kept backe the good wyne/ vntyll now.

Water in to wyne.

This beginnynge of miracles dyd Jesus in Cana of Galile/and shewed his glory/and his disciples beleued on him. ✠After that he descended into Capernaum/and his mother/and his brethren/and his disciples: but contynued not manye dayes there.

✠And the Jewes ester was euen at honde/ and Jesus went vp to Jerusalem/and founde syttynge in the temple those that solde oxen and shepe and doues and chaungers of money And he made a scourge of small cordes/ & draue them all out of the temple / with the shepe and oxen / and powred oute the changers money/ and ouerthrue the tables / and sayde vnto the that solde doues: Haue these thinges hence/ and make not my fathers house an house of marchaundyse. And his disciples remembred/ how that it was writte: the zele of thyne house hath euen eaten me.

Sellers in the tẽple are cast oute.

Psal. lxviii

Then answered the Jewes and sayde vnto him:

him: what token shewest thou vnto vs / seynge that thou dost these thinges? Jesus answered and sayd vnto them: destroye this temple and in thre dayes I will reare it vp agayne. Then sayde the Jewes .xlvj. yeares was this temple abyldinge: and wilt thou reare it vp in thre dayes? But he spake of the temple of his body. Allone therfore as he was rysen from deeth agayne / his disciples remembred that he thus sayde. And they beleued the scripture / and the wordes which Jesus had sayde. Mathꝝ. xxi. and. xxvii. Mar. xiiii. and. xv. c

D When he was at Jerusalem at ester in the feaste / many beleued on his name / when they sawe his miracles which he dyd. But Jesus put not him selfe in their hondes / because he knewe all men / and neded not / that eny man shuld testify of man. For he knewe what was in man. ✠ Psal. iii b and. lxi. c

¶ The. iij. Chapter. ✠

I THer was a man of the Pharises named Nycodemus a ruler amonge the Jewes. The same cam to Jesus by nyght & sayde vnto him. Rabbi / we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest / except God were with him. Jesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be borē a newe / he cannot se the kyngdom of God. Nycodemus sayde vnto him: how can a man be borē when he is olde? can he enter into his moders wombe and be borē agayne? Jesus answered: verely / verely I saye vnto the: except that a man be borē of water and of the spyrete / he cannot enter into the kyngdome of God. That which is borē of the flesshe / is flesshe: and that which is borē of the spyrete / is spyrete. Maruayle not that I sayd to the / ye must be borē a newe. The wynde bloweth where he lysteth / & thou Nicodemus.

heatest his sounde: but canst not tell whence he cometh & whether he goeth. So is euery man that is bozen of the spzete.

And Nycodemus answered and sayde vnto him: how can these thinges be? Jesus answered and sayde vnto him: arte thou a master in Jsrael/ and knewest not these thinges? Verely verely/ I saye vnto the/ we speake that we know we/ and testify that we haue sene: and ye receaue not oure witnes. Yf whē I tell you erthly thinges/ ye beleue not: how shuld ye beleue/ yf I shall tell you of heuenly thinges?

Num. xxi. And no man ascendeth vp to heauen/ but he that came doune from heauen/ that is to saye/ the sonne of man which is in heauen.

Serpent. And as Moses lyfte vp the serpent in the wildernes / euen so must the sonne of man be lyfte vp/ that none that beleueth in him perisshe: but haue eternall lyfe. ✠

Fayth. ✠ For God so loueth the worlde / that he

Joh. iiii. hath geuen his only sonne / that none that beleue in him/ shuld perisshe: but shuld haue euerlastinge lyfe. For God sent not his sonne into the worlde/ to condempne the worlde: but that the worlde through him / myght be saued. He that beleueth on him/ shall not be condempned But he that beleueth not/ is cōdempned all redy/ because he beleueth not in the name of the

Condemnacion. only sonne of God. And this is the cōdempnacion / that lyght is come into the worlde/ and the men loued darcknes more then lyght / because their dedes were euyll. For euery man that euyll doeth/ hateth the lyght: nether commeth to lyght lest his dedes shuld be repzoued. But he that doth trueth / cōmeth to the lyght that his dedes myght be knowē/ how that they are wrought in God. ✠

After these thinges cam Jesus and his disciples into the Jewes londe/ and ther he haūted with

with them and baptised. And John also baptised in Enon beside Salim because ther was moche water there/ & they came and were baptised. For John was not yet cast into prison.

D ✠And ther arose a question bitwene Johns disciples and the Jewes about putifyinge. And they came vnto John / and sayde vnto him: Rabbi/he that was with the beyonde Jordan/ to whom thou barest witnes. Beholde the same bapteseth/ and all men come to him. John answered/ & sayde: a man can receaue nothinge at all except it be geuen him from heauen. Ye poure selues are witnesses/ how that I sayde: I am not Christ but am sent before him. He that hath the bryde / is the brydegrome. But the frende of the brydegrome/ which stondeth by and heareth him reioyseth greately of the brydegromes voyce. This my ioye is fulfilled He must increace: and I muste decreace.

He that commeth from an hye is aboue all: He that is of the erth/is of the erth/and speaketh of the erth. He that cōmeth from heauen/ is aboue all/and what he hath sene and heard that he testifieth: but no man receaueth his testimonye. How be it/ he that hath receaued his testimonye hath set to his seale that God is true. For he whom God hath sent / speaketh the wordes of God. For God geueth not the spyrete by measure. The father loueth the sonne and hath geuen all thinges into his honde. He that beleueth on the sonne hath euerlastyng lyfe: and he that beleueth not the sonne/ shall not se lyfe / but the wrath of God abydeth on him. ✠ Roma. iii. Westm. i. John. 3.

¶ The. iiij. Chapter.

A Slone as the Lorde had knowledge / how the Pharises had heard/ that Jesus made and baptysed moo disciples then John (: hough that Jesus him selfe bap-

tyled not: but his disciples) he lefte Jewry/ and departed agayne into Galile. And it was so that he must nedes go thorowe Samaria. Then came he to a cite of Samaria called Sichar/ besydes the possession that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then weryed in his iorney/ sate thus on the well.

Gene.xlviii

B And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geue me drincke. (For his disciples were gone awaye vnto the toune to bye meate. Then sayde the woman of Samaria vnto him: how is it/ that thou beinge a Jewe/ aresk drincke of me/ which am a Samaritane? for the Jewes medle not with the Samaritans. Jesus answeared and sayde vnto hyr: yf thou knewest the gyfte of God/ & who it is that sayeth to the geue me drincke/ thou woldest haue axed of him/ and he wolde haue geuen the water of lyfe. The woman sayde vnto him. Syr thou hast nothinge to drawe with/ and the well is depe: from whence then hast thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well/ and he him selfe dranke therof/ and his chyldren/ and his catell?

The woman of samaria.

Jesus answered and sayde vnto hyr: whosoeuer drinketh of this water shall thurst agayne. But whosoeuer shall drincke of the water that I shall geue him/ shall neuer be more a thyrst: but the water that I shall geue him/ shal be in him a well of water/ springinge vp into euerlastinge lyfe. The woman sayd vnto him: Syr geue me of that water/ that I thyrst not/ nether come hyther to drawe. Jesus sayde vnto her. Go and call thy husband/ and come hither. The woman answered & sayd to him: I haue no husband. Jesus sayde to her. Thou hast

C well

well sayd/I haue no husband. For thou hast had fyue housbandes/& he whō thou now hast/ is not thy husband. That saydest thou truely.

The woman sayde vnto him: Syr I perceaue that thou arte a Prophet. Oure fathers worshipped in this mountayne: & ye saye that in Jerusalem is the place where men ought to worshippe. Jesus sayde vnto her: woman beleue me/ the houre cometh / when ye shall neither in this mountayne nor yet at Jerusalem/ worshippe the father. Ye worshippe ye wot not what: we knowe what we worshippe. For saluacion cōmeth of the Jewes. But the houre cōmeth and now is / when the true worshippers shall worshippe the father in spyrete / and in trouthe. For verely suche the father requyreth to worshippe him. God is a spyrete / and they that worshippe him/ must worshippe him in spyrete and *trouthe.

*How and where God will be worshypped.

The woman sayde vnto him: I wot well Messias shall come / which is called Christ. When he is come / he will tell vs all thinges. Jesus sayde vnto hyr: I that speake vnto the am he. And euen at that poynte came his disciples/ and marueiled that he talked with the woman. Yet no man sayde vnto him: what meanest thou / or why talkest thou with her? The woman then lefte her waterpot/ and went her waye into the cite/ and sayde to the men. Come & se a man which tolde me all thinges that euer I dyd. Is not he Christ? Then they went out of the cite/ and came vnto him.

ii. Cor. iii. d

And in the meane whyle his disciples prayed him sayinge: Master/ eate. He sayde vnto them: I haue meate to eate / that ye knowe not of. Then sayde the disciples bitwene them selues: hath eny man brought him meate? Jesus sayde vnto them: my meate is to do the wyll of them that sent me. And to fynysshe his worke.

Saye

saye not ye there are yet foure monethes/ and then cōmeth harueste? Beholde I saye vnto you/lyfte vp youre eyes/and loke on the regions for they are white all redy vnto haruest. And he that repeth receaueth rewarde/& gaddereth frute vnto lyfe eternall / that both he that soweth and he that repeth myght reioyse to gether. And herin is the sayinge true/that one soweth/and another repeth. I sent you to repe that wheron ye bestowed no labour. Other men laboured/and ye are entred into their labours.

Many of the Samaritans of that cite beleued on him/ for the sayinge of the woman/ which testifyed / he tolde me all thinges that euer I dyd. Then when the Samaritans were come vnto him they besought him / that he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes/& sayde vnto the woman. Now we beleue not because of thy sayinge/ for we haue herde him oure selues / and knowe that this is euen in dede Christ the sauioure of the worlde. ✠

After two dayes he departed thence / and
Mat.xiii.a went awaye into Galile. And Jesus him selfe
Marc.vi.a. testifyed that a Prophete hath none honoure
Luce.iiii.c in his awne countre. Then assone as he was
Math.iiii.b come into Galile/ the Galileans receaued him which had sene all the thinges that he dyd at Jerusalem at the feast. For they went also vnto the feast daye. And Jesus came agayne into
Marc.i.d Cana of Galile / wher he turned water in-
Luce.iiii.e. to wyne.

Ruler. ✠And ther was a certayne ruler/ whose sonne was sicke at Capernaum. Assone as the same herde that Jesus was come out of Jewry into Galile / he went vnto him/and besought him / that he wolde descende / and heale his

sonne

sonne. For he was euen readie to dye. Then sayde Iesus vnto him: except ye se signes and wondres / ye cannot beleue. The ruler sayde vnto him: Syr come awaye or euer that my chylde dye. Iesus sayde vnto him: Goo thy waye / thy sonne liueth. And the man beleued the wordes that Iesus had spoken vnto him / and went his waye. And anone as he went on his waye / his seruauntes met him / and tolde him sayinge: thy chylde liueth. Then enquyred he of them the houre whē he beganne to amende. And they sayde vnto him: Yester daye the seuenth houre / the feuer lefte him. And the father knew that it was the same houre in which Iesus sayde vnto him: Thy sonne lyueth. And he beleued / and all his housholde. ✠ This is agayne the seconde myracle that Iesus dyd / after he was come oute of Iewry into Galile.

¶ The .v. Chapter. ✠

After that ther was a feast of the Iewes / and Iesus went vp to Ierusalem And ther is at Ierusalē / by the *slaughterhousse a pole called in the Ebrue tonge / Bethseda / hauinge fyue porches / in which laye a greate multitude of sicke folcke / of blinde / halt and wyddered / waytinge for the mouinge of the water. For an angell went doune at a certayne season into the pole and troubled the water. Whosoeuer then fyrst after the steringe of the water / stepped in / was made whoale of whatsoeuer disease he had. And a certayne man was theare / which had bene diseased .xxxviij. yeares. When Iesus sawe him lye / and knewe that he now longe tyme had bene diseased / he sayde vnto him. Wilt thou be made whoale? The sicke man answered him: Syr I haue no man when the water is troubled / to put me into the pole. But i[n] the mean

*The greke hath shepe house: a place where they kylled the beestes that were sanctifyed.

The man that laye xxxviij. yere by the pole is healed.

the meane tyme / whyll I am about to come/ another steppeth doune before me.

And Jesus sayde vnto him: ryse take vp thy beed/and walke. And immediatly the man was made whole/and toke vp his beed / and went. And the same daye was the Saboth daye. The Jewes therfore sayde to him that was made whole. It is the Saboth daye/it is not laufull for the to cary thy beed. He answered them: he that made me whole / sayde vnto me: take vp thy beed / and get the hence. Then ared they him: what man is that which sayde vnto the/ take vp thy beed and walke. And he that was healed / wist not who it was. For Jesus had gotten him selfe awaye / because that ther was preace of people in the place.

The Saboth is broken.

And after that Jesus founde him in the temple / & sayd vnto him: beholde thou arte made whole/synne no moore/lest a worsse thinge happen vnto the. The man departed and tolde the Jewes that it was Jesus / which had made him whole. ✠ And therfore the Jewes dyd persecute Jesus/and sought the meanes to slee him / because he had done these thinges on the Saboth daye. And Jesus answered thē. ✠ my father worketh hidder to and I worke. Therfore the Jewes sought the moare to kyll him/ not only because he hath broken the Soboth: but sayde also that God was his father and made him selfe equall with God.

Then answered Jesus and sayde vnto them: verely/verely / I saye vnto you: the sonne can do nothinge of him selfe / but that he seeth the father do. For whatsoeuer he doeth / that doeth the sonne also. For the father loueth the sonne/ and sheweth him all thinges / whatsoeuer he him selfe doeth. And he will shewe him greater workes then these / because ye shulde maruayle. For lykewyse as the father rayseth vp the

vp the deed/and quickeneth them/ euen so the
sonne quickeneth whom he will. Nether iud-
geth the father eny man: but hath committed
all iudgement vnto the sonne/ because that all
men shuld honoure the sonne/ euen as they ho
noure the father. He that honoureth not the
sonne/the same honoureth not the father which
hath sent him. Verely/verely I saye vnto you:
He that heareth my wordes/ and beleueth on
him that sent me/ hath euerlastinge lyfe and
shall not come into damnacion: but is scaped
from deeth vnto lyfe.

Christ is iudge ouer all

Fayth.

Verely/ verely I saye vnto you: the tyme
shall come/ and now is/ when the ded shall hea
re the voyce of the sonne of God. And they
that heare/ shall lyue. For as the father hath
lyfe in him selfe/ so lykewyse hath he geuen to
the sonne to haue lyfe in him selfe: & hath geuē
him power also to iudge/ in that he is the son-
ne of man. Maruayle not at this: the houre
shall come in the which all that are in the gra-
ues/ shall heare his voyce/ & shall come forthe:
they that haue done good vnto the resurrec-
cion of lyfe: and they that haue done euyll vn-
to the resurreccion of dampnacion. ✠

Math. xx v.

Resurrec cion.

✠ I can of myne awne selfe do nothinge at
all. As I heare/ I iudge/ and my iudgement is
iust/ because I seke not myne awne * will/ but
the will of the father which hath sent me. If
I beare witnes of my selfe/ my witnes is not
true. Ther is another that beareth witnes of
me/ and I am sure that the witnes which he
beareth of me/ is true.

* He that seketh not his awne will/ iud-geth truly

Ye sent vnto John/ & he bare witnes vnto
the truthe. But I receaue not the recorde of
man. Neuertheless/ these thinges I saye/ that
ye myght be safe. He was a burninge/ & a shy-
ninge lyght/ and ye wolde for a season haue re-
ioyced in his lyght. But I haue greater wit-

Math. iii. d

nes

Math.iii.d. nes then the witnes of John. For the workes which the father hath geuen me to fynisshe: the same workes which I do/beare witnes of me that the father sent me. And the father himselfe which hath sent me / beareth witnes of me. Ye haue not hearde his voyce at eny tyme nor ye haue sene his shape: therto his wordes haue ye not abydinge in you. For whome he hath sent: him ye beleue not.

Searche the scripture. Searche the scriptures/for in them ye thinke ye haue eternall lyfe: & they are they which testify of me. And yet will ye not come to me/ that ye myght haue lyfe. I receaue not prayse of men. But I knowe you / that ye haue not the loue of God in you. I am come in my fathers name/and ye receaue me not. Yf another shall come in his awne name / him will ye receaue. How can ye beleue which receaue honoure* one of another / and seke not the honoure that commeth of God only?

*The that seketh honoure/ cannot beleue.

Do not thinke that I will accuse you to my father. Ther is one that accuseth you: euē Moses in whom ye trust. For had ye beleued Moses/ye wold haue beleued me: for he wrote of me. But seinge ye beleue not his wrytinge: how shuld ye beleue my wordes ✠

Moses.

¶The.vj.Chapter.✠

Mat.xiii.d. Marc.vi.e Luce.ix.b. After these thinges Jesus wēt his waye ouer the see of Galile nye to a cite called Tiberias. And a greate multitude folowed him / because they had sene his myracles which he dyd on them that were diseased. And Jesus went vp into a mountayne/ and there he sate with his disciples. And ester/ a feast of the Jewes was nye. ✠ ✠ Then Jesus lyfte vp his eyes/& sawe a greate company come vnto him/and sayde vnto Philip: whence shall we bye breed that these myght eate. This he sayde to proue him; for he him selfe knewe

knewe what he wolde do.

Philip answered him / two hondred penywoorthe of breed are not sufficient for them / that euery man haue a lytell. Then sayd vnto him one of his disciples / Andrew Symon Peters brother. There is a lad here / which hath fyue barly loues and two fisshes : but what is that amonge so many? And Jesus sayde : Make the people sit doune: There was moche grasse in the place. And the men sate doune / in nombre / about fyue thousand. And Jesus toke the breed / and gaue thankes and gaue to the disciples / and his disciples to them that were set doune. And lykewyse of the fysshes as moche as they wolde. fyue loues & fysshes.

When they had eate ynough he sayd vnto his disciples: gather vp the broken meate that remayneth: that nothinge be loost . And they gadered it together / and filled twelue basketes with the broken meate / of the fyue barly loues: which broken meate remayned vnto the that had eaten. Then the men / when they had sene the myracle that Jesus dyd / sayde: this is of a trueth the Prophet that shulde come into the worlde. ✠

When Jesus perceaued that they wolde come / and take him vp to make him kynge / he departed agayne into a mountayne him selfe alone. Math. xiiii. Marc. vi.

And when euen was come his disciples went vnto the see and entred into a shyppe and went ouer the see vnto Capernaum . And anone it was darcke / and Jesus was not come to them And the see aroose with a greate wynde that blew. And when they had rowen aboute a xxv. or a. xxx. furlonges they sawe Jesus walke on the see / and drawe nye vnto the shyp / and were afrayed . And he sayde vnto them: It is I / be not afrayde . Then wolde they haue receaued

ceeaued him into the shyp / and the shyp was by and by at the londe whither they went.

The daye folowinge/ the people which stode on the other syde of the see/ sawe that there was none other shyp theare / saue that one wherinto his disciples were entred/ & that Jesus went not in with his disciples in the shyp but that his disciples were gone awaye alone. How beit/ ther came other shyppes from Tiberias nye vnto the place / where they ate breed when the Lorde had blessed. Then when the people sawe that Jesus was not there nether his disciples/ they also toke shyppinge and came to Capernaum seekinge for Jesus.

And when they had founde him on the other syde of the see/ they sayd vnto him: Rabbi/ when camest thou hyder? Jesus answered them and sayde: verely / verely I saye vnto you: ye seeke me/ not because ye sawe the miracles: but because ye ate of the loues/ & were filled. ✠ Labour not for the meate which perisshed / but for the meate that endureth vnto euerlastinge lyfe/ which meate the sonne of man shall geue vnto you. For him hath God the father *sealed.

*(Sealed) that is: he hath put his marke of the holye goost on him which testifyeth with myracles what he is.

Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus answered and sayde vnto them. This is the worke of God that ye beleue on him/ whō he hath sent. They sayde vnto him: what signe shewest thou then/ that we maye se and beleue the? What doest thou worke? Oure fathers dyd eate Manna in the desert as it is written: He gaue them breed from heauen to eate. Jesus sayde vnto them: verely/ verely I saye vnto you: Moses gaue you not breed from heauen: but my father geueth you the true breed from heuen. For the breed of God is he which commeth doune from heauen/ and geueth lyfe vnto the worlde.

Exod. xvi. Nume. xi. b Psal. lxxviii Sap. xvi.

Then

Then sayde they vnto him: Lorde/ euer mo-
re geue vs this breed. And Jesus sayde vnto
them: I am that breed of lyfe. He that cõmeth Eccle. xxi.
to me shall not hunger: and he that beleueth
on me shall neuer thurst. ✠ But I sayed vnto
you that ye haue sene me / and yet beleue not.
All that the father geueth me shall come to
me: & him that cometh to me/ I cast not awaye
For I came doune from heauen: not to do my-
ne awne will /but his will which hath sent me.
And this is the fathers will which hath sent
me/ that of all which he hath geuen me/ I shul-
de loose no thinge: but shulde rayse it vp agayn
at the last daye. And this is the wyll of him
that sent me: that euery man which seyth the
sonne and beleueth on him / haue euerlastinge
lyfe. And I will rayse him vp at the last daye.

The Jewes then murmured at him because
he sayd: I am that breed which is come doune
from heauen. And they sayde: Is not this Je-
sus the sonne of Joseph/ whose father and mo-
ther we knowe? How is it then that he sayeth/
I came doune from heauen? Jesus answered
and sayde vnto them. Murmur not betwene
youre selues. ✠ No man can come to me ex- Matth. xiiii.
cept the father which hath sent me/ drawe him.
And I will rayse him vp at the last daye. It is
wrytten in the prophetes / that they shalbe all
taught of God. Euery man therfore that hath
herde and hath learned of the father commeth
vnto me. Not that eny man hath sene the fa- Esai. xxxiiii.
ther / saue he which is of God: the same hath Hier. xxxi.
sene the father.

Verely verely I saye vnto you he that be-
leueth on me/ hath euerlastinge lyfe. I am that
breed of lyfe. Youre fathers dyd eate Manna
in the wildernes and are deed? This is that
breed which cõmeth from heauẽ that he which
eateth of it/ shulde also not dye. I am that ly- Exo. xvi. a.

uinge: breed which came doune from heauen. Yf eny man eate of this breed / he shall lyue for euer. And the breed that I will geue / is my flesshe / which I wyll geue for the lyfe of the worlde. ✠

And the Jewes stroue amonge them selues sayinge: How can this felowe geue his flesshe to eate? Then Jesus sayde vnto them: Verely / verely I saye vnto you / except ye ate the flesshe of the sonne of man / and drinke his bloude / ye shall not haue lyfe in you. whosoeuer eateth my flesshe and drinketh my bloude / hath eternall lyfe: and I wyll rayse him vp at the last daye. ✠ For my flesshe is meate in dede: and my bloude is drincke in dede. He that eateth my flesshe and drinketh my bloude / dwelleth in me and I in him. As the lyuinge father hath sent me / euen so lyue I by my father: and he that eateth me shall lyue by me. This is the breed which cam from heauen: not as youre fathers haue eaten Manna and are dead. He that eateth of this breed / shall lyue euer. ✠

These thinges sayde he in the synagoge as he taught in Capernaū. Many therfore of his disciples / when they had herde this / sayde: this is an herde sayinge: who can abyde the hearinge of it? Jesus knewe in him selfe / that his disciples murmured at it / and sayde vnto them: Doth this offende you? What and yf ye shall se the sonne of man ascende vp where he was before? It is the spyrete that quyckeneth / the flesshe profiteth nothinge. The wordes that I speake vnto you / are spyrete and lyfe. But there are some of you that beleue not. For Jesus knewe from the beginninge / which they were that beleued not and who shuld betraye him. And he sayde: therfore sayde I vnto you: that no man can come vnto me / except it were geuen vnto him of my father.

From

From that tyme many of his disciples went bacheand walked no moare with him. Then sayde Jesus to the twelue: will ye also go awaye? Then Symon Peter answered: Master to whom shall we go? Thou hast the wordes of eternall lyfe/and we beleue & knowe that thou arte Christ the sonne of the lyuinge God. Jesus answered them: Haue not I chosen you twelue and yet one of you is the deuyll? He spake it of Judas Iscarioth the sonne of Symon. For he it was that shulde betraye him/ and was one of the twelue. ✠ Math. xvi.

¶ The. vij. Chapter. ✠

After that/Jesus wēt about into Galile and wolde not go about in Jewry for the Jewes sought to kyll him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get the hence and go into Jewry that thy disciples maye se thy workes that thou doest. For ther is no mā that doeth eny thinge secretly/and he him selfe seketh to be knowen openly. Yf thou do soche thinges/shewe thy selfe to the worlde. For as yet his brethren beleued not in him.

3 Then Jesus sayde vnto them: My tyme is not yet come: but youre tyme is all waye redy. The worlde cannot hate you. But me it hateth: because I testify of it/ that the workes of it are euyll. Go ye vp vnto this feast. I will not go vp yet vnto this feast/ for my tyme is not yet full come. These wordes he sayde vnto them/and abode styll in Galile. But assone as his brethren were gone vp/ then went he also vp vnto the feast: not openly/ but as it were preuely. Then sought him the Jewes at the feast/and sayde: where is he? And moche murmuringe was ther of him amonge the people. Some sayde: He is good. Wother sayde nay/ but he deceaueth the people. Howbeit no man

spake openly of him / for feare of the Iewes. ¶ ✠ In the middes of the feast / Iesus went vp into the temple and taught. And the Iewes marueyled sayinge: How knoweth he the scriptures / seynge that he neuer learned? Iesus answered them / and sayde: My doctrine is not myne: but his that sent me: ¶ If eny man wyll do his * wyll / he shall knowe of the doctrine / whether it be of God / or whether I speake of my selfe. He that speaketh of him selfe / seketh his awne prayse. But he that seketh his prayse that sent him / the same is true and no vnrighteweslnes is in him.

* He that loueth the will of god to kepe his lawe: the same vnderstondeth the doctrine

Dyd not Moses geue you a lawe / and yet no Prayse. ne of you kepeth the lawe? Why go ye aboute to kyll me? The people answered & sayde: thou hast the deuyll: who goeth aboute to kyll the? Iesus answered and sayde to them: I haue done one worke / & ye all maruayle. Moses therfore gaue vnto you circumcision: not because it is of Moses / but of the fathers. And yet ye on the Saboth daye / circumcise a man. ¶ If a man on the Saboth daye receaue circumcision without breakinge of the lawe of Moses: disdayne ye at me / because I haue made a man euery whit whoale on the Saboth daye? Iudge not after the vtter aperaunce: but iudge righteweslye iudgement.

Leuit. xii. a

Saboth.

Deute. i. c

Then sayde some of them of Ierusalem: is not this he whom they go aboute to kyll? Beholde he speaketh boldly / & they saye nothinge to him. Do the rulers knowe in dede that this is very Christ? Howbeit we knowe this man whence he is: but when Christ cometh / no man shall knowe whence he is.

Then cryed Iesus in the tẽple as he taught sayinge: ye knowe me / and whence I am ye knowe. And yet I am not come of my selfe / but he that sent me is true / whom ye knowe not.

not. I knowe him: for I am of him/& he hath sent me. Then they sought to take him: but no man layde hondes on him / because his tyme was not yet come. Many of the people beleued on him and sayde: when Christ cometh/will he do moo myracles then this man hath done?

e The Pharises hearde that the people murmured suche thinges about him. Wherfore the Pharises and hye prestes sent ministers forth to take him. Then sayde Iesus vnto them: Yet am I a lytell whyle with you / and then go I vnto him that sent me. Ye shall seke me / and shall not fynde me: and where I am/ thyther can ye not come. Then sayde the Iewes bitwene them selues whyther will he go/ that we shall not fynde him? will he go amonge the gentyls which are scattered all a broade / and teache the gentyls: What maner of sayinge is this that he sayde: ye shall seke me / and shall not fynde me: and where I am thyther can ye not come?

f In the last daye/ that great daye of the feaste Iesus stode and cryed sayinge: Yf eny man thyrst / let him come vnto me and drincke. He that beleueth on me / as sayeth the scripture/ out of his belly shall flowe ryuers of water of lyfe. This spake he of the spryte which they that beleued on him/ shulde receaue. ✠ For the holy goost was not yet there / because that Iesus was not yet glorifyed. ii. Par. xvi.

✠ Many of the people/ when they hearde this sayinge sayd: of a truth this is a prophet: other sayde/ this is Christ: some sayde: shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seed of Dauid: and out of the toune of Bethleem where Dauid was? So was ther dissencion amonge the people aboute him. And some of thē wolde haue takē him: but no man layed hondes on him. Math. ii. a Math. ii. a

Then came the ministers to the hye preistes and Pharises. And they sayde vnto them: why haue ye not brought him? The seruauntes answered: neuer man spake as this man doeth. Then answered them the Pharises: are ye also disceaued? Doth eny of the rulers or of the Pharises beleue on him? But the comen people which knowe not the lawe/are cursed. Nicodemus sayde vnto them: He that came to Jesus by nyght/and was one of them. Doth oure lawe iudge eny man before it heare him/and knowe what he hath done? They answered & sayde vnto him: arte thou also of Galile? Searche and loke/for out of Galile aryseth no Prophet. And euery man went vnto his awne houlle. ✠

Rulers & pharises beleue not.

¶The. viij. Chapter. ✠

AND Jesus went vnto mounte Oliuete/ and erly in the morninge came agayne into the temple and all the people came vnto him/and he sate doune and taught them. And the Scribes and Pharises brought vnto him a woman take in aduoutry/and set hyr in the myddes and sayde vnto him: Master/this woman was taken in aduoutry/euen as the dede was adoynge. Moses in the lawe cõmaunded vs that suche shulde be stoned. what sayest thou therfore? And this they sayde to tempt him: that they myght haue/wherof to accuse him. Jesus stouped doune/and with his finger wrote on the grounde. And whyll they cõtinued axinge him/he lyfte him selfe vp/and sayde vnto them let him that is amonge you without synne/cast the fyrst stone at her. And agayne he stouped doune and wrote on the grounde. And assone as they hearde that/they went out one by one/the eldest fyrst. And Jesus was lefte alone/and the woman stondinge in the middes when Jesus had lyfte vp him selfe agayne/and sawe

Leui. xxi. a.

Deut. xvii.

lawe no man but the womā/he sayde vnto hyr woman/where are those thyne accusars? Hath no man condempned the? She sayde: No man Lorde. And Jesus sayde: Nether do I condēpne the. Go/and synne no moare. ✠

Then spake Jesus agayne vnto them sayinge: I am the lyght of the worlde. He that followeth me / shall not walke in darckenes: but shall haue the lyght of lyfe. The Pharises sayde vnto him: thou beareſt recorde of thy selfe/ thy recorde is not true. Jesus answered & sayd vnto thē: though I beare recorde of my selfe/ yet my recorde is true: for I knowe whence I came & whither I go. But ye cannot tell whence I come and whither I go. Ye iugde after the flesshe / I iudge noman. And yf I iudge/ my iudgemēt is true. For I am not alone: but I and the father that sent me. It is also wrytten in youre lawe / that the testimony of two men is true. I am one that beare witnes of my selfe/ and the father that sent me/ beareth witnes of me. Then sayde they vnto him: where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. Yf ye had knowen me/ ye shulde haue knowen my father also. These wordes spake Jesus in the treasury/ as he taught in the temple/ & no man layde hondes on him/ for his tyme was not yet come. ✠ Lyght. i. Johñ. i. b. Deut. xix. b. Mat. xviii. c. ii. Co. xiii. Hebr. x. c.

Then sayde Jesus agayne vnto them. ✠ I go my waye/ and ye shall seke me/ and shall dye in youre synnes. Whyther I goo / thyther can ye not come. Then sayde the Jewes: wyll he kyll him selfe / because he sayth: whyther I go thyther can ye not come? And he sayde vnto thē: ye are from beneth/ I am from aboue. Ye are of this worlde / I am not of this worlde. I sayde therfore vnto you/ that ye shall dye in youre synnes. For except ye beleue that I am he/ ye shall dye in youre synnes. Rom. iii. d.

Then sayde they vnto him/who arte thou? And Jesus sayde vnto them: Euen the very same thinge that I saye vnto you. I haue many thinges to saye / and to iudge of you. Yea and he that sent me is true. And I speake in the worlde/those thinges which I haue heard of him. Howbeit they vnderstode not that he spake of his father.

Then sayde Jesus vnto them: when ye haue lyft vp an hye the sonne of man / then shall ye knowe that I am he/and that I do nothinge of my selfe: but as my father hath taught me / euen so I speake: and he that sent me/is with me. The father hath not lefte me alone/ for I do alwayes those thinges that please him. ✠ As he speake these wordes/many beleued on him.

✠ Then sayde Jesus to those Jewes which beleued on him Yf ye cõtinue in my wordes/ then are ye my very disciples / and shall knowe the trueth: and the trueth shall make you free. They answered him. We be Abrahams seede/ and were neuer bonde to eny man: why sayest thou then/ye shalbe made free.

Rom. 6. c
ii. Pet. ii. d

Jesus answered them: verely/verely I saye vnto you/ that whosoeuer committeth synne/ is the seruaunt of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. Yf the sonne therfore shall make you free/then are ye free in dede I knowe that ye are Abrahams seed: but ye seke meanes to kyll me / beause my sayinges haue no place in you. I speake that I haue sene with my father and ye do that which ye haue sene with youre father.

They answered and sayde vnto him: Abraham is oure father. Jesus sayde vnto them. Yf ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go about

to kyll

to kyll me/ a man that haue tolde you the truthe which I haue herde of God: this dyd not Abraham. Ye do the dedes of youre father. Abraham
Then sayde they to him: we were not borne of fornicacion. We haue one father/ which is God Jesus sayde vnto them: yf God were youre father/ then wolde ye loue me. For I proceaded forth and come from God. Nether came I of my selfe/ but he sent me. why do ye not knowe my speache? Euen because ye cannot abyde the hearinge of my wordes.

Ye are of youre father the deuyll and the lustes of youre father ye will do. He was a murtherer from the beginnynge/ and aboode not in the trueth/ because ther is no trueth in him. i. Joh. iii. b. The deuyll.
when he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and the father therof. And because I tell you the trueth/ therfore ye beleue me not.

✠ Which of you can rebuke me of synne? Yf I saye the trueth / why do not beleue me? He that is of God heareth goddes wordes. ✠ Yetherfore heare them not/ because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane & hast the deuyll? Jesus answered: I haue not the deuyll: but I honoure my father/ and ye haue dishonoured me. I seke not myne awne prayse: but ther is one that seketh and iudgeth Thou arte a Samaritane and hast the deuyll.
Verely verely I saye vnto you/ yf a man kepe my sayinges / he shall neuer se deeth. Then sayde the Jewes to him: Now knowe we that thou hast the deuyll. Abraham is deed/ and also the Prophetes: and yet thou sayest/ yf a man kepe my sayinge / he shall neuer taste of deeth. Arte thou greater then oure father Abraham/ which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

Jesus

Jesus answered: Yf I honoure my selfe/ mine honoure is nothinge worth. It is my father that honoureth me/ which ye saye/ is youre God/ and ye haue not knowen him: but I knowe him. And yf I shuld saye I knowe him not/ I shuld be a lyar lyke vnto you. But I knowe him/ and kepe his sayinge.

Youre father Abraham was glad to se my daye/ and he sawe it and reioysed. Then sayde the Jewes vnto him: thou arte not yet .l. yere olde/ and hast thou sene Abraham? Jesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was/ I am. Then toke they vp stones/ to caste at him. But Jesus hyd him selfe/ and went out of the temple. ✠

¶ The .ix. Chapter. ✠

*Nyght/ when the true knowledge of christ/ how he only iustifieth/ is loste: them can noman worke a good worke in the sight of god how glorioufe soeuer his workes apere.

The pole of Syloe

AND as Jesus passed by/ he sawe a man which was blynde from his byrth. And his disciples axed him sayinge: Master/ who dyd synne: this man or his father and mother/ that he was borne blynde? Jesus answered: Neither hath this man synned/ nor yet his father and mother: but that the workes of God shuld be shewed on him. I must worke the workes of him that sent me/ whyll it is daye. The *nyght cometh when noman can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

Assone as he had thus spoken/ he spatte on the grounde and made claye of the spetle/ & rubbed the claye on the eyes of the blynde/ and sayde vnto him: Go wesshe the in the pole of Syloe/ which by interpretacion/ signifieth sent. He went his waye and wasshed/ & came agayne seinge. The neghboures and they that had sene him before how that he was a begger/ sayde: is not this he that sate and begged? Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. Then

sayde

layde vnto him: How are thyne eyes opened then? He answered and sayde. The man that is called Jesus/made claye/and anoynted myne eyes/and sayd vnto me: Go to the pole Syloe and welshe. And I went and welshed and receaued my syght. They sayde vnto him: where is he? He sayde: I cannot tell.

Then brought they to the Pharises/him that a lytell before was blynde: for it was the Saboth daye when Jesus made the claye and opened his eyes. Then agayne the Pharises also axed him how he had receaued his syght. He sayde vnto them: He put claye vpon myne eyes and I walshed/& do se. Then sayde some of the Pharises: this man is not of God/ because he kepeth not the Saboth daye. Other sayde: how can a man that is a synner/do suche miracles? And ther was stryfe amonge them. Then spake they vnto the blynde agayne: What sayst thou of him/because he hath opened thyne eyes? And he sayd: He is a Prophet. The Saboth is broken.

But the Jewes dyd not beleue of the felowe how that he was blynde & receaued his syght/ vntyll they had called the father & mother of him that had receaued his syght. And they axed them saying: Is this youre sonne/whome ye saye was borne blynde? How doth he now se then? His father & mother answered thē & sayde: we wote well that this is oure sonne/& that he was borne blynde: but by what meanes he now seith that can we not tell/or who hath opened his eyes/can we not tell. He is olde ynough axe him/let him answer for him selfe. Suche wordes spake his father and mother/because they feared the Jewes. For the Jewes had cō spyred all redy that yf eny man dyd confesse that he was Christ/he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/axe him.

Then

Then agayne called they the man that was blynde/ & sayd vnto him: Geue God the prayse: we knowe that this man is a synner. He answered and sayde: Whyther he be a synner or no/ I cannot tell: One thinge I am sure of/ that I was blynde/ and now I se. Then sayde they to him agayne. what dyd he to the? How opened he thyne eyes? He answered them/ I tolde you yer whyle/ & ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? Then rated they him/ and sayde: Thou arte his disciple. we be Moses disciples. we are sure that God spake with Moses. This selowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a meruelous thinge that ye wote not whence he is/ seynge he hath opened myne eyes For we be sure that God heareth not synners. But yf eny man be a worshipper of God and do his will/ him heareth he. Sence the worlde began was it not hearde that eny man opened the eyes of one that was borne blynd. Yf this man were not of God/ he couide haue done nothinge. They answered and sayd vnto him: thou arte altogether borne in synne/ and dost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicate him: & assone as he had founde him/ he sayd vnto him: doest thou beleue on the sonne of God? He answered and sayde: Who is it Lorde/ that I myght beleue on him? And Jesus sayde vnto him: Thou hast sene him / and he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. ¶ Jesus sayde: I am come vnto iudgement into this worlde: that they which se not myght se / & they which se myght be made blynde. And some of the Pharises which were with him/ hearde these wordes and sayde vnto him: are we then blynde? Jesus sayde vnto

de vnto them: yf ye were blynde ye shuld haue no synne. But now ye saye/we se/therfore your synne remayneth.

¶ The .x. Chapter. ✠

VErely verely I saye vnto you: he that entreth not in by the doze / into the slepefolde/but clymeth vp some other waye: the same is a theue and a robber He that goeth in by the doze / is the shepherde of the shepe: to him the porter openeth/ and the shepe heare his voyce / and he calleth his awne shepe by name/ and leadeth them out. And whē he hath sent forth his awne shepe/he goeth before them/ & the shepe folowe him for they know his voyce. A straunger they will not folowe but will flye from him: for they knowe not the voyce of straungers. This similitude spake Jesus vnto them. But they vnderstode not what thinges they were which he spake vnto them. Doze.

Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All euē as many as came before me/are theues & robbres: but the shepe dyd not heare them. I am the doze: by me yf eny mā enter in/ he shalbe safe/ and shall go in & out and fynde pasture. The theue cometh not but for to steale/ kyll and destroye. I am come that they myght haue lyfe/and haue it more aboundantly. ✠ Chrift is the doze.

✠ I am the good shepeheerd. The good shepeheerd geueth his lyfe for the shepe. An hyred seruaūt/ which is not the shepeherd/ nether the shepe are his awne/ seith the wolfe commynge/ and leueth the shepe/and flyeth/ and the wolfe catcheth them/and scattereth the shepe. The hyred seruaunt flyeth/ because he is an heyred seruaunt/and careth not for the shepe. I am that good shepeheerd/and knowe myne and am knowen of myne. As my father knoweth me: euen so knowe I my father. And I geue my lyfe for the she- Shepe herde. Esai. xl. e Ezec. xxxiiii. and. xxxvii. Ezec. xxxvii.

the shepe: and other shepe I haue/which are not of this folde. Them also must I bringe/ that they maye heare my voyce/and that there maye be one flocke and one shepeherde.

Therfore doth my father loue me/because/ I put my lyfe from me/that I mygh̄t take it agayne. No man taketh it from me: but I put it awaye of my selfe. I haue power to put it from me/and haue power to take it agayne: This commaundment haue I receaued of my father. And ther was a dissencion agayne amō ge the Iewes for these sayinges/and many of them sayd. He hath the deuyll/and his mad: why heare ye him? Other sayde/ these are not the wordes of him that hath the deuyll. Can the deuyll open the eyes of the blynde?

✠ And it was at Ierusalem the feaste of the dedicacion/and it was wynter: and Iesus walked in Salomons porche. Then came the Iewes rounde aboute him/and sayde vnto him: How longe dost thou make vs doute? If thou be Christ/ tell vs playnly. Iesus answered them: I tolde you and ye beleue not. The workes that I do in my fathers name/ they beare witnes of me. But ye beleue not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce & I knowe them/ and they folowe me/and I geue vnto them eternall lyfe/ & they shall neuer perisshe/ nether shall eny man plucke them out of my honde. My father which gaue them me/ is greater then all/ and no man is able to take them out of my fathers honde. And I and my father are one.

1. Mach. iiii.

Then the Iewes agayne toke vp stones/ to stone him with all. Iesus answered them: many good workes haue I shewed you from my father: for which of them will ye stone me? The Iewes answered him sayinge. For thy good workes sake we stone the not: but for thy blasphe

my/& because that thou beinge a man Esale. xliii.
thy selfe God. Jesus answered them:
not wrytten in youre lawe: I saye/ ye are
des? Yf he called them goddes vnto Psal. lxxxi.
whom the worde of God was spoken (and the
scripture can not be broken) saye ye then to him
whom the father hath sanctified/ and sent into
the worlde/ thou blasphemest/ because I sayd
I am the sonne of God? Yf I do not the
workes of my father/ beleue me not. But yf
I do/ then though ye beleue not me yet beleue
the workes/ that ye maye knowe and beleue
that the father is in me/ and I in him. ✠

Agayne they went aboute to take him: but
he escaped out of their hondes/ & went awaye
agayne beyonde Jordan/ into the place where
John before had baptised/ and there abode.
And many resorted vnto him/ and sayd. John
dyd no miracle: but all thinges that John spake
of this man/ are true. And many beleued
on him theare.

¶ The. xj. Chapter. ✠

A Certayne man was sycke/ named Lazarus/ of Bethania the towne of Mary & her syster Martha. It was that Mary which anoynted Jesus with oyntment and wyped his fete with her heere/ whose brother Lazarus was sycke/ and his systers sent vnto him sayinge. Lorde behold/ he whom thou louest/ is sycke. when Jesus hearde that/ he sayd: this infirmite is not vnto deth/ but for the laude of God/ that the sonne of God myght be praysed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sycke/ yet abode he two dayes styll in the same place where he was. Lazarus.

Then after that/ sayd he to his disciples: let vs go into Jewry agayne. His disciples sayde vnto him: master/ the Jewes lately sought mes-

nes to

nes to stone the/and wilt thou go thyther agayne? Jesus answered/ are ther not twelue houres in the daye? Yf a man walke in the daye/he stombleth not/because he seith the lygt of this worlde. But yf a man walke in the nyght/he stombleth / because ther is no lyght in him. This sayde he/and after that / he sayde vnto them: oure frende Lazarus slepeth / but I go to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe/he shall do well ynough. Howbeit Jesus spake of his deeth : but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly/Lazarus is deed/and I am glad for youre sakes/ that I was not there/because ye maye beleue. Neuertheless let vs go vnto him. Then sayde Thomas which is called Didimus / vnto the disciples: let vs also go / that we maye dye with him.

Then went Jesus / and founde that he had lyne in his graue foure dayes already. Bethanie was nye vnto Jerusalem / aboute. xv. furlonges of/ and many of the Jewes were come to Martha and Mary to comforte them ouer their brother. Martha allone as she hearde that Jesus was comynge/ went and met him: but Mary sate styll in the houlse.

✠ Then sayde Martha vnto Jesus: Lorde yf thou haddest bene here/ my brother had not bene deed: but neuertheless/ I knowe that whatsoeuer thou axest of God/ God will geue it the Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto him: I knowe that he shall ryse agayne in the resurreccion at the last daye. Jesus sayde vnto her: I am the resurrection and the lyfe: He that beleueth on me/ ye though he were deed/yet shall he lyue. And whosoeuer lyueth and beleueth on me / shall neuer dye. Beleuest thou this? She sayde vnto him

Resurrection.

him: ye Lorde/ I beleue that thou arte Christ the sonne of God which shulde come into the worlde. ✠

And assone as she had so sayde/ she went her waye & called Marie her syster secretly sayinge: The master is come and calleth for the. And she assone as she harde that/ arose quickly/ and came vnto him. Jesus was not yet come into the toune: but was in the place where Martha met him. The Jewes then which were with her in the houlse and comforted her/ when they sawe Mary/ that she rose vp hastely/ and went out folowed her sayinge: She goeth vnto the graue to wepe there.

Then when Mary was come where Jesus was/ and sawe him/ she fell doune at his fete/ sayinge vnto him: Lorde yf thou haddest bene here/ my brother had not bene deed. When Jesus sawe her wepe/ and the Jewes also wepe/ which came with her/ he groned in the spyrete/ and was troubled in him selfe and sayde: where haue ye layed him? They sayde vnto him: Lorde come and se. And Jesus wept. Then sayde the Jewes: Beholde howe he loued him. And some of them sayde: coulde not he which opened the eyes of the blinde/ haue made also/ that this man shuld not haue dyed? Jesus agayne groned in him selfe/ and came to the graue. It was a caue and a stone layde on it.

And Jesus sayd: take ye awaye the stone. Martha the syster of him that was deed/ sayde vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: Jesus sayde vnto her: Sayde I not vnto the/ that yf thou dydest beleue thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. And Jesus [illegible] vp his eyes and sayde: Father I thanke [illegible] cause that thou hast harde me. I [illegible]

thou heareſt me all wayes: but becauſe of the people that ſtonde by I ſayde it that they maye beleue that thou haſt ſent me.

And when he thus had ſpoken/he cryed with a loud voyce. Lazarus come forth. And he that was deed/ came forth/ bounde hand and fote with grauebondes/ and his face was bounde with a napkin. Jeſus ſayde vnto them: loowſe him/and let him go. Then many of the Jewes which came to Mary/and had ſene the thinges which Jeſus dyd/beleued on him. But ſome of them wēt their wayes to the Phariſes/and f
tolde them what Jeſus had done.

Then gadered the hye Prieſtes and the Phariſes a counſell and ſayde: what do we? This man doeth many miracles. Yf we let him ſcape thus/all men will beleue on him/ & the Romaynes ſhall come and take awaye oure countre and the people. And one of thē named Cayphas which was the hye prieſt that ſame yeare/ ſayde vnto them: Ye perceaue nothinge at all nor yet conſyder that it is expedient for vs/ that one man dye for the people/ and not that all the people periſſhe. This ſpake he not of him ſelfe/but beinge hye Prieſte that ſame yeare/he prophecied that Jeſus ſhulde dye for the people/ and not for the people only/ but that he ſhuld gader to geder in one the chyldren of God which were ſcattered abrode. From that daye forth they held a counſell to geder/ for to put him to deeth.

Jeſus therfore walked no more openly amonge the Jewes: but went his waye thence vnto a countre nye to a wildernes/into a cite called Ephraim/and there haunted with his diſciples And the Jewes eſter was nye at hand/and many went out of the countre vp to Jeruſalem before the eſter/ to purify them ſelues. Then ſought they for Jeſus/and ſpake bitwene them ſelues

selues as they stode in the temple: What thinke ye seynge he commeth not to the feast. The hye Prestes and Pharises had geuen a cõmaundement/ that yf eny man knew where he were/ he shuld shewe it that they myght take him.

¶ The .xij. Chapter. ✠

1 Then Jesus sixe dayes before ester / came to Bethany where Lazarus was/ which was deed and whom Jesus rayssed from deeth. There they made him a supper / and Martha serued: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounde of oyntmet called Nardus/ perfecte and precious / and anoynted Jesus fete/ and wipt his fete with her heer and the houlle was filled of the sauer of the oyntment. Then sayde one of his disciples named Judas Iscarioth Simons sonne/ which afterwarde betrayed him: why was not this oyntment solde for thre hondred pence / and geuen to the poore? This sayde he/ not that he cared for the poore: but because he was a theefe/ and kept the bagge/ and bare that which was geuen Then sayde Jesus: Let her alone / agaynst the daye of my buryinge she kept it. The poore all wayes shall ye haue with you/ but me shall ye not all wayes haue. Matth. xxvi. Mark xiiii. Marie.

2 Mocheypeople of the Jewes had knowledge that he was there. And they came / not for Jesus sake only/ but that they myght se Lazarus also whom he rayssed from deeth. The hye Prestes therfore held a counsell that they myght put Lazarus to deeth also because that for his sake many of the Jewes went awaye/ and beleued on Jesus.

On the morowe/ mochepeople that were come to the feast when they hearde that Jesus shulde come to Jerusalem / toke braunches of palme trees and went and met him/ and cryed

Hosanna

Hosanna/ blessed is he that in the name of the Lorde/commeth kynge of Israel. And Jesus got a yonge asse and sate theron/accordynge to that which was written: feare not doughter of Syon/ beholde thy kynge commeth sittinge on an asses coolte. These thinges vnderstode not his disciples at the fyrst: but when Jesus was glorified then remembryd they that soche thinges were written of him/ and that soche thinges they had done vnto him.

Math. xxi. Mare. xiiii. Luce. xix. f Zach. ix. b

L The people that was with him when he called Lazarus out of his graue and raysed him from deeth/ bare recorde. Therfore met him the people/ because they hearde that he had done soche a miracle. The Pharises therfore sayde amonge them selues: perceaue ye how we preuayle nothinge? Beholde the worlde goth awaye after him.

Ther were certayne Grekes amonge them/ that came to praye at the feast: the same came to Philip which was of Bethsaida a cite in Galile/ and desyred him sayinge: Syr we wolde fayne se Jesus. Philip came and tolde Andrew. And agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man muste be glorifyed.

Matth. x. d and. xvi. Mare. viii.

D ✠ Verely verely I saye vnto you/ except the wheate corne fall into the grounde and dye/ it bydeth alone. Yf it dye/ it bringeth forth moche frute. He that loueth his lyfe shall destroye it: and he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. Yf eny man minister vnto me/ let him folowe me/ & where I am/ there shall also my minister be. And yf eny man minister vnto me/ him wyll my father honoure. ✠

Luce. ix e and. xvii. g.

Now is my soule troubled/ and what shall I saye? Father deliuer me from this houre: but therfore

therfore came I vnto this houre. Father glorifie thy name. Then came ther a voyce from heauen: I haue glorified it/and will glorify it agayne. Then sayd the people that stode by & herde: it thoundreth. Other sayde an angell spake to him. Iesus answered and sayde: this voyce came/not because of me/but for youre sakes.

℣ Now is the iudgement of this worlde/ now shall the prince of this worlde be cast out/ And I/yf I were lyfte vp from the erth / will drawe all men vnto me. This sayde Iesus/ signifyinge what deeth he shuld dye. The people answered him: we haue heard out of the lawe that Christ bydeth euer: & how sayest thou then that the sonne of man must be lyfte vp: who is that sonne of man? Then Iesus sayde vnto them: yet a lytell whyle is the light with you. walke whyll ye haue lyght/lest the darcknes come on you. He that walketh in the darcke/wotteth not whyther he goeth. whyll ye haue lyght/beleue on the lyght / that ye maye be the chyldren of lyght. ✠

Psal.cix.b
and.cxbi.a
Esai.xl.c
Ezech.xxxii.

Lyght.
Darckenes.

These thinges spake Iesus and departed/ and hyd him selfe from them. And though he had done so many miracles before them/yet beleued not they on him / that the sayinge of Esaias the Prophet myght be fulfylled / that he spake. Lorde who shall beleue oure sayinge? And to whom is the arme of the Lorde opened. Therfore coulde they not beleue/because that Esaias sayth agayne: he hath blynded their eyes & hardened their hertes/ that they shulde not se with their eyes / and vnderstonde with their hertes/and shuld be conuerted/& I shuld heale them. Soche thinges sayde Esaias when he sawe his glory/and spake of him. Neuertheles amonge the chefe rulers many beleued on him. But because of the Pharises they wolde not be a knowen of it/lest they shuld be excom-

Esai.liii.a
Roma.x.b
Esai.bi.c
Math.xiii.
Marc.iiii.
Luce.biii.b
Actu.xxbiii
Roma.xi.b

muniçat. For they loued the prayse that is geuen of men / more then the prayse that cõmeth of God.

And Jesus cryed and sayde: he that beleueth on me / beleueth not on me / but on him that sent me. And he that seeth me / seeth him that sent me. ✠ I am come a lyght into the worlde that whosoeuer beleueth on me / shuld not byde in darcknes. And yf eny man heare my wordes / and beleue not / I iudge him not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me and receaueth not my wordes / hath one that iudgeth him. The wordes that I haue spoken / they shall iudge him in the last daye. For I haue spoken of my selfe: but the father which sent mẽ / he gaue me a cõmaundement what I shuld saye / and what I shuld speake. And I knowe that this commaundement is lyfe euerlastynge. Whatsoeuer I speake therfore / euen as the father bade me / so I speake. ✠

Lyght

¶ The. xiij. Chapter. ✠

Before the feast of ester when Jesus knewe that his houre was come / that he shuld departe out of this worlde vnto the father. when he loued his which were in the worlde / vnto the ende he loued them. And when supper was ended / after that the deuyll had put in the hert of Judas Iscarioth Simons sonne / to betraye him: Jesus knowynge that the father had geuen all thinges into his hondes / and that he was come from God / and went to God: he rose from supper and layde a syde his vpper garmentes / and toke a towell / and gyrd him selfe. After that / he poured water into a balyn / and beganne to wash his disciples fete / & to wype them with the towell / wherwith he was gyrde.

Matth. xxvi
Luk. xxii.
Marc. xiiii.

Then came he to Simon Peter. And Peter sayde

sayde to him: Lorde shalt thou welshe my fete? Jesus answered and sayde vnto him: what I do/ thou wotest not now / but thou shalt knowe herafter. Peter sayde vnto him: thou shalt not welshe my fete whyll the worlde stondeth. Jesus answered him: yf I walshe the not/ thou shalt haue no part with me. Simon Peter sayde vnto him: Lorde/ not my fete only: but also my hondes and my heed. Jesus sayde to him: he that is welshed / nedeth not saue to welshe his fete/ and is clene euery whit. And ye are clene: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all clene. Jesus walsheth his disciples fete

¶ After he had welshed their fete/ and receaued his clothes/ and was set doune agayne/ he sayde vnto them: wot ye what I haue done to you? Ye call me master and Lorde/ and ye saye well/ for so am I. Yf I then youre Lorde and master haue welshed youre fete / ye also ought to welshe one anothers fete. For I haue geuē you an ensample / that ye shuld do as I haue done to you. Verely verely I saye vnto you/ the seruaunt is not greater then his master / nether the messenger greater then he that sent him. Marthe.x. Luke.vi.

Yf ye vnderstonde these thinges/ happy are ye yf ye do them. I speake not of you all/ I knowe whom I haue chosen. But that the scripture be fulfilled: he that eateth breed with me/ hath lyfte vp his hele agaynst me. Now tell I you before it come: that whē it is come to passe ye myght beleue that I am he. Verely verely I saye vnto you. He that receaueth whomsoeuer I sende / receaueth me. And he that receaueth me/ receaueth him that sent me Psalm.

¶ when Jesus had thus sayd/ he was troubled in the spyrete/ & testified sayinge: verely verely I saye vnto you/ that one of you shall betraye me. And then the disciples loked one on another doutynge of whom he spake. Ther was one of Mat.xx Mark.x Luk.xx

his disciples / which leaned on Jesus bosome whom Jesus loued. To him beckened Simon Peter that he shuld axe who it was of whom he spake. He then as he leaned on Jesus brest / sayde vnto him: Lorde who is it? Jesus answered / he it is to whom I geue a soppe / when I haue dept it. And he wet a soppe / and geue it to Judas Iscarioth Symons sonne. And after the supper / Satan entred into him.

Then sayd Jesus vnto him: that thou doyst / do quickly. That wist no man at the table / for what intent he spake vnto him. Some of them thought / because Judas had the bagge / that Jesus had sayd vnto him / bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. Assone then as he had receaued the soppe / he went immediatly out. And it was nyght. when he was gone out / Jesus sayde: now is the sonne of man glorified. And God is glorified by him Yf God be glorifyed by him / God shall also glorify him / in him selfe: & shall straycht waye glorify him.

✠ Deare chyldren / yet a lytell whyle am I with you. Ye shall seke me / and as I sayde vnto the Jewes whyther I go / thyther can ye not come. Also to you saye I nowe. A newe commaundment geue I vnto you / that ye loue to geder / as I haue loued you / that euen so ye loue one another. By this * shall all men knowe that ye are my disciples / yf ye shall haue loue one to another. Simon Peter sayd vnto him: Lorde whyther goest thou? Jesus answered him whyther I go thou canst not folowe me now / but thou shalt folowe me afterwardes. Peter sayde vnto him: Lorde / why cannot I folowe the nowe? I will geue my lyfe for thy sake? Jesus answered him: wilt thou geue thy lyfe for my sake? Verely verely I saye vnto the

thy

New commaundement.

Joh. ii. b

Christes disciples is knowen by loue.

Math. xxv.

Marc. xiiii.

Luc. xxii.

cocke shall not crowe / tyll thou haue denyed me thryse. ¶ The. iiij. Chapter.

And he sayde vnto his disciples: let not youre hertes be troubled. Beleue in God and beleue in me. In my fathers house are many mansions. Yf it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you / I will come agayne / and receaue you euen vnto my selfe that where I am / there maye ye be also. And whyther I go ye knowe / and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? Jesus sayde vnto him: I am the waye / the truthe and the lyfe. And no man cometh vnto the father / but by me. Yf ye had knowen me / ye had knowen my father also. And now ye knowe him / and haue sene him.

Philip sayde vnto him: Lorde shew vs the father / and it sufficeth vs. Jesus sayde vnto him / haue I bene so longe tyme with you: and yet hast thou not knowen me? Philip / he that hath sene me / hath sene the father. And how sayest thou then: shew vs the father? Beleuest thou not that I am in the father / and the father in me? The wordes that I speake vnto you / I speake not of my selfe: but the father that dwelleth in me / is he that doeth the workes. Beleue me that I am in the father / & the father in me. At the leest beleue me for the very workes sake.

Verely / verely I saye vnto you / he that beleueth on me / the workes that I do / the same shall he do and greater workes then these shall he do / because I go vnto my father. And what soeuer ye axe in my name / that will I do / that the father myght be glorified by the sonne. Apromise Mat. 6. & 7. Marc. xi. c.

Yf ye

Yf ye shall axe eny thinge in my name/I will do it. ✠

*By the kepynge the cõmaundemente is a man knowen that he loueth God.

✠ Yf ye loue me kepe my *commaundementes/ and I will praye the father/and he shall geue you another comforter/that he maye byde with you euer which is the spyrete of truthe whome the worlde cannot receaue/because the worlde seyth him not/nether knoweth him. But ye knowe him. For he dwelleth with you/ and shalbe in you. I will not leaue you comforthelesse: but will come vnto you.

Yet a lytell whyle and the worlde seith me no moare: but ye shall se me. For I lyue/and ye shall lyue. That daye shall ye knowe that I am in my father/and you in me/and I in you.

who loueth Christ.

He that hath my commaundementes and kepeth them/the same is he that loueth me. And he that loueth me/shalbe loued of my father: and I will loue him/and will shewe myne awne selfe to him. Judas sayde vnto him (not Judas Iscarioth) Lorde what is the cause that thou wilt shewe thy selfe vnto vs/and not vnto the worlde? Jesus answered and sayde vnto him: yf a man loue me and will kepe my sayinges/my father also will loue him/and we will come vnto him/and will dwell with him.

who kepeth Christes sayenges.

He that loueth me not/kepeth not my sayinges. And the wordes which ye heare/are not myne/but the fathers which sent me.

This haue I spoken vnto you beynge yet present with you. But that comforter which is the holy goost (whom my father will sende in my name) he shall teache you all thinges/and bringe all thinges to youre remembraunce whatsoeuer I haue tolde you.

Peace.

Peace I leue with you/my peace I geue vnto you. Not as the worlde geueth/I geue I vnto you. Let not youre hertes be greued nether feare ye. Ye haue hearde how I sayde vnto you:

you: I go and come agayne vnto you. Yf ye loued me / ye wolde verely reioyce/because I sayde I go vnto the father. For the father is greater then I. And now haue I shewed you/ before it come/ that when it is come to passe/ ye myght beleue.

Here after will I not talke many wordes vnto you. For the rular of this worlde commeth / and hath nought in me. But that the worlde maye knowe that I loue the father: therfore as the father gaue me commaundement/euen so do I. ✠ Ryse let vs go thence.

¶ The. xv. Chapter. ✠

I Am the true vyne/and my father is an husbandeman. Euery braunche that beareth not frute in me/he will take awaye And euery braunche that beareth frute/ will he pourge/that it maye bringe moare frute. Now are ye cleane thorow the wordes/ which I haue spoken vnto you. Byde in me/ and let me byde in you. As the braunche cannot beare frute of it selfe/except it byde in the vyne: no moare can ye excepte ye abyde in me. Vyne.

I am the vyne / and ye are the braunches. He that abydeth in me and I in him/the same bringeth forth moche frute. For without me can ye do nothinge. Yf a man byde not in me/ he is cast forthe as a braunche/and is wydde- red: and men gadder it and cast into the fyre/ and it burneth. Yf ye byde in me and my wor des also byde in you: axe what ye will/and it shalbe done to you. ✠ Heare in is my father glorified/that ye beare moche frute and be ma de my disciples. Matth. xxi. i. Joh. iii. d.

As the father hath loued me/euen so haue I loued you. Continue in my loue. Yf ye shall kepe *my commaundementes/ye shall byde in my loue/euen as I haue kept my fathers com- maundementes/ and byde in his loue. These thinges Louenaunt.

*To kepe the lawe maketh vs contynewe in the loue and fauour of Christ

thinges haue I spoken vnto you/that my ioye myght remayne in you/ and that youre ioye myght be full.

Ephes.5.a. i.Thes.iiii. i.Joh.iiii.d

✠ This is my commaundement: that ye loue to gether as I haue loued you. Greater loue then this hath no man/then that a man bestowe his lyfe for his frendes. Ye are my frendes/yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruauntes: for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue heard of my father I haue opened to you.

Ye haue not chosen me/but I haue chosen you and ordeyned you/that ye go and bringe forth frute/and that youre frute remayne/that whatsoeuer ye shall axe of the father in my name/he shulde geue it you. ✠

i.Joh.iii.d. and.iiii.d.

✠ This commaunde I you/that ye loue to gether. Yf the worlde hate you/ye knowe that he hated me before he hated you. Yf ye were of the worlde/the worlde wolde loue his awne. Howbeit because ye are not of the worlde/ but I haue chosen you out of the worlde/ther fore hateth you the worlde. Remember the sayinge that I sayd vnto you: the seruaunt is not greater then the Lorde. Yf they haue persecuted me/so will they persecute you. Yf they haue kept my sayinges/so will they kepe youres.

Marc.x.c. Matth.xxiii.

But all these thinges will they do vnto you for my names sake/because they haue not knowen him that sent me. Yf I had not come/ and spoken vnto them they shulde not haue had synne: but now haue they no thinge to cloke their synne with all. He that hateth me/hateth my father. Yf I had not done workes amonge them which none other man dyd/they had not had synne. But now haue they sene/ and yet haue hated bothe me and my father:

euen that the sayinge myght be fulfilled that is wrytten in their lawe: they hated me without a cause. ✠ Psal. xxxiiij.

✠ But when the comforter is come/whom I will sende vnto you from the father/which is the spyrete of truthe which proceadeth of the father/he shall testifie of me. And ye shall beare witnes also/because ye haue bene with me from the beginnynge. ¶ The. xvj. Chap. Lu. xxiiij. g

THese thinges haue I sayde vnto you/ because ye shuld not be offended. They shall excommunicat you: ye the tyme shall come that whosoeuer kylleth you/ will thinke that he doth God seruice. And suche thinges will they do vnto you/ because they haue not knowen the father nether yet me. But these thinges haue I tolde you that when that houre is come/ye myght remember them/that I tolde you so. ✠ These thinges sayde I not vnto you at the beginnynge/ because I was present with you. Mat. xxiiij.

✠ But now I go my waye to him that sent me/and none of you axeth me: whyther goest thou? But because I haue sayde suche thinges vnto you/youre hertes are full of sorowe. Neuertheless I tell you the trueth/it is expedient for you that I go awaye. For yf I go not awaye/that comforter will not come vnto you. But yf I departe/I will sende him vnto you. And when he is come he will rebuke the worlde of synne/and of ryghteweisnes/ and of iudgement. Of synne/because they beleue not on me: of ryghteweisnes/because I go to my father/and ye shall se me no moare: and of iudgement/because the chefe ruler of this worlde/is iudged all ready.

Synne

Ryghteousnes.

Iudgement.

I haue yet many thinges to saye vnto you: but ye cannot beare them awaye now. How be it when he is come (I meane the spyrete of truthe)

the) he will leade you into all trueth. He shall not speake of him selfe: but whatsoeuer he shall heare/that shall he speake/and he will shewe you thinges to come. He shall glorify me/ for he shall receaue of myne and shall shewe vnto you. All thinges that the father hath are myne. Therfore sayde I vnto you/that he shall take of myne and shewe vnto you. ✠

✠ After a whyle ye shall not se me/and agayne after a whyle ye shall se me for I go to the father. Then sayde some of his disciples bytwene them selues: what is this that he sayth vnto vs/after a whyle ye shall not se me/and agayne after a whyle ye shall se me: and that I go to the father. They sayd therfore: what is this that he sayth after a whyle? we cannot tell what he sayth. Iesus perceaued that they wolde axe him/and sayde vnto them: This is it that ye enquyre of bytwene youre selues/ that I sayde after a whyle ye shall not se me/ and agayne after a whyle ye shall se me. Verely/verely I saye vnto you ye shall wepe and lament/and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe turned to ioye.

A woman when she trauayleth hath sorowe/ because her houre is come: but assone as she is deliuered of the chylde/ she remembreth no moare the anguysshe/ for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will se you agayne/and youre hertes shall reioyce/and youre ioye shall no man take from you. ✠ And in that daye shalll ye axe me no question. ✠ Verely/verely I saye vnto you whatsoeuer ye shall axe the father in my name he will geue it you. Hytherto haue ye axed nothinge in my name. Axe and ye shall receaue it: that youre ioye maye befull.

Math. vii. a and. xxi. c. Marc. xi. c. Luc. xi. d. Ioca. i. a. Promise

These thinges haue I spoken vnto you in prouerbes. The tyme will come when I shall no moare

no moare speake to you in Prouerbes: but I shall shewe you playnly from my father. At that daye shall ye axe in my name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you/because ye haue loued me/& haue beleued that I came out from God. I went out from the father and came into the worlde: and I leue the worlde agayne/and go to the father.

His disciples sayde vnto him: lo now speakest thou playnly/and thou vsest no prouerbe. Now knowe we that thou vnderstondest all thinges/ and nedest not that eny man shulde axe the eny question. Therfore beleue we that thou camst from God. ✠ Iesus answered them Now ye do beleue. Beholde the houre draweth nye/and is all ready come that ye shalbe scatered euery man his wayes/ and shall leaue me alone. And yet am I not alone. For the father is with me. Math. xxii. Marc. xiiii.

These wordes haue I spoken vnto you/that in me ye myght haue peace. For in the worlde shall ye haue tribulacion: but be of good chearе/I haue ouercome the worlde.

¶ The. xvij. Chapter. ✠

THese wordes spake Iesus/and lyfte vp his eyes to heauen/ and sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast geuen him power ouer all flesshe/ that he shuld geue eternall lyfe to as many as thou hast geuen him. This is all lyfe eternall/that they myght knowe the that only very God/ and whom thou hast sent Iesus Christ. Eternall lyfe.

I haue glorified the on the erth. I haue fynyshed the worke which thou gauest me to do. And now glorify me thou father with thyne awne selfe/ with the glory which I had with the yer the worlde was. I haue declared thy

ted thy name vnto the men which thou gauest me out of the worlde. Thyne they were and thou gauest them me/and they haue kept thy sayinges. Now they knowe that all thinges whatsoeuer thou hast geuen me/are of the. For I haue geuen vnto them the wordes/which thou gauest me/and they haue receaued them and knowe surely that I came out from the and do beleue that thou dyddest send me.

I praye for them and praye not for the worlde: but for them which thou hast geuen me/for they are thyne. And all myne are thyne/& thyne are myne/and I am glorified in them. And now am I no moare in the worlde/but they are in the worlde/and come to the. ✠

✠ Wholy father kepe in thyne awne name/the which thou hast geuen me/that they maye be one/as we are. whyll I was with them in the worlde/I kepte them in thy name. Those that thou gauest me/haue I kepte/and none of them is lost/but that lost chylde/that the scripture Psa'. viii. ℣ myght be fulfilled.

Now come I to the/and these wordes speake I in the worlde/that they myght haue my ioye full in them. I haue geue them thy wordes/and the worlde hath hated them/because they are not of the worlde/euen as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from euyll. ✠ They are not of the worlde/as I am not of the worlde: Sanctifie them with thy truth. Thy saynge is truth. As thou dyddest send me into the worlde/euen so haue I sent them into the worlde/and for their sakes sanctify I my selfe/that they also myght be sanctified thorowe the truthe.

I praye not for them alone: but for them also which shall beleue on me thorowe their preachinge/that they all maye be one/as thou

father

fathēr arte in me/and I in the/ that they māye be also one in vs that the worlde maye beleue that thou hast sent me. And that glory that thou gaueſt me/ I haue geuen them/ that they maye be one/as we are one. I in then and thou in me/ that they maye be made perfecte in one/ and that the worlde maye knowe that thou hast sent me/ and hast loued them as thou hast loued me.

Father / I wyll that they which thou hast geuen me / be with me where I am/ that they maye se my glory which thou hast geuen me. For thou louedest me before the makinge of the worlde. O ryghteous father / the very worlde hath not knowen the: but I haue knowen the/ and these haue knowen that thou hast sent me. And I haue declared vnto them thy name/and wyll declare it / that the loue wherwith thou hast loued me/be in thē/and that I be in them.

¶ The. xviij. Chapter. ✠

When Jesus had spoken these wordes / he went forth with his disciples ouer the broke Cedron where was a garden into the which he entred with his disciples. Judas also which betrayed him/ knewe the place: for Jesus ofte tymes resorted thyther with his disciples. Judas then after he had receaued abonde of men / and ministers of the hye Priestes and Phariſes / came thyther with lanterns and fyerbrondes and wepens. Then Jesus knowynge all thynges that shulde come on him / went forth and sayde vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he.

Judas also which betrayed him/ stode with them. But assone as he had sayd vnto them/ I am he they went backe wardes and fell to the grounde. And he axed thē agayne: whome seke

Math. xxii. a
Mar. xiiii. c
Luce. xxii. d

Mat. xxvi. e
Marc. xiiii. e
Luce. xxii. e

ye? They sayde: Jesus of Nazareth. Jesus answered: I sayde vnto you/ I am he. If ye seke me/ let these go their waye. That the sayinge myght be fulfylled which he spake: of them which thou gauest me/ haue I not lost one.

Simon Peter had a swearde/ and drue it/ and smote the hye prestes seruaunt/ and cut of his ryght eare. The seruauntes name was Malchas. Malchas. Then sayde Jesus vnto Peter: put vp thy swarde into the sheath: shall I not drinke of the cup which my father hath geuen me? Then the company and the Captayne/ and the ministers of the Jewes toke Jesus and bounde him/ and led him awaye to Anna fyrst: for he was fatherlawe vnto Cayphas which was the hye Preste that same yeare. Cayphas was he that gaue counsell to the Jewes / that it was expedient that one man shulde dye for the people.

And Simon Peter folowed Jesus and another disciple: that disciple was knowen of the hye preste/ and went in with Jesus into the palys of the hye preste. But Peter stode at the dore without. Then went out that other disciple which was knowen vnto the hye preste/ and spake to the damsell that kept the dore / and brought in Peter. Then sayde the damsell that kept the dore/ vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The seruauntes and the ministers stode there/ and had made a fyer of coles: for it was colde: and they warmed them selues. Peter also stode amonge them and warmed him selfe.

Mark. xxvi. Mark. xiiii. Luke. xxii. f

The hye preste ared Jesus of his disciples and of his doctrine. Jesus answered him: I spake openly in the worlde. I euer taught in the Synagoge and in the temple / whyther all the Jewes resorted: and in secrete haue I sayde nothinge: why axest thou me? Axe them which

heard

hearde me/ what I sayde vnto them. Beholde they can tell what I sayde. When he had thus spoke/one of the ministers which stode by/smote Jesus on the face sayinge: answerest thou the hye preste so? Jesus answered him. Yf I haue euyll spoken/beare witnes of the euyll: yf I haue well spoke/why smytest thou me? And Annas sent him bounde vnto Cayphas the hye preste. Math.xxvi. Mark.xiiii. Luk.xxii.g

Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it/and sayde: I am not. One of the seruauntes of the hye preste (his colyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? Peter denyed agayne: & immediatly the cocke crewe.

Then led they Jesus from Cayphas into the hall of iudgement. It was in the morninge/and they them selues went not into the iudgement hall lest they shuld be defyled/but that they myght eate the paschall lambe. Pylate then went out vnto them and sayde: what accusacion bringe ye agaynste this man? They answered and sayd vnto him. Yf he were not an euyll doar/we wolde not haue deliuered him vnto the. Then sayd Pylate vnto them: take ye him and iudge him after youre awne lawe/ Then the Jewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. That the wordes of Jesus myght be fulfilled which he spake/signifyinge what deeth he shuld dye. Mat.xxvii. Marc.xv.a. Luk.xxii.g

Then Pylate entred into the iudgement hall agayne/and called Jesus/and sayde vnto him: arte thou the kynge of the Jewes? Jesus answered: sayst thou that of thy selfe/or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne awne nacion and hye Prestes haue delyuered the vnto me. What hast Math.xxv.c. Mat.xxvii. Mark.xv.b Luke.xxiii.

thou done? Jesus answered: my kyngdome is not of this worlde. ¶ If my kyngdome were of this worlde / then wolde my ministers surely fyght / that I shulde not be delyuered to the Jewes / but now is my kyngdome not from hence. Pylate sayde vnto him: Arte thou a kyng then? Jesus answered: Thou sayst that I am a kynge. For this cause was I borne / and for this cause came I into the worlde / that I shulde beare witnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto him: what thinge is trueth? And when he had sayd that / he went out agayne vnto the Jewes / and sayde vnto them: I fynde in him no cause at all. ¶ Ye haue a custome / that
Mat. xxvii. Marc. xv b. Luce. xxii. I shulde deliuer you one lowse at ester. Wyll ye that I lowse vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not him / but Barrabas: that Barrabas was a robber.

¶ The. xix. Chapter.

Then Pylate toke Jesus and scourged him / And the soudiers wounde a croune of thornes & put it on his heed. And
Mat. xxvii. Marc. xv. b. they dyd on him a purple garment and sayd: hayll kynge of the Jewes: and they smote him on the face. Pylate went forth agayne / and sayde vnto them: beholde I bringe him forth to you / that ye maye knowe / that I fynde no cause in him. Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pylate sayde vnto them: beholde the man. When the hye Prestes and ministers sawe him / they cryed sayinge: crucify him / crucify him. Pylate sayde vnto them. Take ye him and crucify him for I fynde no cause in him. The Jewes answered him. we haue a lawe / and by oure lawe he ought to dye: because he made him selfe the sonne of God.

when Pylate heardē that sayinge / he was the moare afrayde / and went agayne into the iudgement hall and sayde vnto Jesus: whence arte thou? But Jesus gaue him none answere. Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I haue power to crucify the / and haue power to lowse the? Jesus answered: Thou couldest haue no power at all agaynst me / except it were geuen the from aboue. Therfore he that deliuered me vnto the / is moare in synne. And frō thence forth sought Pylate meanes to lowse him: but the Jewes cryed sayinge: yf thou let him go thou art not Cesars frende. For whosoeuer maketh him selfe a kynge / is agaynst Cesar.

when Pylate heardē that sayinge / he brought Jesus forthe / and sate doune to geue sentence / in a place called the pauement: but in the Hebrue tonge / Gabbatha. It was the Saboth euen which falleth in the ester fest / and aboute the sirte houre. And he sayde vnto the Jewes: beholde youre kynge. They cryed / awaye with him awaye with him / crucify him. Pylate sayde vnto them: Shall I crucify youre kynge? The hye Prestes answered: we haue no kynge but Cesar. Then deliuered he him vnto thē / to be crucifyed.

L And they toke Jesus / and led him awaye. And he bare his crosse / and went forthe into a place called the place of deed mens sculles / which is named in Hebrue / Golgotha. Where they crucifyed him / and two other with him / on ether syde one and Jesus in the myddes. And Pylate wrote his tytle / and put it on the crosse. The writinge was: Jesus of Nazareth kynge of the Jewes. This tytle reed many of the Jewes. For the place where Jesus was crucified / was nye to the cite. And it was written

Mat. xxvii. Marc xv. b. Luc. xxiii. c

in Hebrue / Greke and Latyn. Then sayde the hye prestes of the Jewes to Pylate: write not/ kynge of the Jewes: but that he sayde/ I am kynge of the Jewes. Pylate answered: what I haue wrytten that haue I wrytten.

Then the soudiers/when they had crucified
Math.xxvii Jesus/toke his garmētes and made fourepar-
Mark.xv.b tes/to euery soudier a parte/and also his coote
Luk.xxiii. The coote was without seme / wrought vpon thorowe out. And they sayde one to another. Let vs not deuyde it: but cast lotes who shall haue it. That the scripture myght be fulfylled
Psal.xxi.c. which sayth: They departed my raymētamonge them / and on my coote dyd cast lotes. And the soudiers dyd soche thinges in dede.

Then stode by the crosse of Jesus his mother/and his mothers sister/Mary the wyfe of Cleophas/and Mary Magdalene. When Jesus sawe his mother / & the disciple stondinge, whom he loued he sayde vnto his mother: woman beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

After that when Jesus perceaued that all
6 thinges were performed: that the scripture myght be fulfilled he sayde: I thyrst. There
Psal.lxviii stode a vessell full of veneger by. And they fylled a sponge with veneger/ & wounde it about with ysope and put it to his mouth. Assone as Jesus had receaued of the veneger / he sayde: It is fynesshed/and bowed his heed/and gaue vp the goost.

The Jewes then because it was the Saboth euen/that the bodyes shuld not remayne vpon the crosse on the Saboth daye (for that Saboth daye was an hye daye) besought Pylate that their legges myght be broken / and that they myght be take doune. Then came the soudiers and brake the legges of the fyrst / and of

the

the other which was crucified with Iesus. But whē they came to Iesus / and sawe that he was ded already they brake not his legges: but one of the soudiers with a speare / thrust him into the syde / and forthwith came ther out bloud and water.

F And he that sawe it / bare recorde / and his recorde is true. And he knoweth that he sayth true that ye myght beleue also. These thinges were done that the scripture shuld be fulfilled. Exod. xii. c. Nume. ix. b Ye shall not breake a bone of him. And agayne another scripture sayeth: They shall loke on him whom they pearsed. Zacha. xii.

G After that / Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take doune the boddy of Iesus. And Pylate gaue him licence. And ther cam also Nycodemus which at the beginninge came to Iesus by nyght / & brought of myrre & aloes mingled to gether aboute an hundred poūde wayght. Thē toke they the boddy of Iesu / and wounde it in lynnen clothes with the odoures / as the maner of the Iewes is to bury. And in the place where Iesus was crucified / was a garden / and in the garden a newe sepulcre / wherin was neuer man layde. There layde they Iesus because of the Iewes Saboth euen / for the sepulcre was nye at honde. Mat. xxvii. Mark. xv. b Luce. xxiii. John. iii. a. ✠

¶ The. xx. Chapter. ✠

A The morow after the Saboth daye / cam Mary Magdalene erly / when it was yet darcke / vnto the sepulcre / and sawe the stone taken awaye from the toumbe. Then she ranne / and came to Symon Peter and to the other disciple whom Iesus loued & sayde vnto them. They haue taken awaye the Lorde out of the toumbe / & we cannot tell where they haue layde him. Peter went forth & that other Mathe. xxvi. Luk. xxiiii.

disciple and came vnto the sepulcre. They ranne bothe to gether/ and that other disciple dyd out runne Peter/and came fyrst to the sepulcre And he stouped doune and sawe the lynnen clothes lyinge/yet wēt he not in. Then came Simon Peter folowinge him/ and went into the sepulcre and sawe the lynnen clothes lye/ and the napkyn that was aboute his heed/not lyinge with the lynnen clothe/ but wrapped to gether in a place by it selfe. Then wēt in also that other disciple which came fyrst to the sepulcre/ and he sawe and beleued. For as yet they knew not the scriptures that he shulde ryse agayne from deeth. ✠ And the disciples went awaye agayne vnto their awne home.

Mat.xxviii. Marc.xvi.b ✠ Mary stode without at the sepulcre wepinge. And as she wept / she bowed her selfe into the sepulcre and sawe two angels in whyte sittinge / the one at the heed and the other at the fete/where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they haue taken awaye my Lorde / and I wote not where they haue layde him. When she had thus sayde she tyrned her selfe bacheand sawe Jesus stondinge / and knewe not that it was Jesus. Jesus sayde vnto her: womā why wepest thou? Whom sekest thou? She supposinge that he had bene the gardener/sayde vnto him. Syr yf thou haue borne him hence tell me where thou hast layde him/that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe / and sayde vnto him: Rabboni which is to saye master. Jesus sayde vnto her / touche me not/ for I am not yet ascended to my father. But go to my brethren and saye vnto them/ I ascende vnto my father & youre father to my God and youre God. Mary Magdalene came and tolde the disciples that she had sene the Lorde/ & that

he had

he had spoken soche thinges vnto her. ✠

✠ The same daye at nyght/which was the mo3owe after the Saboth daye/when the do-
res were shut/where the disciples were assem-
bled to geder fo3 feare of the Jewes/came Je
sus and stode in the myddes/and sayd to them:
peace be with you. And when he had so sayde/
he shewed vnto them his hondes/and his syde.
Then were the disciples glad when they sawe
the Lo3de. Then sayde Jesus to them agayne:
peace be with you. As my father sent me/euen
so sende I you. And when he had sayde that/he
b3ethed on them and sayde vnto them: Receaue
the holy* goost. Whosoeuers synnes ye remyt
they are remitted vnto them. And whosoeuers
synnes ye retayne/ they are retayned. ✠

Mat. xxbiii. Mare. xbi. c Luc. xxii. i. Co3. xb. a.

*Were is payed that is promised Math. xxi.

✠ But Thomas one of the twelue/ called Didymus/was not with them when Jesus ca
me. The other disciples sayd vnto him: we
haue sene the Lo3de. And he sayde vnto them:
except I se in his hondes the p3ent of the nay
les/and th3ust my honde into his syde/ I will
not beleue.

A couenaũt vpon byn-dinge and lowsynge.

And after. viij. dayes agayne/his disciples
were with in/ & Thomas with them. Then ca-
me Jesus when the do3es were shut/and stode
in the myddes and sayde: peace be with you.

After that sayde he to Thomas: b3inge thy
fynger hether / and se my hondes/ and b3inge
thy honde and th3ust it into my syde/ and be
not faythlesse/but beleuynge. Thomas answe
red and sayde vnto him: my Lo3de & my God.
Jesus sayde vnto him. Thomas because thou
hast sene me/therfo3e thou beleuest: Happy are
they that haue not sene/and ye yet beleue.

And many other signes dyd Jesus in the p3e
sence of his disciples/ which are not w3itten
in this boke. These are w3itten that ye mygh
beleue/that Jesus is Ch3ist the sonne of God/

and

and that in beleuynge ye myght haue lyfe thorowe his name. ✠

The .xxj. Chapter. ✠

After that Jesus shewed him selfe agayne/at the see of Tyberias. And on this wyse shewed he him selfe. There were togeder Simon Peter and Thomas / which is called Didymus: and Nathanael of Cana a cite of Galile/and the sonnes of Zebedei/& two other of the disciples. Simon Peter sayde vnto them: I go a fyshynge. They sayde vnto him: we also will go with the. They went their waye/and entred into a shyppe straygght waye/& that nyght caught they nothinge. But when the morynge was now come/Jesus stode on the shore: neuertheles the disciples knewe not that it was Jesus. Jesus sayde vnto them fyrs/haue ye eny meate? They answered him/no. And he saye vnto them: cast out the net on the ryght syde of the shyp/and ye shall fynde. They cast out and anone they were not able to drawe it for the multitude of fyshes.

Then sayde the disciple whom Jesus loued/vnto Peter: It is the Lorde. when Simon Peter hearde that it was the Lorde/he gyrde his mantell to him (for he was naked) and sprange into the see. The other disciples came by shyp: for they were not farre from londe / but as it were two hondred cubites / and they drewe the net with fyshes. Assone as they were come to londe/they sawe hoot coles and fyshe layd ther on/and breed. Jesus sayde vnto them: bringe of the fyshe which ye haue now caught. Simon Peter stepped forth and drewe the net to londe full of greate fyshes an hondred and liij. And for all ther were so many/ yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that

it was

it was the Lorde. Jesus then came and toke breed/and gaue them/and fysshe lykewyse. And this is now the thyrde tyme that Jesus appered to his disciples after that he was ryssen agayne from deeth. ✠

When they had dyned/Jesus sayde to Simon Peter: Simon Joãna/louest thou me more then these? He sayde vnto him: ye Lorde/ thou knowest/that I loue the. He sayde vnto him: fede my *lambes. He sayde to him agayne the seconde tyme: Simon Joanna/louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the. He sayde vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Joãna/louest thou me? And Peter sorowed/because he sayde to him the thyrde tyme/ louest thou me/and sayde vnto him: Lorde/ thou knowest all thinge/thou knowest that I loue the. Jesus sayde vnto him: fede my shepe.

*He loueth Christ that fedeth his lambes and shepe.

Verely verely I saye vnto the/when thou wast yonge/thou gerdedst thy selfe/and walkedst whyther thou woldest: but when thou arte olde/thou shalt stretche forth thy hondes/ and another shall gyrde the/and leade the whyther thou woldest not. That spake he signifyinge by what deeth he shuld glorify God. ii. Pet. i. c.

And when he had sayde thus/he sayd to him: ✠folowe me. Peter turned about & sawe that disciple whom Jesus loued folowynge: which also lened on his brest at supper & sayde: Lorde which is he that shall betraye the? when Peter sawe him/he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto him: Yf I will haue him to tary tyll I come/what is that to the? folowe thou me. Then went this sayinge abroode amonge the brethren/that that disciple shulde not dye. Yet Jesus sayde not to him/he shall not dye: but yf I will that he tary tyll I come/what is that to the? The same disci

me disciple is he/which testifieth of these thinges/ and wrote these thinges. And we knowe/ that his testimony is true. ¶ There are also many other thinges which Jesus dyd: the which yf they shuld be wrytten euery one I suppose the worlde coulde not contayne the bokes that shuld be wrytten.

¶ Here endeth the Gospell of sayncte John.

The Actes of

the Apostles/wrytten by Sayncte Luke the Euangelist/which was present at the doynges of them.

The fyrst Chapter.

IN the former treatise (Deare frende Theophilus) I haue wrytten of all that Jesus beganne to do and teache/ vntyll the daye in which he was taken vp/ after that he/thorowe the holy goost/ had geuen commaundementes vnto the Apostles which he had chosen: to whom also he shewed him selfe alyue after his passion by many tokens/ apperynge vnto them fourty dayes/and speakynge of the kyngdome of God/and gaddered them together/ and commaunded them/that they shuld not departe from Jerusalem: but to wayte for the promys of the father wherof ye haue
Luc. xxiiii. herde of me. For John baptised with water: but ye

but ye shalbe baptised with the holy goost/ and that with in this feawe dayes. when they were come to geder/ they axed of him sayinge: Lorde wilt thou at this tyme/ restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons which the father hath put in his awne power: but ye shall receaue power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Jerusalem and in all Jewrye and in Samary/ and euen vnto the worldes ende.

And when he had spoken these thinges/ whyll they beheldе/ he was taken vp/ and a cloude receaued him vp oute of their syght. And whyle they looked stedfastly vp to heuen as he went/ beholde two men stode by them in whyte apparell/ which also sayde: ye men of Galile/ why stonde ye gasinge vp into heauen? This same Jesus which is taken vp from you into heauen/ shall so come/ euen as ye haue sene him go into heauen ✠

Then returned they vnto Jerusalem from mount Olyuete which is nye to Jerusalem/ cōteyninge a Saboth dayes iorney. And when they were come in/ they went vp into a parler/ where aboode both Peter and James/ John & Andrew/ Philip and Thomas/ Barthlemew and Mathew/ James the sonne of Alpheus/ and Simon Zelotes/ & Judas James sonne. These all cōtynued with one accorde in prayer and supplicacion with the wemen and Mary the mother of Jesu/ and with his brethren. Luc. xxiiii.

✠ And in those dayes Peter stode vp in the myddes of the disciples and sayde (the nombre of names that were to gether/ were aboute an hondred and twenty) Ye men and brethren this scripture must haue nedes ben fulfilled/ which the Holy Goost thorow the mouth of The fyrst sermon of Peter.

Dauid

Dauid spake before of Judas/which was gyde
Psal. xl.c. to them that toke Jesus. For he was noum-
John. xviii. bred with vs/ and had obtayned fellowshyp in
Mat. xxvii. this mynistracion. And the same hath now pos-
sessed a plot of grounde with the rewarde of
iniquite/ and when he was hanged/ brast a lon-
dre in the myddes/ and all his bowels gushed
oute. And it is knowen vnto all the inhabiters
of Jerusalem: in so moche that that felde is cal
led in their mother tonge Acheldama/ that is
to saye/ the bloud felde.

Psal. lxviii. It is wrytten in the boke of psalmes: His ha
Psal. cviii. bitacion be voyde/ and no man be dwellinge
therin: and his Bishoprycke let another take.
Wherfore of these men which haue companyed
with vs/ all the tyme that the Lorde Jesus
went in and out amonge vs/ beginnynge at the
baptime of John vnto that same daye that he
was taken vp from vs/ must one be ordeyned
to beare witnes with vs of his resurrection.

And they apoynted two/ Joseph called Bar
sabas (whose syr name was Justus) and Ma-
thias. And they prayed sayinge: thou Lorde
which knowest the hertes of all men/ shewe
whether of these two thou hast chosen/ that the
one maye take the roume of this mynistracion
and Apostleshippe/ from which Judas by trans-
gression fell/ that he myght go to his awne pla
ce. And they gaue forth their lottes/ and the
Mathias lot fell on Mathias and he was counted with
the eleuen Apostles. ✠

¶ The. ij. Chapter. ✠

When the fyftith daye was come/ they
were all with one accorde to geder in
one place. And sodenly ther came a
sounde from heauen/ as it had bene
Tonges. the comynge of a myghty wynde/ and it filled
all the house where they sate. And ther appe-
red vnto them clouen tonges/ lyke as they had
bene

bene fyer/ and it sate vpon eache of them: and they were all filled with the holy goost/ and beganne to speake with other tonges/ euen as the spyrete gaue them vtteraunce.

And ther were dwellinge at Jerusalem/ Jewes/ deuoute men which were of all nacions vnder heauen. when this was noysed aboute/ the multitude came to gether and were astonyed because that euery man heard them speake his awne tounge. They wondred all & marveyled sayinge amonge them selues: Beholde/ are not all these which speake/ of Galile? And how heare we euery man his awne tungewherin we were borne? Parthians/ Medes and Helampytes/ and the inhabiters of Mesopotamia/ of Jury/ and of Capadocia/ of Ponthus/ and Asia/ Phrigia/ Pamphilia/ and of Egypte/ and of the partes of Lybia which is belyde Syrene/ and straungers of Rome/ Jewes and *conuertes/ Cretes and Arabians: we haue herde them speake with oure awne tonges the greate workes of God. ✠ They were all amased/ and wondred sayinge one to another: what meaneth this? Other mocked them sayinge: they are full of newe wyne.

*Conuertes: that is hethen or gentyles conuerted to the Jewes fayth.

✠ But Peter stepped forth with the eleuen/ and lyft vp his voyce and sayde vnto them: Yemen of Jewry/ & all ye that inhabite Jerusalem: be this knowen vnto you and with youre eares heare my wordes. These are not dronken/ as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which was spoken by the prophete Joel: It shalbe in the last dayes sayth God: of my spyrete I will powre out vpon all flesshe. And youre sonnes & youre doughters shall prophesy & youre yongemen shall se visions/ & youre olde men shall dreme dremes. And on my seruaunts/ and on my honde maydens I will powre out of my

The seconde sermon of Peter.

Joel. ii. g.

spyrete

spyte in those dayes and they shall propheste: And I will shewe wonders in heauen aboue/ and tokens in the erth beneth/bloud and fyre/ & the vapour of smoke. The sunne shalbe turned into darcknes/and the mone into bloud before that greate and notable daye of the Lorde come. And it shalbe/that whosoeuer shall call on the name of the Lorde/shalbe saued. ✠

✠ Ye men of Israel heare these wordes. Jesus of Nazareth a man approued of God amonge you with miracles / wondres and signes which God dyd by him in the myddes of you/as ye youre selues knowe: him haue ye taken by the hondes of vnryghtewes persones/ after he was deliuered by the determinat counsell and forekoweledge of God/and haue crucified and slayne: whom God hath rayled vp & lowsed the sorowes of deeth/because it was vnpossible that he shuld be holden of it. For Dauid speaketh of him: I fore honde I sawe God alwayes before me: For he is on my ryght honde/that I shuld not be moued. Therfore dyd my hert reioyce/and my tonge was glad. Moreouer also my flesshe shall rest in hope/because thou wilt not leue my soule in hell/nether wilt suffre thyne holye/to se corrupcion. Thou hast shewed me the wayes of lyue/ & shalt make me full of ioye with thy countenaunce. ✠

Roma.x.c. Deathe. Psal.xv.c. Hell.

Men and brethren/let me freely speake vnto you of the patriarke Dauid: For he is both ded and buryed/and his sepulchre remayneth with vs vnto this daye. Therfore seinge he was a Prophet/& knewe that God had sworne with an othe to him/that the frute of his loynes shuld syt on his seat (in that Christ shulde ryse agayne in the flesshe) he sawe before: and spake of the resurrecion of Christ/ that his soule shulde not be left in hell: nether his flesshe shulde se corrupcion. This Jesus hath God rayled vp/

iii.Reg.ii.b Resurrection.

syd vp/wherof we all are wittnesses.

Sence now that he by the ryght honde of God exalted is/and hath receaued of the father the promyse of the holy Goost / he hath sheed forth that which ye now [illegible] heare. For Dauid is not ascendyd into heauen: but he sayde. The Lorde sayde to my Lorde syt on my right honde/vntyll I make thy fooes thy fote stole. So therfore let all the house of Israel knowe for a Psal. cix. suerty / that God hath made the same Jesus whom ye haue crucified/ Lorde and Christ.

¶ when they harde this/they were pricked in their hertes / and sayd vnto Peter & vnto the other Apostles : Ye men and brethren / what shall we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Jesus Christ for the remission of synnes and ye shall receaue the gyfte of the holy goost . For the promyse was made vnto you and to youre chyldren/and to all that are afarre/euē as many as the lorde oure God shall call. And with many other wordes bare he witnes and exhorted them sayinge: Saue youre selues from this vnt warde generacion. Then they that gladly receaued his preachinge/ were baptised: and the same daye/ther were added vnto them aboute thre thousande soules.

¶ And they continued in the Apostles doctrine and fellouschippe / and in breakynge of breed/ and in prayer. And feare came ouer euery soule. And many wondres and signes were shewed by the Apostles . And all that beleued kept thē selues to geder/and had thinges commen/ and Commen solde their possessions and goodes/and departed them to all men / as euery man had nede. And they continued dayly with one accorde in the temple / & brake breed in euery house/ and dyd eate their meate to gether / with gladnes and singlenes of hert prayslinge God / and had

fauoure with all the people. And the Lorde added to the congregacion dayly soche as shulde be saued. ¶ The. iij. Chapter.

The halt is cured.

PEter and John went vp to geder into the tẽple at the nynthe houre of prayer And ther was a certayne man halt frõ his mothers wõbe/ whõ they brought and layde at the gate of the temple called beutyfull / to axe almes of them that entred into the temple . which same when he sawe Peter and John/that they wolde into the temple/desyred to receaue an almes. And Peter fastened his eyes on him with John and sayde: loke on vs. And he gaue hede vnto them / trustynge to receaue some thinge of them. Then sayd Peter Siluer and golde haue I none / suche as I haue/geue I the. In the name of Jesus Christ of Nazareth/ryse vp and walke. And he toke him by the ryght honde/ & lyfte him vp. And immediatly his fete & ancleboones receaued strenght. And he sprange/stode and also walked/and entred with them into the temple/walkynge and leappynge and laudynge God.

And all the people sawe him walke and laude God. And they knewe him / that it was he which sate and begged at the beutyfull gate of the temple . And they wondred and were sore astonyed at that which had happened vnto him And as the halt which was healed helde . Peter and John all the people ranne amased vnto them in Salomons porche.

When Peter sawe that / he answered vnto the people. ✠ Ye men of Israel: why maruayle ye at this/ or why looke ye so stedfastly on vs/ as though by oure awne power or holynes/we had made this man go? The God of Abraham/ Isaac & Jacob / the God of oure fathers hath glorified his sonne Jesus/whom ye deliuered/ and denyed in the presence of Pylate/when he had

had iudged him to be lowsed. But ye denyed the holy and iust / and desyred a murtherar to be geuen you and kylled the Lorde of lyfe/whō God hath rayled from deeth / of the which we are witnelles. And his name thorow the fayth of his name hath made this man sound/whom ye se and knowe. And the fayth which is by him / hath geuen to him this healthin the presence of you all. Mat.xxvii. Marc.xv.c Luc.xxiii.c Joh.xviii.g.

And now brethren I wote well that thorow ignorance ye dyd it/as dyd also youre heddes But those thinges which God before had shewed/by the mouth of all his Prophetes/how that Christ shuld suffre/he hath thus wyse fulfilled. Repent ye therfore and turne/that youre synnes maye be done awaye/ That when the tyme of refreshynge commeth / which we shall haue of the presence of the Lorde & when God shall sende him / which before was preached vnto you/that is to wit Jesus Christ/which must receaue heauen vntyll the tyme that all thinges / which God hath spoken by the mouth of all his holy Prophetes sence the worlde began/be restored agayne.

For Moses sayd vnto the fathers: A Prophet shall the Lorde youre God rayse vp vnto you/euen of youre brethren lyke vnto me: him shall ye heare in all thinges whatsoeuer he shall saye vnto you. For the tyme will come / that euery soule which shall not heare that same prophet/shalbe destroyed from amonge the people also all the prophetes from Samuel and thence forth/as many as haue spoken/haue in lykewyse tolde of these dayes. Deut.xviii.

Ye are the chyldren of the Prophetes and of the couenaunt/ which God hath made vnto oure fathers/saying to Abraham: Euen in thy seede shall all the kynredes of the erth be blessed. Fyrst vnto you hath God rayled vp his

sonne Jesus/ & him he hath sent to blysse yow that euery one of you shuld turne from youre wickednes. ¶ The.iiij. Chapter.

Saduces

AND they spake vnto the people / the Prestes and the rular of the temple/ and the Saduces came vpon them / takynge it greuously that they taught the people and preached *in Jesus the resurrection from deeth. And they layde hondes on them and put them in holde vntyll the nexte daye: for it was now euen tyde. How beit many of them which hearde the wordes/beleued/and the noumbre of the men was aboute fyue thousande.

* In Jesu that he was risen & all shuld risen by him.

And it chaunsed on the morowe that their rulars and elders and Scribes / as Annas the chefe Prest and Cayphas and John & Alexander and as many as were of the kynred of the hye Prestes gadred to gedr at Jerusalem/ and set the other before them and axed: by what power or in what name haue ye done this syns-

Peter.

✠ Then Peter full of the holy goost sayd vnto them: ye rulars of the people/ and elders of Israel / yf we this daye are examined of the good dede done to the sicke man/ by what meanes he is made whoale: be it knowē vnto you all/ and to the people of Israel/ that in the name of Jesus Christ of Nazareth / whom ye crucifyed/ and whom God rayled agayne frō deeth: euen by him doth this mā stonde here present before you whoale. This is the stone cast a syde of you bylders / which is set in the chefe place of the cornr. Nether is ther saluacion in eny other. For yet also is ther eny other name geuen to men wherin we must be saued. ✠

Esai.xxviii. Math.xxi. Marc.xii.a. Luce.xx.c

Saluacio

Rom.ix.g

When they sawe the boldnes of Peter and John/ and vnderstode that they were vnlerned men and laye people/ they marueyled/ and they knew them/ that they were with Jesu: and beholdinge also the man which was healed stonding

dnge with them/they coulde not saye agaynst it. But they cõmaunded them to go a syde out of the counsell / and counceled amonge themselues sayinge: what shall we do to these men? for a manifest signe is done by them/and is openly knowen to all them that dwell in Jerusalem/ and we cannot denye it. But that it be noysed no farther amonge the people / let vs threaten and charge thē that they speake hence forth to no man in this name.

C And they called them/and cõmaunded them that in no wyse they shulde speake or teache in the name of Jesu. But Peter & John answered vnto them and sayde: whether it be ryght in the syght of God/to obeye you moare then God/iudge ye. For we cannot but speake that which we haue sene and heard. So threatened they them and let them go/and founde nothinge how to punysshe them / because of the people. For all men lauded God for the myracle which was done: for the man was aboue fourty yeare olde/ on whom this miracle of healinge was shewed. God is more to obeyed then man.

Assone as they were let go/they came to their felowes / and shewed all that the hye Prestes and elders had sayde to them. And when they hearde that/they lyfte vp their voyces of God with one accorde/and sayde: Lorde / thou arte God which hast made heauen and erth/ the see and all that in them is/which by the mouth of thy seruaunt Dauid hast sayd: why dyd the hethen rage and the people immagen vayne thinges. The kynges of the erth stode vp and the rulers came to geder / agaynst the Lorde and agaynst his Christ. Psal. ii.

D For of a trueth/agaynst thy holy chylde Jesus whom thou hast anoynted / bothe Herode and also Poncius Pylate/ with the Gentyls and the people of Israel gadered them selues

to geder/ for to do whatsoeuer thy hondes and thy counsell determined before to be done. And now Lorde beholde their threatenynges/ and graunte vnto thy seruauntes with all confidence to speake thy worde. So that thou stretche forth thyne honde / that healynge and signes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed the place moued wheare they were assembled to geder/ and they were all filled with the Holy Goost / and they spake the worde of God boldely.

✠ And the multitude of them that beleued/ were of one hert/ and of one soule. Also none of them sayde / that eny of the thinges which he possessed was his awne: but had all thinges commen. And with greate power gaue the Apostles witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Neither was ther eny amonge them / that lacked. For as many as were possessers of londes or houses / solde them and brought the pryce of the thinges that were solde/ and layed it doune at the Apostles fete. And distribucion was made vnto euery man accordynge as he had nede. ✠

Commē.

Loue.

And Joses which was also called of the Apostles/ Barnabas (that is to saye / the sonne of consolacion) beynge a Leuite/ and of the countre of Cypers had londe / and solde it and layde the pryce doune at the Apostles fete.

¶ The .v. Chapter.

Ananias. Saphira.

A certayne mā named Ananias with Saphira his wyfe solde a possession/ & kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte/ and layde it doune at the Apostles fete. Then sayde Peter: Ananias / how is it that Sathan hath filled thyne hert / that thou shuldest

shuldest lye vnto the holy goost / & kepe awaye parte of the pryce of the lyuelod. Pertayned it not vnto the only / and after it was solde / was not the pryce in thyne awne power? How is it that thou hast conceaued this thinge in thyne herte? Thou hast not lyed vnto men / but vnto God. When Ananias herde these wordes he fell doune & gaue vp the goost. And great feare came on all thē that these thinges hearde. And the yonge men roose vp / and put him a parte / and caryed him out / and buryed him.

¶ And it fortuned as it were aboute the space of .iij. houres after that his wyfe came in / ignorant of that which was done. And Peter sayde vnto her: Tell me / gaue ye the londe for so moche? And she sayde: ye / for so moche. Then Peter sayde vnto her: why haue ye agreed together / to tempt the spryte of the Lorde? Beholde the fete of them which haue buryed thy husbande / are at the doore / and shall cary the out. Then she fell doune straycht waye at his fete and yelded vp the goost. And the yonge men came in / and founde her ded / and caryed her out / and buryed her by her husbande. And great feare came on all the congregacion / and on as many as hearde it.

¶ By the hondes of the Apostles were many signes & wondres shewed amonge the people. And they were all to gether with one accorde in Salomons porche. And of other durst no man ioyne him selfe to them: neuerthelater the people magnified them. The noumbre of them that beleued in the Lorde bothe of men and women / grewe moare and moare: in so moche that they brought the sicke into the strettes / and layde them on beddes and palettes / that at the leest waye the shadowe of Peter when he came by / myght shadowe some of them. There came also a multitude out of the cities round about /

The shadow of Peter.

vnto Jerusalem / bringynge sicke folkes/and them which were vexed with vnclene spretes. And they were healed euery one.

Then the cheefe Preste rose vp & all they that were with him(which is the secte of the Saduces)& were full of indignacion/and layde hondes on the Apostles/and put them in the commen prison. But the angell of the Lorde by nyght opened the prison dores/& brought them forth/and sayde:go/steppe forth/and speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple erly in the mornynge and taught. Saduces D

The cheefe Prest came & they that were with him/and called a counsell to geder and all the elders of the chyldren of Israel/and sent to the prison to fet them. When the ministres came and founde thē not in the prison/they returned and tolde sayinge: the prison founde we shut as sure as was possible/ and the kepers ston dinge with out before the dores. But whē we had opened/we founde no man with in. when the cheefe Prest & all & the ruler of the temple and the hye Prestes hearde these thinges/they douted of them/whervnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in prison/stonde in the temple/and teache the people. Then wēt the ruler of the temple with ministres/and brought thē with out violence. For they feared the people/ lest they shuld haue bene stoned. And whē they had brought thē/they set thē before the counsell. And the cheefe Preste axed thē sayinge: dyd not we straytely cōmaunde you that ye shulde not teache in this name. & And beholde ye haue filled Jerusalem with youre doctrine / and ye intende to bringe this mans bloud vpon vs. E

Peter and the other Apostles answered and sayde: We ought moare to obey God then men. God must be obeyed

men. The God of oure fathers rayled vp Jesus / whom ye slewe and hanged on tre. Him hath God lyfte vp with his ryght hond to be a ruler and a sauiour for to geue repentaunce to Israel and forgeuenes of synnes. And we are his recordes concerninge these thinges and also the holy goost whom God hath geuen to them that obey him. When they heard that / they claue a sunder: and sought meanes to slee them. Then stode ther vp one in the counsell / a Pharisey named Gamaliel / a doctoure of lawe / had in auctorite amonge all the people and cõmaunded to put the Apostles a syde a lytell space / & sayde vnto them: Men of Israel take hede to youre selues what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas bostinge him selfe / to whom resorted a nombre of men / about a foure hondred which was slayn / and they all which beleued him were scatred abroode and brought to nought. After this man / arose ther vp one Judas of Galile / in the tyme when tribute began / and drewe awaye moche people after him. He also perished: and all euen as many as harkened to him / are scattered abrood. Gamaliel Theudas Judas the Galileam.

And now I saye vnto you: refrayne youre selues from these men / let them alone. For yf this counsell of this worke be of men / it will come to nought. But and yf it be of God ye can not destroye it / lest haply ye be founde to stryue agaynst God. And to him they agreed / and called the Apostles / and bet them / and commaunded that they shulde not speake in the name of Jesu / and let them go.

And they departed from the counsell / reioysynge that they were counted worthy to sofre rebuke for his name. And dayly in the temple / and in euery houlse they ceased not / teachinge and preachinge Jesus Christ.

¶ The

¶ The. vj. Chapter.

IN those dayes as the nombre of the disciples grewe/ther arose a grudge amonge the Grekes agaynst the Hebrues/because their * wyddowes were despysed in the dayly ministringe. Then the twelue called the multitude of the disciples to gether & sayde: it is not mete that we shuld leaue the worde of God and serue at the tables. Wherfore brethren loke ye out amonge you seuen men of honest reporte & full of the holy goost and wysdome/which we maye apoynte to this nedfull busynes. But we will geue oure selues cõtinually to prayer/& to the ministracion of the worde. And the sayinge pleased the whoale multitude. And they chose Steuen a man full of fayth and of the holy goost/and Philip/& Prochorus/and Nichanor/and Timon/and Permenas/ and Nicholas a conuerte of Anthioche. Which they set before the Apostles/& they prayed and layde their * hondes on them.

* Because their wedowes were not indifferently ocked on in the daylye distributyng the commen goodes.

* Layinge on of hondes is here: But admytstynge to an office.

And the worde of God encreased/ and the nombre of the disciples multiplied in Jerusalem greatly/& a great company of the prestes were obedient to the fayth. ✠ And Steuen full of fayth and power / dyd great wondres and miracles amonge the people. Then ther arose certayne of the synagoge/which are called Lybertines and Cyrenites/and of Alexandria/and of Cilicia and Asia & disputed with Steuen. And they coulde not resist the wysdome/and the spyrete/with which he spake. Then sent they in men/which sayde: we haue heard him speake blasphemous wordes agaynst Moses/and agaynst God. And they moued the people and the elders and the Scribes: and came vpon him/and caught him/and brought him to the counsell/and brought forth false wytnesses which sayde. This man ceasith not to speake

Steuen.

speake blasphemous wordes agaynst this holy place and the lawe: for we hearde him saye: this Jesus of Nazareth shall destroye this place/and shall chaunge the ordinaunces which Moses gaue vs. And all that sate in the counsell/loked stedfastly on him/and sawe his face as it had bene the face of an angel.

¶ The. vij. Chapter.

Then sayde the chefe preest: is it euen so? And he sayde: ye men/brethren and fathers/harken to. The God of glory appered vnto oure father Abraham whyll he was yet in Mesopotamia/ before he dwelt in Charan/and sayd vnto him: come out of thy contre/and from thy kynred/and come into the londe/which I shall shewe the. Then came he out of the londe of Chaldey/and dwelt in Charran. And after that/allone as his father was dead/he brought him into this londe/ in which ye now dwell/and he gaue him none inheritaunce in it no not the bredeth of a fote: but promised that he wolde geue it to him to possesse and to his seed after him/when as yet he had no chylde.

The sermon of Steuen.

Gene. xii. c.

God verely spake on this wyse/that his seade shuld be a dweller in a straunge londe & that they shuld kepe them in bondage & entreate thē cxyll. iiij. C. yeares. But the nacion to whom they shalbe in bondage will I iudge / sayde God. And after that shall they come forth and serue me in this place. And he gaue him the couenaūt of circumcision. And he begat Isaac/ & circumcised him the. viij. daye/ & Isaac begat Jacob/and Jacob the twelue Patriarkes.

Gene. xviii. Gene xxi. Gene. xxv. Gene. xlix.

And the Patriarkes hauinge indignacion sold Joseph into Egypte. And God was with him/and deliuered him out of all his aduersities/ and gaue him fauoure and wysdome in the syght of Pharao kynge of Egypte/ which made

Patriarkes.

Gene. xxx. and. xxxv.

Ge. xxxvii. Gene. xli.c. made him gouerner ouer Egypte/and ouer all his houshold.

Then came there a derth ouer all the londe of Egypt and Canaan/ & great affliccion/that our fathers founde no sustenaunce. But when Jacob hearde that ther was corne in Egypte/ he sent oure fathers fyrst. And at the seconde tyme Joseph was knowen of his brethren/ & Josephs kinred was made knowē vnto Pha rao. Then sent Joseph and caused his father to be brought and all his kynne/thre score and xv. soules. And Jacob descended into Egypt/ and dyed both he and oure fathers/and were translated into Sichem / and were put in the sepulchre that Abraham bought for money of the sonnes of Emor/at Sichem.

Gen. xlvi. Gene. xlix. Gene. li. b.

When the tyme of the promes drue nye (which God had sworne to Abraham) the peo ple grewe and multiplied in Egypte/tyll ano ther kynge arose which knewe not of Joseph. The same dealte suttely with oure kynred and euyll intreated oure fathers/and made them to cast oute their younge chyldren/that they shulde not remayne alyue. The same tyme was Moses borne/and was a proper chylde in the syght of God/which was norisshed vp in his fathers houlle thre monethes. When he was cast out/Pharoes doughter toke him vp/ and norisshed him vp for her awne sonne. And Moses was learned in all maner wysdome of the Egyptcians/and was myghty in dedes and in wordes.

Exod. i. a. Exodi. ii. a.

And when he was full forty yeare olde/it came into his hert to vilet his brethren / the chyldren of Israel. And when he sawe one of them suffre wronge/he defended him/and auen ged his quarell that had the harme done to him / and smote the Egyptcian. For he suppo sed his brethren wolde haue vnderstonde/how that

that God by his hondes shulde saue them. But they vnderstode not.

And the next daye he shewed him selfe vnto them as they stroue/and wolde haue set them at one agayne/sayinge: Syrs/ye are brethren/ why hurte ye one another? But he that dyd his neyghbour wronge/thrust him awaye sayinge: who made the a ruler and a iudge amonge vs? What/will thou kyll me/as thou diddest the Egyptian yester daye? Then fleed Moses at that sayinge/and was a straunger in the londe of Madian/where he begat two sonnes. Exodi.ii.c.

And when .xl. yeares were expired/ther appered to him in the wildernes of mounte Syna/an angell of the Lorde in a flamme of fyre in a bushe. When Moses sawe it/he wondred at the syght. And as he drue neare to beholde/ the voyce of the Lorde came vnto him: I am the God of thy fathers/the God of Abraham the God of Isaac/and the God of Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to him: Put of thy showes from thy fete/for the place where thou stondest is holy grounde. I haue perfectly sene the affliccion of my people which is in Egypte and I haue hearde their gronynge/and am come doune to deliuer them. And now come and I will sende the into Egypte. Exod.iii.c.

This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler and a deliuerer/by the hondes of the angell which appered to him in the bushe. And the same brought them out/ shewinge wondres and signes in Egypt/and in the reed see and in the wildernes .xl. yeares. This is that Moses which sayde vnto the chyldren of Israel: A Prophet shall the Lorde your God rayse vp vnto you of youre brethren/ lyke vnto me/him shall ye heare. Exod.vii. and.viii.ix. x.xi.xiii. Exod.xvi. Deut.xviii. Exod.xix.

This

ward for

This is he that was in the congregacion in the wildernes with the angell which spake to him in the mounte Syna/ & with oure fathers This man receaued the worde of lyfe to geue vnto vs / to whom oure fathers coulde not obeye/but cast it from them and in their hertes turned backe agayne into Egypte/sayinge vnto Aaron: Make vs goddes to go before vs.
Exod.xxxii. For this Moses that brought vs oute of the londe of Egypte/we wote not wat is become of him. And they made a calfe in those dayes/ and offered sacrifice vnto the ymage/and reioysed in the workes of their awne hondes.

Then God turned him selfe and gaue them vp/ that they shulde worship the starres of the skye/as it is wrytten in the boke of the Pro-
Amos.v.g. phetes. O ye of the houlle of Israel gaue ye to me sacrifices and meate offeringes by the space of xl. yeares in the wildernes? And ye toke vnto you the tabernacle of Moloch/and the starre of youre god Remphan/figures which ye made to worshippe them. And I will translate you beyonde Babylon.

Exod.xxv.d Heb.viii.b. Josue.iii.c. Oure fathers had the tabernacle of wytnes in the wildernes / as he had apoynted them speakinge vnto Moses/that he shuld make it accordynge to the fassion that he had sene. which tabernacle oure fathers receaued/and brought it in with Josue into the possession of the Gentyls which God drawe out before the face of oure fathers vnto the tyme of Dauid.
1.Reg.xvi. psal.c.xxxi. which founde fauour before God/and wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an houlle.

*God dwelleth not in temples or churches made with hondes.

How be it he that is hyest of all/dwelleth not in temples *made with hondes/as sayth the Prophete: Heauen is my seate/and erth is my fote stole / what houlle will ye bylde for me sayth the Lorde? or what place is it that

I shulde

I shalde rest in? hath not my honde made all these thinges?

Ye stiffenecked and of vncircumcised hertes and eares: ye haue alwayes resisted the holy goost: as youre fathers dyd/so do ye. which of the prophetes haue not youre fathers persecuted? And they haue slayne them/which shewed before of the comynge of that iust/whom ye haue now betrayed and murdred. And ye also haue receaued a lawe by the ordinaunce of angels and haue not kept it.

when they hearde these thinges/their hertes claue a sunder and they gnasshed on him with their tethe. But he beinge full of the holy goost/loked vp stedfastlye with his eyes into heauen/and sawe the glorie of God and Jesus stondynge on the ryght honde of God/and sayde: beholde/I se the heauens open/and the sonne of man stondynge on the ryght honde of God. Then they gaue a shrute with a loude voyce/and stopped their eares and ranne vpon him all atonce/and cast him out of the cite/and stoned him. And the wytnesses layde doune their clothes at a yonge manes fete named Saul. Saul.
And they stoned Steuen callinge on and sayinge: Lorde Jesu receaue my spirete: And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken/he fell a slepe.

¶ The. viij. Chapter.

SAul had pleasure in his deeth. And at that tyme ther was a great persecucion agaynst the congregacion which was at Jerusalem/and they were all scattered abroade thorowout the regions of Jury and Samaria/except the Apostles. Then deuout men dressed Steuen/and made great lamentacion ouer him. But Saul made hauocke of the congregacion/and entred into euery

houlse

houſſe/and drewe out bothe man and woman/ and thruſt them into preſon. How beit, they that were ſcattered abroade/went euery where preachinge the worde. Then came Philip into a cite of Samaria/and preached Chriſt vnto them. And the people gaue hede vnto those thinges which Philip ſpake/with one accorde in that they hearde and ſawe the miracles which he dyd. For vnclene ſpretes cryinge with loude voyce/came out of many that were poſſeſſed of them. And many taken with palſies/ and many that halted were healed. And ther was great ioye in that cite. And ther was a certayne man called Simon/ which before tyme in the ſame cite/vſed witche crafte and bewitched the people of Samarie/ſayinge that he was a man that coulde do greate thinges. whom they regarded/from the leſt to the greateſt/ſayinge: this felow is the great power of God. And him they ſet moche by/becauſe that of longe tyme he had mocked them with ſorcery. But aſſone as they beleued Philippes preachinge of the kyngdome of God and of the name of Jeſu Chriſt/ they were baptiſed bothe men and wemen. Then Simon him ſelfe beleued alſo/and was baptiſed/ and contynued with Philip/and wondred beholdinge the miracles and ſignes/which were ſhewed.

Philip.

Simon Magus.

✠ When the Apoſtles which were at Jeruſalem/hearde ſaye that Samaria had receaued the worde of God: they ſent vnto them Peter and John. Which when they were come/prayed for them that they myght receaue the holy gooſt. For as yet he was come on none of them: But they were baptiſed only in the name of Chriſt Jeſu. Then layde they their hondes on them/ and they receaued the holy gooſt. ✠

when Simon ſawe/that thorowe layinge on of the Apoſtles hondes on them/ the holy

gooſt

goost was geuen: he offered thē money sayinge: Geueme also this power / that on whomsoeuer I put the hondes / he maye receaue the holy goost. Then sayde Peter vnto him: thy money perysh with the / because thou weenest that the gyfte of God maye be obteyned with money. Thou hast nether parte nor fellowshyp of in this busynes. For thy hert is not rycht in the sycht of God. Repent therfore of this thy wickednes / & praye God that the thought of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall / & wrapped in iniquite.

Then answered Simon and sayd: praye ye to the Lorde for me / that none of these thinges which ye haue spokē fall on me. And they whē they had testifyed & preached the worde of the Lorde / returned toward Jerusalē / & preached the gospell in many cities of the Samaritans.

℣ Then the angell of the Lorde spake vnto Philip sayinge: aryse and go towarde mydde daye vnto the waye that goeth doune from Jerusalem vnto Gaza which is in the desert. And he arose and went on. And beholde a man of Ethiopia which was a chamberlayne / and of greate auctorite with Candace quene of the Ethiopians / and had the rule of all her treasure / came to Jerusalem for to praye. And as he returned home agayne syttinge in his charet / he redde Esay the Prophete.

Then the spyrete sayde vnto Philip: go neare and ioyne thy selfe to yonder charet. And Philip ranne to him / & heard him rede the prophet Esayas / and sayde: Understondest thou what thou redest? And he sayd: how can I / except I had a gyde? And he desyred Philip that he wold become vp and syt with him. The tenoure of the scripture which he redde was this. He was ledde as a shepe to be slayne: and lyke a lambe

C dōme

domme before his sherer / so opened he not his mouth *Because of his humblenes / he was not estemed: who shall declare his generacion? for his lyfe is taken from the erthe. The chamberlayne answered Philip and sayde: I praye the / of whom speaketh the Prophet this? of him self / or of some other man?

*Because he was of folowe degree in this worlde: but a poore carpenter / and humbled him selfe vnto all men and was obedient euē vnto the most vyle deathe of the crosse: therfore cā not the Jewes esteme him for the verie Messias.

And Philip opened his mouth / and begane at the same scripture / and preached vnto him Jesus. And as they wēt on their waye / they came vnto a certayne water / and the chamberlayne sayde: Se here is water / what shall let me to be baptised? Philip sayde vnto him: If thou beleue with all thyne hert / thou mayst. He answered and sayde: I beleue that Jesus Christ is the sonne of God. And he commaunded the charet to stonde styll. And they went doune bothe into the water: bothe Philip and also the chamberlayne / and he baptised him. And assone as they were come out of the water / the spirite of the Lorde caught awaye Philip / that the chamberlayne sawe him no mooze. And he went on his waye reioysinge: but Philip was founde at Azotus. And he walked thorowout the countre preachinge in their cities / tyll he came to Cesarea. ✠

¶ The. ix. Chapter. ✠

Gala. i. b.

AND Saul yet brethinge oute threatninges & slaughter agaynst the disciples of the Lorde wēt on to the hye preste / & desyred of him letters to Damasco / to the synagoges: that yf he founde eny of this waye whether they were men or wemen / he myght bringe them bounde vnto Jerusalem. But as he iorneyed and was come nye to Damasco / suddenly ther shyned rounde about him a lyght from heuen / and he fell to the erth / and heard a voyce sayinge to him. Saul / Saul / why persecutest thou me? And he sayd: what arte thou Lorde?

i. Cor. xv.
ii. Cor. xii.

Lorde: And the Lorde sayd: I am Jesus whom thou persecutest/it shalbe harde for the to kycke agaynst the pricke. And he bothe trembling and astonyed sayde: Lorde what wylt thou haue me to do? And the Lorde sayd vnto him: aryse and go into the cite / and it shalbe tolde the what thou shalt do. Saul is conuerted.

¶ The men which iorneyed with him / stode amased / for they hearde a voyce / but sawe no man. And Saul arose from the erth / and opened his eyes / but sawe no man. Then ledde they him by the honde / and brought him into Damasco. And he was .iij. dayes without syght / & neither ate nor dranke. And ther was a certayne disciple at Damasco named Ananias / and to him sayde the Lorde in a vision: Ananias? And he sayde: beholde I am here Lorde. And the Lorde sayde vnto him: aryse & go into the strete which is called straygt / and seke in the houlle of Judas / after one called Saul of Tharsus. For beholde he prayeth / and hath sene in a vision a man named Ananias comynge into him / and puttinge his hondes on him / that he myght receaue his syght. Ananias.

¶ Then Ananias answered: Lorde / I haue hearde by many of this man / how moche euyll he hath done to thy saynctes at Jerusalem and here he hath auctorite of the hye prestes to bynde all that call on thy name. The Lorde sayde vnto him: go thy wayes: for he is a chosen vessell vnto me / to beare my name before the gentyls and kynges / and the chyldren of Israel. For I wyll shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entred into the houlle / and put his hondes on him and sayde: brother Saul / the lorde that apperyd vnto the in the waye as thou camst / hath sent me / that thou myghtest receaue thy syght and be fylled

with the holy gooſt. And immediatly there fell from his eyes as it had bene ſcales/ and he receaued ſight and aroſe and was baptiſed/ and receaued meate and was comforted.

Then was Saul a certayne dayes with the disciples which were at Damaſco. And ſtreyght waye he preached Chriſt in the Synagoges/ how that he was the ſonne of God. All that heard him were amaſed and ſayde: is not this he that ſpoyled them which called on this name in Jeruſalem/ and came hyther for the entent that he ſhuld bringe them bounde vnto the hye preſtes? But Saul encreaſed in ſtrength/ and confounded the Jewes which dwelte at Damaſco affirmynge that this was very Chriſt. ✠

Paule preacheth Chriſt.

And after a good whyle/ the Jewes toke counſell to gether/ to kyll him. But their laynge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyll him. Then the diſciples toke him by nyght and put him thorow the wall and let him doune in a baſket.

Paule is perſecuted. ii. Cor. xi.

And when Saul was come to Jeruſalem/ he aſſayde to cople him ſelfe with the diſciples and they were all afrayde of him/ and beleued not that he was a diſciple. But Barnabas toke him and brought him to the Apoſtles & declared to them how he had ſene the Lorde in the waye/ and had ſpoke with him: and how he had done boldely at Damaſco in the name of Jeſu. And he had his conuerſacion with them at Jeruſalem/ and quit him ſelfe boldly in the name of the Lorde Jeſu. And he ſpake and diſputed with the Grekes: and they went about to ſlee him. But when the brethren knewe of that/ they brought him to Ceſarea/ and ſent him forth to Tharſus. Then had the congregacions reſt thorowoute all Jewry and Galile

and

and Samary/and were edified/ and walked in the feare of the Lorde / and multiplied by the comforte of the holy goost.

And it chaunsed as Peter walked throughoute all quarters / he cam to the saynctes which dwelt at Lydda. And there he founde a certayne man named Eneas / which had kepte his beed. viij. yeares sicke of the palsie. Then sayde Peter vnto him: Eneas Jesus Christ make the whole: aryse and make thy beed. And he arose immediatly. And all that dwelt at Lydda and Sharon/ sawe him / and tourned to the Lorde. Eneas.

F Ther was at Joppe a certayne woman (whiche was a disciple named Tabitha / which by interpretacion is called Dorcas) the same was full of good workes and almes dedes / which she dyd. And it chaunsed in those dayes / that she was sicke and dyed. when they had washed her and layd her in a chamber: Because Lydda was nye to Joppa / and the disciples had harde that Peter was there / they sent vnto him/ desyringe him that he wolde not be greued to come vnto them. Tabitha. dorcas.

Peter arose and came with them. And when he was come / they brought him in to the chamber. And all the wyddowes stode round about him wepinge & shewinge the cotes and garmentes which Dorcas made whyll she was with thē. And Peter put thē all forth & kneled doune & prayde & turned him to the body & sayde: Tabitha/ aryse. And she opened her eyes / and when she sawe Peter/ sat vp. And he gaue her the honde & lyft her vp/ & called the saynctes and wydowes / and shewed her alyue. And it was knowne thorowout all Joppa / and many beleued on the Lorde. And it fortuned that he taryed many dayes in Joppa with one Symon a tanner. G

¶ The. x. Chapter.

Cornelius.

THer was a certayne man in Cesarea called Cornelius/ a captayne of the soudiers of Italy/ a deuoute man / and one that feared God with all his housholde which gaue moche almes to the people/ & prayde God alwaye. The same sawe in a vision euidently aboute the nynthe houre of the daye/ an angell of God comynge into him / and sayinge vnto him: Cornelius. when he loked on him/ he was afrayde and sayde what is it Lorde? He sayde vnto him. Thy prayers and thy almeses are come vp into remembraunce before God. And now sende men to Joppa/ and call for one Symon named also Peter. He lodgeth with one Simon a tanner/ whose houlle is by the seeside. He shall tell the/ what thou oughtest to do. when the angell which spake vnto Cornelius/ was departed / he called two of his housholde seruauntes/ and a deuoute soudier of thē that wayted on him/ and tolde them all the mater/ and sent them to Joppa.

* The howses are flat roofed in those contres.

On the morowe as they went on their iorney and drewe nye vnto the cite / Peter went vp vpon the toppe of the houlle to praye about the vj. houre. Then wered he an hungred/ & wolde haue eaten. But whyll they made redy. He fell into a traunce/ and sawe heauen opened/ and a certayne vessell come doune vnto him / as it had bene a greate shete / knyt at the .iiij. corners/ and was let doune to the erth / wherein were all maner of .iiij. foted beastes of the erth/ and vermen and wormes / and foules of the ayer. And ther came a voyce to him: ryse Peter/ kyll and eate. But Peter sayde: God forbyd Lorde/ for I haue neuer eaten eny thynge that is comen or vnclene. And the voyce spake vnto him agayne the seconde tyme: what God hath clensed/ that make thou not comen. This was done thryse/ and the vessell was receaued vp

Peters Vision.

vp agayne into heauen.

Whyle Peter mused in him selfe what this vision which he had sene meant: beholde/ the men which were sent from Cornelius/ had made inquirance for Simons house/ and stode before the dore. And called out one and axed whether Symon which was also called Peter were lodged there. Whyll Peter thought on this vision/ the spyrete sayde vnto him: beholde/ men seke the: aryse therfore/ get the doune/ and go with them/ and doute not: for I haue sent them. Peter went doune to the men which were sent vnto him from Cornelius/ and sayde. Beholde/ I am he whom ye seke/ what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne a iust man/ and one that feareth God/ and of good reporte amonge all the people of the Jewes/ was warned by an holy angell to sende for the into his house and to heare wordes of the. Then called he them in/ and lodged them.

And on the morowe Peter went awaye with them/ and certayne brethren from Joppa accompanyed him. And the thyrd daye entred they into Cesaria. And Cornelius wayted for them/ and had called to gether his kynsmen/ and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met him/ & fell doune at his fete/ and worshipped him. But Peter toke him vp sayinge: stonde vp: forasmuch I my selfe am a man. And as he talked with him he cam in/ and founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an vnlawfull thynge for a man that is a Jewe/ to company or come vnto an alient: but God hath shewed me that I shulde not call eny man commen or vncleane: therfore came I vnto you without sayinge naye/ allone as I was sent for. I axe therfore/ for

what intent haue ye sent for me?

And Cornelius sayde: This daye now .iiij. dayes I fasted & at the nynthe houre I prayed in my house: & beholde/a man stode before me in bryght clothinge and sayde: Cornelius / thy prayer is hearde & thyne almes dedes are had in remembraunce in the syght of God. Sende therfore to Joppa / & call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the see syde/ the which assone as he is come / shall speake vnto the. Then sent I for the immediatly: and thou hast well done for to come. Now are we all here present before God / to heare all thinges that are commaunded vnto the of God.

Deut.x.d. ii.Par.xix. Job.xxxiiii. Sapi.vi.b. Eccle.xxxv. Roma.ii.b. Galat.ii.b. Ephe.vi.b. Colo.iiii.d i.Petr.i.c

Then Peter opened his mouth & sayde: Of a trueth I perceaue/that God is not parciall/ but in all people he that feareth him and worketh ryghteweslnes/is accepted with him

Ye knowe the preachinge that God sent vnto the chyldren of Israel / preachinge peace by Jesus Christ/ which is Lorde ouer all thinges: ✠ Which preachinge was published thorow oute all Jewrye / and beganne in Galile/ after the baptyme which John preached / how God had annoynted Jesus of Nazareth with the holy goost/ and with power. Which Jesus went aboute doynge good / and healynge all that were oppressed of the deuels/for God was with him. And we are witnesses of all thinges which he dyd in the londe of the Jewes and at Jerusalem: whom they slew / and honge on tree. Him God reysed vp the thyrde daye/ and shewed him openly/ not to all the people / but vnto vs witnes chosyn before of God / which ate and droncke with him / after he arose from deeth. ✠ And he commaunded vnto vs to preache vnto the people & testifie/that it is he that is ordened of God a iudge of quycke and deed

✠ Fayth is the remissiō of synnes. Mie..xxi. Miche.vii.

To him

To him geue all the Prophetes wytnes/that thorowe his name/all that beleue in him/shall receaue remission of synnes. ✠

*The holye goost cometh with oute layinge on of hondes.

Whyle Peter yet spake these wordes/the *holy goost fell on all them which heard the preachinge. And they of the circumcision which beleued/were astonyed/as many as came with Peter/because that on the Gentyls also was sheed oute the gyfte of the holy goost. For they heard them speake with tonges and magnify God. Then answered Peter: can eny man forbyd water/that these shuld not be baptised/which haue receaued the holy goost as well as we? And he commaunded them to be baptised in the name of the Lorde. ✠ Then prayde they him/to tary a feawe dayes.

¶ The .xj. Chapter.

The Apostles were here fyrst taught and certified by the holy goost of the conuersion of the Gentyles.

AND the Apostles and the brethren that were thorowout Iewry/harde saye that the hethen had also receaued the worde of God. And when Peter was come vp to Ierusalem/they of the circumcision reasoned with him sayinge: Thou wentest into men vncircumcised/and atest with them.

Then Peter began and expounded the thinge in order to them sayinge: I was in the cite of Ioppa prayinge/and in a traunce I sawe a vision/a certen vessell descende/as it had bene a large lynnyn clothe/let doune from heauen by the fower cornes/& it cam to me. Into the which when I had fastened myne eyes/I consydred and sawe fowerfoted beastes of the erth/and vermen and wormes/& foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/sley and eate. And I sayd: God forbyd Lorde for nothinge comen or vnclene/hath at eny tyme entred into my mouth. But the voyce answered me agayne from heuen/count not thou those thinges comen/which God hath clensed.

clensed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde immediatly ther were thre men come vnto the houſſe where I was ſent from Cesarea vnto me. And the ſpyrete sayde vnto me/that I ſhuld go with them/with out doutynge. Moreouer these sixe brethren accompanyed me/and we entred into the mans houſſe. And he shewed vs/how he had sene an angel in his houſſe/which stod and sayde to him: Send men to Joppa/ & call for Simon/named also Peter: he shall tell the wordes/wher by both thou and all thyne houſſe shalbe saued. And as I beganne to preache/ the holy gooſt fell on them/as he dyd on vs at the beginnynge. Then came to my remembraunce the wordes of the Lorde/how he sayde: John baptised with water/but ye shalbe baptised with the holy gooſt. For as moche then as God gaue them lyke gyftes/as he dyd vnto vs/when we beleued on the Lorde Jesus Christ: what was I/that I shuld haue withstonde God? When they heard de this/ they held their peace and glorified God/sayinge: then hath God also to the Gentyls graunted repentaunce vnto lyfe.

They which were scattryd abroade thorow the affliccion that arose aboute Steuen walked thorow oute tyll they came vnto Phenices and Cypers and Antioche preachynge the worde to no man/but vnto the Jewes only. Some of them were men of Cypers and Cyrene/which when they were come into Antioche/ spake vnto the Grekes/ and preched the Lorde Jesus. And the honde of the Lorde was with them/and a greate nombre beleued and turned vnto the Lorde.

Barnabas is sent to Antioche.

Tydinges of these thinges came vnto the eares of the congregacion/which was in Jerusalem. And they sente forth Barnabas that he

shuld

shuld go vnto Antioche. which when he was come and had sene the grace of God/was glad/ and exhorted them all/ that with purpose of hert/ they wolde continually cleaue vnto the Lorde. For he was a good man/and full of the holy goost and of faythe: and moche people was added vnto the Lorde. Then departed Barnabas to Tharsus for to seke Saul. And when he had founde him/he brought him vnto Antioche. And it chaunsed that a whole yeare they had their conuersacion with the congregacion there/and taught moche people: in so moche that the disciples of Antioche were the fyrst that were called Christen.

Barnabas seketh Paule.

In those dayes came prophetes from Jerusalem vnto Antioche. And ther stode vp one of them named Agabus/and signified by the spyrite/that ther shuld be great derth through oute all the worlde/which came to passe in the Emproure Claudius dayes. Then the disciples euery man accordynge to his abylite/purposed to sende socoure vnto the brethrē/which dwelt in Jewry. Which thinge they also dyd/ and sent it to the elders/by the hondes of Barnabas and Saul.

¶ The. xii. Chapter. ✠

IN that tyme Herode the kynge stretched forth his hondes to vere certayne of the congregacion. And he kylled James the brother of John with the swerde: and because he sawe that it pleased the Jewes/he proceded forther/and toke Peter also. Then were the dayes of swete breed. And when he had caught him/he put him in prison/& deliuered him to .iiij. *quaternions of soudiers to be kepte/entendinge after ester to bringe him forth to the people. Then was Peter kepte in prison. But prayer was made with out ceasynge of the congregacion/vnto God/for him.

James the brother of John is kylled.

Peter is taken.

*Quaternion is foure.

And when

And when Herode wolde haue brought him out vnto the people/the same nyght slepte Peter bytwene two soudiers/bounde with two chaynes/and the kepers before the doze kepte the prison.

Peter is lowsed.

And beholde the angell of the Lorde was there present/and a lyght shyned in the lodge. And he smote Peter on the syde/and steryd him vp sayinge:aryse vp quickly. And his cheynes fell of from his hondes. And the angell sayd vnto him: gyrde thy selfe and bynde on thy *sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the and folowe me. And he came oute and folowed him/and wist not/that it was truthe which was done by the angel/but thought he had sene a vision. When they were past the fyrst and the seconde watche/they came vnto the yron gate/that leadeth vnto the cite/which opened to them by his awne accorde. And they went oute and passed thorowe one strete/and by and by the angel departed from him.

*Sandales are soles to be bounde vnder the feete.

And when Peter was come to him selfe/he sayde:now I knowe of a surety/that the Lorde hath sent his angel/and hath deliuered me out of the honde of Herode/and from all the waytyng for of the people of the Jewes. And as he cõsydred the thinge/he came to the house of Mary the mother of one *John/which was called Marke also/where many were gadered to geder in prayer. As Peter knocked at the entry dore/a damsell came forth to herken named Rhoda. And when she knew Peters voyce/she opened not the entre for gladnes/but ran in and told how Peter stode before the entre. And they sayde vnto her: thou arte mad. And she bare them doune that it was euen so. Then sayde they: it is his angel. But Peter cõtynued knockynge: And when they had opened

This John is the same Marke/that wryte the gospell of Marke.

the

the dore/and sawe him / they were astonyed. But he beckened vnto them with the honde/to holde their peace/and tolde them by what meanes the Lorde had brought him oute of the prison. And he sayde: go shew these thinges vnto James and to the brethren. And he departed/and went into another place.

Assone as it was daye ther was no lytell ado amonge the soudiers/what was becum of Peter. When Herode had called for him/and founde him not/ he examined the kepers/and commaunded to departe. And he descended from Jewry to Cesarea / and ther aboode. Herode was displeased with them of Tyre and Sidon. And they came all at once/and made intercession vnto Blastus the kynges chamberlen/& desyred peace/because their countrey was norysshed by the kynges londe. And vpon a daye appoynted Herode arayed him in royall apparell/and set him in his seate/and made an oracion vnto them. And the people gaue a shoute sayinge: it is the voyce of a God and not of a man. And immediatly the angell of the Lorde *smote him because he gaue not God the honoure/and he was eaten of wormes/and gaue vp the goost.

*Herode is slayne and eaten of wormes.

And the worde of God grewe and multiplied. And Barnabas and Paul returned to Jerusalem/when they had fulfilled their office/ and toke with them *John/which was also called Marcus.

*John is Marke the Euangelist

The .xiij. Chapter.

There were at Antioche/in the congregacion certayne prophetes and teachers: as Barnabas and Simon called Niger and Lucius of Cerene/and Manahen Herode the Tetrarkes norysselowe/and Saul. As they ministred to the Lorde and fasted / the holy goost sayde: seperate me Barnabas and Saul/ for the worke where vnto I haue called them.

Barnabas and Paule are sent to preache.

Then

Then fasted they and prayed/& put their hā-
des on them/& let them go. And they after that
were sent of the holy goost/came vnto Seleu-
cia/and from thence they sayled to Cyprus.
This John is Marke the Euangelist.
And when they were come to Salamine/they
shewed the worde of God in the synagoges of
the Jewes. And they had John to their minister.
when they had gone thorowout the yle vnto
the cite of Paphos/they founde a certayne sor-
Barieſu. cerer/a false prophet which was a Jewe/na-
Sergius Paulus. med Barieſu/which was with the ruler of the
countre one Sergius Paulus a prudent man.
The same ruler called vnto him Barnabas and
Saul/and desyred to heare the worde of God.
Helemas But Helemas the sorcerer (for so was his na-
me by interpretacion) withstode them & sought
to turne awaye the ruler from the fayth. Then
Paul. Saul which also is called Paul beinge full of
the holy goost set his eyes on him/and sayde:
O full of all sutteltie and disceytfulnes/the
chylde of the deuyll/and the enemye of all
ryghteousnes/thou ceasest not to peruert the
straycht wayes of the Lorde. And now behol-
de the honde of the Lorde is vpon the/and thou
shalt be blynde and not se the sunne for a sea-
son. And immediatly ther fell on him a myst
and a darcknes/& he went aboute sekinge them
that shuld leade him by the honde. Then the ru-
lar when he sawe what had happened/beleued/
and wondred at the doctrine of the Lorde.

when they that were with Paule/were de-
Marke the Euangelist orher wyse called John breaketh cō panye. parted by shyppe from Paphus/they came to
Perga a cite of Pamphilia: and there John
departed from them/and returned to Jerusa-
lem. But they wandred thorowe the countre
from Perga to Antioche a cite of the counte
of Pisidia/and went into the synagoge on the
Saboth daye and sate doune. And after the le-
we and the prophetes were redde/the ruler
of the

of the synagoge sent vnto them sayinge: Ye men and brethren/yf ye haue eny sermon to exhorte the people/saye on.

Then Paul stode vp and beckened with the hande/and sayde: Men of Israel/& ye that fear God/geue audiēce. The God of this people chose oure fathers/& exalted the people when they dwelt as straungers in the londe of Egypt and with a myghty arme brought them oute of it/and aboute the tyme of.xl.yeares suffred he their maners in the wildernes. And he destroyed .vij. nacions in the londe of Canaan/ and deuided their londe to them by lot. And after warde he gaue vnto them iudges aboute the space of.iiij.C.and.l.yeares vnto the tyme of Samuel the prophet. And after that/they desyred a kynge/and God gaue vnto them Saul the sonne of Cis/a man of the tribe of Benia min/by the space of.xl.yeres. And after he had put him doune/he set vp Dauid to be their kynge/of whome he repoꝛted sayinge: I haue founde Dauid the sonne of Jesse/a man after myne owne hert/he shall fulfill all my will.

Of this mannes seed hath God(accoꝛdynge to his pꝛomes) bꝛought foꝛth to the people of Israel/a sauiour one Jesus/when John had fyrst pꝛeached befoꝛe his comynge the baptime of repentaunce to Israel. And when John had fulfilled his course he sayde: whome ye thinke that I am/the same am I not. But beholde ther cometh one after me/whose shewes of his fete I am not woꝛthy to lowse.

Exodi.i.a. Exod.xiii.

Exod.xvi.a

Josue.xiiii. Judi.iii.d. i.Reg.viii.a i.Reg.ix.c. and.x.a.

psa.lxxviii. i.Reg.xvi.

Esaie. xi.a.

Mat.iiii.d. Marc.i.a. Luc.iii.a. Marc.i.a.

Ye men and brethren/chyldren of the generacion of Abꝛaham/& whosoeuer amonge you feareth God/to you is this woꝛde of saluacion sent. The inhabiters of Jerusalem and their rulers/because they knewe him not/noꝛ yet the voyces of the pꝛophetes which are redde euery Saboth daye/they haue fulfilled them in condempnyn-

dempnynge him. And when they founde no cause of deeth in him/yet desyred they Pylate to kyll him. And when they had fulfilled all that were wrytten of him/ they toke him doune from the tree and put him in a sepulchre. But God rayled him agayne from deeth and he was sene many dayes of them which came with him from Galile to Jerusalem. which are his witnesses vnto the people.

Mat. xxvii.
Marc. xv.
Luc. xxiii.
John. xix.c

Mat. xxviii.
Marc. xvi.
Luc. xxiiii.
John. xx.

And we declare vnto you/how that the promes made vnto the fathers/God hath fulfilled vnto vs their chyldren/in that he reysed vp Jesus agayne ✠ euen as it is wrytten in the fyrste psalme: Thou arte my sonne/this same daye begat I the. As concernynge that he reysed him vp from deeth/now no more to returne to corrupcion/ he sayde on this wyse: The holy promyses made to Dauid/ I will geue them saythfully to you. Wherfore he saith also in another place: Thou shalt not suffre thyne holye to se corrupcion. How be it Dauid after he had in his tyme fulfilled the will of God he slepte/and was layde with his fathers/and sawe corrupcion. But he whom God reysed agayne/ sawe no corrupcion.

Psalm. ii.b.
Hebre. i.b.

Esa. liii.b.
Psal. xvi.d.
i. Reg. i. b.

Be it knowne vnto you therfore ye men and brethren/that thorow this man is preached vnto you the forgeuenes of synnes/and that by him/all that beleue/are ✠ iustified from all thinges from which ye coulde not be iustified by the lawe of Moses. Beware therfore lest that fall on you/which is spoke of in the prophetes: Beholde ye despysers and wonder/ & perysshe ye: for I do a worke in youre dayes/which ye shall not beleue yf a man wolde declare it you.

Fayth iustifieth and not the lawe.

Abacu. i. b.

When they were come out of the synagoge of the Jewes/the Gentyls besought that they wolde preache the worde to them bitwene the Saboth dayes. When the congregacion was

broken

dyden vp / many of the Jewes and vertedus conuertes folowed Paul & Barnabas / which spake to them and exhorted them to contynue in the grace of God. And the nexte saboth daye came almoste the whole cite to gether / to heare the worde of God. When the Jewes sawe the people / they were full of indignacion and spake agaynst those thinges which were spoken of Paul spekynge agaynst it / and raylinge on it. Then Paul and Barnabas waxed bolde / & sayde: it was mete that the worde of God shulde fyrst haue bene preached to you. But seynge ye put it from you / and thinke youre selfes vnworthy of euerlastynge lyfe: lo / we turne to the Gentyls. For so hath the lorde cõmaunded vs: I haue made the a lyght to the Gentyls / that thou be saluacion vnto the ende of the worlde. Esai. xlix.

6 The Gentyls hearde and were glad and glorified the worde of the Lorde / and beleued: euẽ as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publisshed thorowe oute all the region. But the Jewes moued the worshypfull and honorable wemen and the chefe men of the cite / and reysed persecucion agaynst Paul and Barnabas and expelled them oute of their costes. And they shouke of the duste of their fete agaynst them / and came vnto Iconium. And the disciples were filled with ioye and with the holy goost. Mathe. x. b. Mark. vi. b Luk. ix. a.

The .xiiij. Chapter.

AND it fortuned in Iconium that they wẽt both to gether into the synagoge of the Jewes / & so spake / that a gret multitude both of the Jewes & also of the Grekes beleued. But the vnbeleuinge Jewes / steryd vp and onquieted the myndes of the Gentyls agaynst the brethren. Longe tyme a bode they there and quyt thẽ selues boldly with the helpe of the lorde / which gaue testimony vnto the

worde of his grace/and caused signes and wonders to be done by their hondes. The people of the cite were deuyded: and parte helde with the Iewes/and parte with the Apostles.

When ther was a saulte made both of the Gentyls and also of the Iewes with their rulers/to put them to shame and to stone them/ they were ware of it/and fled vnto Lystra and Derba cities of Lycaonia/& vnto the region that lyeth rounde aboute/and there preached the Gospell. And ther sate a certayne man at Lystra weake in his fete/beynge creple frō his mothers wombe/and neuer walkyd. The same hearde Paul preache. Which behelde him and perceaued that he had fayth to be whole/ and sayd with a loude voyce: stond vpryght on thy fete. And he stert vp and walked. And whē the people sawe what Paul had done/they lyfte vp their voyces/sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lykenes of men. And they called Barnabas Jupiter/& Paul Mercurius/because he was the preacher. Then Jupiters Preste/which dwelt before their cite/brought oxen and garlondes vnto the churche proche/and wolde haue done sacrifice with the people.

A creple is healed.

Goddes.

But when the Apostles/Barnabas & Paul herde that/they rent their clothes/and ran in amonge the people/cryinge and sayinge: Syrs/ why do ye this? We are mortall men lyke vnto you and preache vnto you/that ye shuld turne from these vanyties vnto the lyuinge God/ which made heauen and erth and the see & all that in them is: the which in tymes past suffred all nacions to walke in their awne wayes. Neuerthelesse he lefte not him selfe with oute witnes/in that he shewed his benefites/in geuynge vs rayne from heauen and frutefull seasons fyllinge oure hertes with fode and gladnes.

Psal. cxlv.
Apoc. xiiii.

nes. And with these sayinges scarse restrayned they the people, that they had not done sacrifice vnto them.

Thyther came certayne Jewes from Antioche and Iconiū/and optayned the peoples consent/and stoned Paul/and drewe him oute of the cite/supposynge he had bene dede. How be it as the disciples stode rounde about him he arose vp and came into the cite. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite/and had taught many/they returned agayne to Lystra/and to Iconium and Antioche/and strengthed the disciples soules/exhortynge them to contynue in the fayth/affirmynge that we must thorowe moche tribulacion/entre into the kyngedome of God. And they ordened them elders by election in euery congregacion/and prayde and fasted/& comended them to God on whom they beleued.

Paule is stoned.

Tribulacion.

And they went thorowout Pisidia and came to Pamphilia/and whē they had preached the worde of God in Perga/they descended into Attalia/& thence departed by shippe to Antioche/from whence they were deliuered vnto the grace of God/to the worke which they had fulfilled. When they were come and had gadred the congregacion to gether/they rehersed all that God had done by them/and how he had opened the dore of fayth vnto the Gentyls. And ther they abode longe tyme with the disciples.

Prayer and fastynge go to gether.

¶ The.xv. Chapter.

Then came certayne from Jewrye/and taught the brethren/except ye be circumciled after the maner of Moses/ye cannot be saued. And when ther was rysen dissencion & disputinge not a lytell vnto Paul and Barnabas agaynst the. They determined that Paul and Barnabas/and certayne other

Circumcision.

of them shuld ascende to Jerusalem vnto the Apostles and elders aboute this question. And after they were brought on their waye by the congregacion / they passed ouer Phenices and Samaria / declaringe the cõuersion of the Gentyls / and they brought great ioye vnto all the brethren. And when they were come to Jerusalem / they were receaued of the cõgregacion and of the Apostles and elders. And they declared what thinges God had done by thẽ. Then rose vp certayne of the secte of the Pharises / which dyd beleue / sayinge / that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moses. And the Apostles and elders B came to gether to reason of this matter.

And when ther was moche disputinge / Peter rose vp and sayde vnto them: Ye men and brethren / ye knowe how that a good whyle agoo / God chose amonge vs that the Gentyls by my mouth shulde heare the worde of the Gospell and beleue. And God which knoweth the herte / bare them witnes / and gaue vnto them the holy goost / euen as he dyd vnto vs and put no difference betwene them and vs / but with fayth * purifyed their hertes. Now therfore why tempte ye God / that ye wolde put a yoke on the disciples neckes / which nether oure fathers nor we were able to beare. But we beleue that thorowe the * grace of the Lorde Jesu Christ / we shalbe saued / as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul / which tolde what signes and wondres God had shewed amonge the Gentyls / by them. C

Councell

* Fayth purifieth the hert.

* The grace of Christ saueth.

And when they helde their peace James answered sayinge: Men and brethen herken vnto me. Simon tolde how God at the beginnynge dyd visit the Gentyls / & receaued of thẽ / people vnto his name. And to this agreyth the wor-

des of

des of the prophetes/as it is wrytte. After this I will returne/ and will bylde agayne the tabernacle of Dauid which is fallen doune/ and that which is fallen in dehey of it/will I bylde agayne/and I will set it vp/ that the residue of men myght seke after the Lorde & also the Gentyls vpon whom my name is named sayth the Lorde/which doth all these thinges : knowen vnto God are all his worckes from the beginnynge of the worlde. wherfore my sentence is/ that we trouble not thē which frō amonge the Gentyls/are turned to God but that we write vnto them/that they abstayne thē selues from filthynes of ymages from fornicacion / from *stranglyd & from bloude. For Moses of olde tyme hath in euery cite that preache him / and he is rede in the synagoges euery Saboth daye Amo.ix. *Strāgle that which dieth/hath not his blousshed.

Then pleased it the Apostles & elders with the whole congregacion / to sende chosyn men of their awne company to Antioche with Paul and Barnabas . They sent Judas called also Barsabas and Sylas / which were cheke men amonge the brethren/and gaue them letters in their hondes after this maner.

The Apostles/elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche / Syria and Celicia . For as moche as we haue hearde that certayne which departed frō vs/haue troubled you with worꝺs/& combred youre myndes sayinge: Ye must be circumcised and kepe the lawe/ to whom we gaue no soche commaundement. It semed therfore to vs a good thinge when we were come togeder with one accorde/to sende chosyn men vnto you / with oure beloued Barnabas and Paul/men that haue ieoperded their lyues for the name of oure Lorde Jesu Christ. we haue sent therfore Judas and Sylas which shall also tell you the same thinges by mouth. For it

semed good to the holy goost and to vs/ to put no greuous thinge to you / more then these necessary thinges : that is to saye / that ye abstayne from thinges offered to ymages/ from bloud/ from strangled and fornicacion . From which yf ye kepe youre selues/ ye shall do well So fare ye well.

When they were departed/ they came to Antioche and gadered the multitude to geder/ and deliuered the pistle. when they had red it/ they reioysed of that consolacion . And Judas and Sylas beinge * Prophetes / exhorted the brethren with moche preachynge/ and strengthed them. And after they had tarryed there a space/ they were let go in peace of the brethren vnto the Apostles . Not with stondynge it pleased Sylas to abyde there styll. Paul & Barnabas contynued in Antioche teachynge & preachynge the worde of the Lorde with other many.

* Prophetes are here taken & in diuerse places of the new testament/ for expounders of the scripture.

But after a certayne space/ Paul sayde vnto Barnabas : Let vs go agayne and visite oure brethē in euery cite where we haue shewed the worde of the Lorde / and se how they do. And Barnabas gaue cōsell to take with thē John/ called also Marke. But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphilia / and went not with thē to the worke . And the dissencion was so sharpe betwene them/ that they departed a sunder one from the other : so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Sylas and departed/ deliuered of the brethren vnto the grace of God. And he went thorowe all Cyria and Cylicia/ stablishynge the congregacions.

Marke the euangelist.

¶ The. xvj. Chapter.

Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus / a womans sonne

Timotheus.

sonne which was a Jewes and beleued: but his father was a Greke. Of whom reported well/ the brethren of Lystra and of Iconium. The same Paul wolde that he shulde go forth with him / and toke and circumcised him because of the Jewes which were in those quarters : for they knewe all/ that his father was a Greke. As they went thorow the cities/ they deliuered them the decrees for to kepe / ordeyned of the Apostles and elders/ which were at Jerusalem And so were the congregacions stablysshed in the fayth/ and encreased in noumbre dayly.

16 When they had goone thorow out Phrigia/ and the region of Galacia/ & were forbydden of the holy goost to preach the worde in Asia/ they came to Mysia/ & sought to go into Bethynia. But the spyrite soffred them not . Then they went ouer Mysia/ and came doune to Troada And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia & helpe vs. After he had sene the visiō/ immdieatly we prepared to go into Macedonia/ certified that the lorde had called vs for to preache the gospell vnto thē. Then lowsed we forth frō Troada/ and with a straight course came to Samothracia/ and the nexte daye to Neapolim/ and from thence to Philippos which is the chefe citie in the partes of Macedonia/ and a free cite.

L We were in that cite abydynge a certayne dayes. And on the Saboth dayes we went out of the cite beside a ryuer where men were wont to praye . And we sate doune and spake vnto the wemen which resorted thyther. And a certayne woman named Lydia a seller of purple / of the cite of Thyatira which worshypped God/ gaue vs audience . Whose hert the Lorde opened that she attended vnto the thinges/ which Paul spake. when she was baptised Lydia.

and her houlsholde / she besought vs sayinge: If ye thinke that I beleue on the Lorde / come into my houlse / and abyde there. And she constrayned vs.

And it fortuned as we went to prayer / a certayn damsell possessed with a spyrete that pro- D
Aspirite is castoute. phesied / met vs / which brought her master and masters moche vauntage with prophesyinge. The same kolowed Paul & vs and cryed sayinge: these men are the seruauntes of the most hye God / which shewe vnto vs the waye of saluacion. And this dyd she many dayes. But Paul not content / turned about and sayd to the spyrete. I cõmaunde the in the name of Iesu Christ / that thou come out of her. And he came out the same houre.

And when her master and masters sawe that
Mañtage the hope of their gaynes was gone / they caught Paul and Sylas / and drue them into the market place vnto the rulars / and brought them to the officers sayinge: These men trouble oure cite / which are Iewes and preache ordinaunces / which are not laufull for vs to receaue / nether to obserue / seynge we are Romayns. And the people ranne on them / and the officers rent
Corin. xi. f. their clothes and cõmaunded them to be beaten with roddes. And when they had beaten them sore / they cast them into preson / cõmaundynge the iayler to kepe them surely. Which iayler when he had receaued suche commaundement / thrust them into the ynner preson / and made their fete fast in the stockes.

At mydnyght Paul & Sylas prayed / & lauded G God. And the presoners hearde thē. And sodenly ther was a greate erthquake / so that the foundacion of the preson was shakē / & by and by all the dores opened / & euery mannes bondes were lowsed. when the keper of the preson waked out of his slepe & sawe the preson dores opē

he drue

hedyne out his swearde and wolde haue kylled him selfe/ supposynge the presoners had bene fledde. But Paul cryed with a loude voyce saying: do thy selfe no harme/ for we are all heare. Then he called for a lyght and sprange in & came tremblinge/ & fell doune before Paul & Sylas/ & brought them out and sayde: Syrs what must I do to be saued? And they sayde: beleue on the Lorde Jesus/ and thou shalt be saued/ & thy housholde. And they preached vnto him the worde of the Lorde/ and to all that were in his house. And he toke them the same houre of the nyght & walshed their woundes/ & was baptised with all that belonged vnto him strayght waye. When he had brought thē into his house/ he set meate before them/ and ioyed that he with all his housholde/ beleued on God.

And when it was daye/ the officers sent the ministers sayinge: let those men go. The keper of the preson tolde this sayinge to Paul/ the officiers haue sent worde to lowse you. Now therfore get you hence & go in peace. Then sayd Paul vnto them: they haue beaten vs openly vncondempned/ for all that we are Romayns/ and haue cast vs into preson: & now wolde they sende vs awaye preuely? Naye not so/ but let them come them selues/ & fet vs out. when the ministers tolde these wordes vnto the officers they feared when they hearde that they were Romayns/ & came & besought them/ & brought them out/ and desyred them to departe out of the cite. And they went out of the preson and entred into the house of Lydia/ and when they had sene the brethren/ they comforted them and departed.

¶ The. xvij. Chapter.

AS they made their iorney thorow Amphipolis/ and Appolonia/ they came to Thessalonica where was a synagoge of the Iewes. And Paul as his maner was/ went in vnto

in vnto them/and thre Saboth dayes declared oute of the scripture vnto them/openinge and alleginge that Christ must nedes haue suffred and rysen agayne from deeth/and that this Jesus was Christ/whom(sayde he) I preache to you. And some of them beleued and came and companyed with Paul and Sylas:also of the honourable Grekes a greate multitude and of the chefe wemen/not a feawe.

But the Jewes which beleued not/hauinge indignacion/toke vnto them euyll men which were vagabondes / and gadered a company/ and set all the cite on a rooze/and made asaute vnto the houlle of Jason/and sought to bringe them out to the people. But when they found de them not / they drue Jason and certayne brethren vnto the heedes of the cite cryinge: these/that trouble the worlde are come hyder also which Jason hath receaued preuely. And these all do contrary to the decrees of Cesar/ affirmynge another kynge/one Jesus. And they troubled the people and the officers of the cite / when they hearde these thinges. And when they were sufficiently answered of Jason and of the other/they let them go.

And the brethren immediatly sent awaye Paul and Sylas by nyght vnto Berrea. which when they were come thyther/they entred into the synagoge of the Jewes. These were the noblest of byrthe amonge them of Thessalonia/which receaued the worde with all diligence of mynde/ & searched the scriptures dayly whether those thinges were euen so. And many of them beleued: also of worshipfull wemen which were Grekes/ and of men not afeawe. When the Jewes of Thessalonia had knowledge that the worde of God was preached of Paul at Berrea/ they came and moued the people there. And then by and by the brethren sent

* Searche the scriptures for by them maye ye trye all doctrine.

awaye Paul to go as it were to the see: but Sylas and Timotheus abode there styll. And they that gyded Paul/ brought him vnto Attens/and receaued a cõmaundement vnto Sylas and Timotheus for to come to him atonce and came their waye.

Attens.

D Whyll Paul wayted for them at Attens/ his spyrete was moued in him / to se the cite geuen to worshippinge of ymages. Then he disputed in the synagoge with the Jewes/ and with the deuout persones/ and in the market dayly with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoyckes/disputed with him. And some ther were which sayd: what will this babler saye? Other sayd: he semeth to be a tydinges bringer of newe deuyls/because he preached vnto them Jesus and the resurrection. And they toke him/ and brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wherof thou speakest is? For thou bringest straunge tydinges to oure eares. we wolde knowe therfore what these thinges meane. For all the Attenians and straungers which were there gaue them selues to nothinge els/but ether to tell/or to heare newe tydinges.

Vnknowen God.

God dwelleth not in the temple.

E Paul stode in the myddes of Marsestrete/ & sayde: ye men of Attens I perceaue that in all thinges ye are to superstitious. For as I passed by and beheelde the maner how ye worshipp youre goddes/ I founde an aultre wherin was wrytten: vnto the vnknowen god. whom ye then ignorantly worshipp him shewe I vnto you. God that made the worlde & all that are in it/seynge that he is Lorde of heauen & erth/ he dwelleth not in temples made with hondes/nether is worshipped with mennes hondes/as though he neded of eny thinge/seynge he him selfe geueth lyfe and breeth to all men

euery

euery where/and hath made of one bloud all nacions of men/for to dwell on all the face of the erth/and hath assigned before how longe tyme/ & also the endes of their inhabitation/ that they shuld seke God yf they myght fele/ and fynde him though he be not farre from euery one of vs. For in him we liue/moue & haue oure beinge/as certayne of youre awne Poetes sayde. For we are also his generacion. For as moche then as we are the generacion of God we ought not to thinke that the godhed is lyke vnto golde/siluer or stone/grauen by crafte and ymaginacion of man.

*Fayth is here taken for the promyses of mercie which thorow fayth saue vs/ which promises after the resurrection of Christ god cõmaunded to be preached vnto all naciõs/ and not to the Jewes only/as before.

And the tyme of this ignorauncе God regarded not. But now he byddeth all men euery where repent/because he hath apoynted a daye in the which he will iudge the worlde accordynge to ryghteweses by that man whõ he hath apoynted/and hath offered fayth*to all men/ after that he had rayled him from deeth.

When they hearde of the resurrection from deeth/some mocked/and other sayde: we will heare the agayne of this matter. So Paul departed from amonge them. How be it certayne men claue vnto Paul and beleued/amonge the which was Dionysius a senatour/and a woman named Damaris and other with them.

Dionysius.
Damaris

¶ The .xviij. Chapter.

Corinthum.

After that Paul departed from Athens/ & came to Corinthum/ & founde a certayne Jewe named Aquila borne in Pontus/lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had cõmaunded all Jewes to departe frõ Rome) & he drewe vnto them. And because he was of the same crafte/he abode with them & wrought: their crafte was to make tentes. And he preached in the Synagoge euery Saboth daye/ & exhorted the Jewes and the Gentyls.

Tentes.

when

When Sylas and Timotheus were come from Macedonia / Paul was constrayned by the spyrete to testifie to the Jewes that Jesus was very Christ. And when they sayde contrary and blasphemed / he shoke his rayment and sayde vnto them: youre bloud vpon youre awne heeddes / and from hence forth I go blamelesse vnto the Gentyls. And he departed thence / and entred into a certayne mannes housse named Justus a worshipper of God / whose housse ioyned harde to the synagoge. How be it one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his housholde / and many of the Corinthians gaue audience / and beleued and were baptised.

Paul shoke his rayment.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde / but speake / and holde not thy peace: for I am with the and noman shall inuade the that shall hurte the. For I haue moche people in this cite. And he contynued there a yeare and sixe monethes / and taught them the worde of God.

When Gallio was ruler of the countre of Achaia / the Jewes made insurrection with one accorde agaynst Paul / and brought him to the iudgemēt seate sayinge: this felow counceleth men to worshyp God contrary to the lawe. And as Paul was about to open his mouth / Gallio sayde vnto the Jewes: yf it were a matter of wronge / or an eupll dede (o ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes / or of names or of youre lawe / loke ye to it youre selues. For I will be no iudge in soche matters / and he draue them from the seate. Then toke all the Grekes Sosthenes the chefe rular of the synagoge / and smote him before the iudges seate. And Gallio cared for none of tho thinges.

Paul after this / taryed there yet a good whyle

whyle/and then toke his leaue of the brethren/
& sayled thence into Cyria/Priscilla and Aqui
at la ꝫ companyinge him. And he shore his heed
in Cenchrea/for he had a vowe. And he came to
Ephesus. Ephesus and lefte them there: but he him selfe
entred into the synagoge and reasoned with
the Iewes. When they desyred him to tary lon
ger tyme with them/he consented not/but bad
them fare well sayinge. I must nedes at this
feast that cometh/be in Ierusalem: but I will
returne agayne vnto you yf God will. And he
Here went departed from Ephesus/and came vnto Cesa
Paule to rea: and ascended and saluted the cõgregacion/
Ierusalem. and departed vnto Antioche/and when he had
taryed there a whyle he departed. And went
ouer all the countre of Galacia and Phrigia
by order/strengthinge all the disciples.

Apollos. And a certayne Iewe named Apollos borne D
at Alexandria/came to Ephesus/an eloquent
man/and myghty in the scriptures. The same
was informed in the waye of the Lorde/and he
spake feruently in the spirite/and taught dili-
gently the thinges of the Lorde/and knewe
but the baptime of John only. And the same
began to speake boldely in the synagoge. And
when Aquila and Priscilla had hearde him/
they toke him vnto them and expounded vnto
him the waye of God more perfectly.

And when he was disposed to go into Achaia
the brethren wrote exhortinge the disciples to
receaue him. After he was come thyther/he hol
pe them moche which had beleued thorow gra
ce. And myghtely he ouercame the Iewes/and
that openly/shewinge by the scriptures that
Iesus was Christ.

¶ The.xix. Chapter. ✠

IT fortuned whyll Apollo was at Co- I
rinthum/that Paul passed thorow the
vpper costes and came to Ephesus/and
found

founde certayne disciples and sayd vnto them: haue ye receaued the holy goost sence ye beleued? And they sayde vnto him: no we haue not hearde/whether ther be eny holy goost or no. And he sayde vnto them: wherwith were ye then baptised? And they sayd: with Johns baptim. Then sayd Paul: John verely baptised with the baptim of repentaunce/sayinge vnto the people that they shuld beleue on him/which shulde come after him: that is on Christ Jesus. When they hearde that/they were baptised in the name of the Lorde Jesu. And Paul layde his hondes vpon them/ and the Holy Goost came on them/ and they spake with thonges/ and prophesied/ and all the men were about .xij. Math.iii.c. Layenge on of hondes. tonges

6 And he went into the synagoge/and behaued him selfe boldely for the space of thre monethes/disputynge and geuynge them exhortacions of the kyngdome of God. ✠ When diuers wered harde herted and beleued not/but spake euyll of the waye/ and that before the multitude: he departed from them/and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. And this contynued by the space of two yeares: so that all they which dwelt in Asia/hearde the worde of the Lorde Jesu/ bothe Jewes and Grekes. And God wrought no small miracles by the hondes of Paul: so that from his body/were brought vnto the sycke/ napkyns or partelettes/and the diseases departed from them/and the euyll spretes went out of them. Napkyn. Partlet.

Then certayne of the vagabounde Jewes exorcistes/ toke vpon them to call ouer them/ which had euyll spretes. the name of the Lorde Jesus sayinge: we adiure you by Jesu whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jewe and chefe of the prestes

which

which dyd so. And the euyll spyrete answered/ and sayde: Jesus I knowe/ and Paul I knowe: but who are ye? And the man in whom the euyll spyrete was/ ranne on them/ and ouercame them/ and preuayled agaynst them/ so that they fledde out of that house naked and wounded. And this was knowen to all the Jewes and Grekes also/ which dwelt at Ephesus/ and feare came on them all/ and they magnified the name of the Lorde Jesus.

And many that beleued/ came and confessed and shewed their workes. Many of them which vsed curious craftes/ brought their bokes and burned them before all men/ and they counted the pryce of them/ and founde it fifty thousande *siluerlinges. So myghtely grewe the worde of God/ and preuayled. After these thinges were ended Paul purposed in the spyrite/ to passe ouer Macedonia and Achaia/ and to go to Jerusalem saying: After I haue bene there/ I must also be Rome. So sent he into Macedonia two of them that ministred vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

*The siluerlinges which we now & then call pence/ the Jewes call sickles/ & are worth a. x. pence sterlynge the peyce.

ā

See

The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius/ a siluersmyth/ which made siluer schrynes for Diana/ was not a lytell beneficiall vnto the craftes men. which he called together with the workemen of lyke occupacion/ & sayde: Syrs/ ye knowe that by this crafte we haue vauntage. Moreouer ye se and heare that not alone at Ephesus/ but almost thorowe oute all Asia/ this Paul hath perswaded and turned awaye moche people: sayinge that they be not goddes which are made with hondes. So that not only this oure crafte cometh into parell to be set a nought: but also that the temple of the greate goddas Diana shulde be despysed/

Demetrius.

lde / and her magnificence shulde be destroyed
which all Asia / and the worlde worshippeth.
When they hearde these sayinges / they were
full of wrathe / & cryed out sayinge: Greate is
Diana of the Ephesians. And all the cite was
on a rooze / & they rushed into the comen hall
with one assent / & caught Gaius and Aristar-
chus / men of Macedonia / Pauls companions.
When Paul wolde haue entred in vnto the
people / the disciples suffered him not. Certay-
ne also of the chefe of Asia which were his frē-
des / sent vnto him / desyringe him that he wol
de not preace into the comen hall. Some cryed
one thinge and some another / and the cōgrega-
cion was all out of quiet / and the moare parte
knew not wherfoze they were come together.
Some of the company drue forth Alexan-
der / the Jewes thrustynge him forwardes.
Alexander beckened with the honde / & wolde
haue geuen the people an answer. When they
knewe that he was a Jewe / ther arose a shou-
te almost foz the space of two houres / of all
men cryinge: greate is Diana of the Ephesians
6 when the tounecla[r]cke had ceased the peo-
ple / he sayd: ye men of Ephesus / what man is
it that knoweth not how that the cite of the
Ephesians is a worshypper of the great god-
das Diana / and of the ymage which came frō
heauen. Seinge then that no man sayth here
agaynst / ye ought to be content / and to do no-
thinge rashly: foz ye haue brought hyther the-
semen which are nether robbers of churches /
noz yet despisers of youre goddas. wherfoze yf
Demetrius and the craftes mē which are with
him / haue eny seinges to eny man / the lawe is
open / & ther are rulers / let them accuse one ano
ther. & ye go about eny other thinge / it maye
be determined in a lawfull congregacion. Foz
we are in ieoperdy to be accused of this dayes

 lynes

bulynes: for as moche as ther is no cause wher by we maye geue a reckenynge of his concourse of people. And when he had thus spoken he let the congregacion departe.

¶ The .xx. Chapter.

After the rage was ceased / Paul called the disciples vnto him / & toke his leaue of thē / and departed for to go into Macedonia. And whē he had gone ouer those parties / and geuē them large exhortacions / he came into Grece / & there abode .iij. monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria / he purposed to returne thorowe Macedonia. Ther accompanied him into Asia / Sopater of Berrea / and of Thessalonia Aristarcus and Secundus / and Gayus of Derba / and Timotheus / and out of Asia Tychicus and Trophimos. These went before / and taryed vs at Troas. And we sayled awaye from Philippos after the ester holy dayes / and came vnto them to Troas in fyue dayes / where we abode seuen dayes.

And on the morowe after the Saboth daye the disciples came to gether for to breake breed / and Paul preached vnto them (redy to departe on the morowe) and cōtinued the preachinge vnto mydnyght. And ther were many lyghtes in the chamber where thy were gadered to gether / and ther sate in a wyndowe a certayne yonge man named Eutichos / fallen into a depe slepe. And as Paul declared / he was the moare ouercome with slepe and fell doune from the thyrde lofte / and was taken vp deed. Paul went doune and fell on him / and embraced him / and sayde: make no thinge a do for his lyfe is in him. When he was come vp agayne / he brake breed / and tasted / and comened a longe whyle euen tyll the morninge / and so departed. And thy brought the younge man a lyue /

Eutichos

and

and were not a lytell comforted.

L And we went a fore to shyppe / and lowsed vnto Asson there to receaue Paul. For so had he apoynted / and wolde him selfe go a fote. When he was come vnto vs to Asson / we toke him in / and came to Mytilenes. And we sayled thence / and came the nexte daye ouer agaynst Chios. And the nexte daye we arriued at Samos / and taryed at Trogilion. The nexte daye we came to Myleton: for Paul had determined to leaue Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pentecoste. Wherfore from Myleton he sent to Ephesus / and called the elders of the congregacion. And when they were come to him / he sayd vnto them: Ye knowe from the fyrst daye that I came into Asia / after what maner I haue bene with you at all seasons / seruinge the Lorde with all humblenes of mynde / & with many teares / and temptacions which happened vnto me by the layinges awayte of the Jewes / & how I kept backe nothinge that was profitable: but that I haue shewed you & taught you openly and at home in youre houses / witnessinge bothe to the Jewes / & also to the Grekes / the repentaunce toward God / & fayth toward oure lorde Jesus. The sermon of Paule to the Ephesians. Repentaunce & fayth.

D And now beholde I go bounde in the spyrite vnto Jerusalem / & knowe not what shall come on me there / but that the holy goost witnesseth in euery cite sayinge: that bondes and trouble abyde me. But none of those thinges moue me: nether is my lyfe dere vnto my selfe that I myght fulfill my course with ioye / and the ministracion which I haue receaued of the Lorde Jesu / to testifye the gospell of the grace of God.

And now beholde / I am sure that hence forth

ye all (thorow whom I haue gone preachinge the kyngdome of God) shall se my face no more. wherfore I take you to recorde this same daye/that I am pure frō the blonde of all men. For I haue kepte nothinge backe: but haue shewed you all the counsell of God. Take hede therfore vnto youre selues & to all the flocke/ where of the holy goost hath made you ouer seers/to rule the cōgregaciō of god which he hath purchased with his blond. For I am sure of this/ that after my departinge shall greuous wolues entre in amonge you/ which wyll not spare the flocke. Moreouer of youre awne selues shall men aryse speakinge peruerse thinges to drawe disciples after thē. Therfore awake and remember/ that by the space of .iij. yeares I ceased not to warne euery one of you both nyght and daye with teares.

Greuous wolues.

i. Cori. iiij. i. Tessa. ii. b iij. Tessa. iij.

And now brethrē I cōmende you to God and to the worde of his grace/which is able to bylde further/& to geue you an inheritaunce amonge all thē which are sanctifyed. I haue desyred no mans siluer/golde/ or vesture. Ye knowe well that these hōdes haue ministred vnto my necessities/& to thē that were with me. I haue shewed you all thinges/ how that so labouringe ye ought to receaue the weake/ & to remēber the wordes of the Lorde Jesu how that he saide: it is more blessed to geue then to receaue.

When he had thus spoken/ he kneled doune and prayed with them all. And they wept all aboundantly and fell on Pauls necke/& kissed him/ so rowynge most of all for the wordes which he spake/ that they shulde se his face no more. And they accompanied him vnto the shyppe.

¶ The .xxj. Chapter.

AND it chaunced that assone as we had launched forth/and were departed from them/ we came with a straight course vn to

vnto Chios and the daye folowinge vnto the Rhodes/& from thence vnto Patara. And we founde a shippe redy to sayle vnto Phenices/ and went a bord & set forthe. Then appered vnto vs Cyprus/& we lefte it on the lefte honde/and sayled vnto Syria/& came vnto Tyre. for there the shyppe vnladed her burthen. And when we had founde brethren/we taryed there vij. dayes. And they tolde Paul thorowe the spyrite/ that he shulde not go vp to Jerusalem. And when the dayes were ended / we departed and went oure wayes/and they all brought vs on oure waye/with their wyues and chyldren/ tyll we were come out of the cyte. And we kneled doune in the shore and prayde: And when we had taken oure leaue one of another/we to ke shyppe/and they returned home agayne.

When we had full ended the course from Tyre/we aryued at Ptolomaida/and saluted the brethren/& a bode with thē one daye. The nexte daye / we that were of Pauls company /departed and came vnto Cesarea. And we entred into the houlse of Philip the Euāgelist/which was one of the seuē deacones/and abode with him. The same man had fower doughters virgens / which dyd prophesy. And as we taryed there a good myny of dayes/there came a certayne prophet from Jurie / named Agabus. When he was come vnto vs / he toke Pauls gerdell/and bonde his hondes and fete/and sayde: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the man that oweth this gerdell/and shall deliuer him into the hondes of the Gentyls. Philip. Agabus.

When we hearde this/ both we and other of the same place / besought him / that he wolde not go vp to Jerusalē. Then Paul answered and sayde: what do ye wepinge and breakynge myne hert? I am redy not to be bound only/

but also to dye at Jerusalem for the name of the Lorde Jesu. when we could not turne his mynde / we ceased / sayinge: the wyll of the Lorde be fulfilled. After those dayes we made oure selfes redy / & went vp to Jerusalem. There went with vs also certayne of the disciples of Cesarea / and brought with them one Mnason of Cyprus / an olde disciple with whom we shulde lodge. And when we were come to Jerusalem / the brethren receaued vs gladly. And on the morowe Paul went in with vs vnto James. And all the elders came to gether. And when he had saluted them / he tolde by order all thynges / that God had wrought amonge the gentyls by his ministracion. And whē they hearde it / they glorified the Lorde / and sayde vnto him: Thou seyst brother / how many thousande Jewes there are which beleue / and they are all *zelous ouer the lawe. And they are informed of the / that thou teachest all the Jewes which are amongē the gentyls / to forsake Moses / and sayst that they ought not to circumcise their chyldren / neither to liue after the customes. What is it therfore? The multitude must nedes come to gether. For they shall heare that thou arte come. Do therfore this that we saye to the.

*Zelouse: geloese / as a man is ouer his wyfe.

We haue .iiij. men / which haue a vowe on them. Them take / and purifye thy selfe with them / & do cost on them / that they maye shaue their heddes and all shall knowe that tho thinges which they haue hearde cōcerninge the / are nothinge: but that thou thy selfe also walkest and kepest the lawe. For as touchinge the gentyls which beleue / we haue written & cōcluded / that they obserue no soche thinges: but that they kepe them selues from thinges offred to ydoles / from bloud / frō strangled / & from fornication. Then the nexte daye Paul toke the men /

Nume. vi.

men/& purified him selfe with them/and entred into the tẽple / declaringe that he observed the dayes of the purification/vntyll that an offeringe shuld be offered for euery one of them.

¶ And as the seuen dayes shuld haue bene ended/ the Jewes which were of Asia when they sawe him in the tẽple / they moued all the people/and layde handes on him cryinge : men of Israel/helpe . This is the man that teacheth all men euery where agaynst the people and the lawe/and this place . Moreouer also he hath brought Grekes into the tẽple/and hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte . Him they supposed Paul had brought into the temple. And all the cyte was moued/ and the people swarmed to gether. And they toke Paul and drue him out of the temple/ and forthwith the dores were shut to.

As they went about to kyll him / tydinges came vnto the hye captayne of the soudiers / that all Jerusalem was moued. which immediatly toke soudiers and vndercaptaynes/ and ranne doune vnto them . when they sawe the vppercaptayne and the soudiers they lefte smytinge of Paul. Then the captayne came neare and toke him/ & cõmaunded him to be bounde with two chaynes & demaũded what he was/ and what he had done. And one cried this/ another that amonge the people. And when he could not knowe the certayntie for the rage / he commaunded him to be caryed into the castle. And whẽ he came vnto a greece/it fortuned that he was borne of the soudiers for the violence of the people. For the multitude of the people folowed after cryinge: away with him.

¶ And as Paul shulde haue bene caryed into the castle / he sayde vnto the hye Captayne: maye I speake vnto the ? Which sayde : Canst

thou speake Greke? Arte not thou that Egyptian which before these dayes made an vproure/and ledde out into the wildernes .iiij. thousande men that were mortherers? But Paul sayde: I am a man which am a Jewe of Tharsus a cite in Cicill a Citesin of no vylecite/I beseche the sofkre me to speake vnto the people. When he had geuen him licence Paul stode on the steppes/and backned with the honde vnto the people/and ther was made a great silence. And he spake vnto them in the Hebrue tonge sayinge.

¶ The .xxij. Chapter.

YE men/brethren & fathers/heare myne answere which I make vnto you when they hearde that he spake in the Hebrue tonge to them/they kept the more silence. And he sayde: I am verely a man which am a Jewe borne in Tharsus a cite in Cicill: Neuertheles se yet brought vp in this cite/at the fete of Gamaliel/and informed diligently in the lawe of the fathers/and was feruent mynded to Godwarde/as ye all are this same daye/and I persecuted this waye vnto the deeth byndynge & delyueringe into prison bothe men and wemē/ as the chefe prest doth beare me witnes/and all the elders: of whom also I receaued letters vnto the brethren/and went to Damasco to bringe them which were there bounde vnto Jerusalem for to be punysshed.

And it fortuned/as I made my iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heauen a greate lyght rounde aboute me/and I fell vnto the erth/and hearde a voyce sayinge vnto me Saul Saul/why persecutest thou me? And I answered: what arte thou Lorde? And he sayd to me: I am Jesus of Nazareth whom thou persecutest. And they that were with me/sawe verely a lyght

lyght and were afrayde: but they heard not the voyce of him that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and go into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. And when I sawe nothinge for the brightnes of that lyght/ I was ledde by the honde of them that were with me/ and came into Damasco.

And one Ananias a perfect man/ & as pertaynynge to the lawe haupynge good reporte of all the Iewes which there dwelt/ came vnto me/ and stode and sayd vnto me: Brother Saul/ receaue vp. And that same houre I receaued my syght and sawe him. And he sayde/ the God of oure fathers hath ordeyned the before/ that thou shuldest knowe his will/ & shuldest se that which is ryghtfull/ & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of tho thinges/ which thou hast sene and heard. And now: why tarryest thou? Aryse and be baptised/ and wesshe awaye thy synnes/ in callynge on the name of the Lorde.

And it fortuned/ when I was come agayne to Ierusalem & prayde in the temple/ that I was in a traunce/ & sawe him sayinge vnto me. Make haste/ & get the quickly out of Ierusalem/ for they will not receaue thy witnes that thou bearest of me. And I sayde: Lorde they knowe that I presoned/ & bet in euery synagoge thē that beleued on the. And whē the bloud of thy witnes Steuen was sheed/ I also stode by/ & consented vnto his deeth/ & kept the raymēt of thē that slewe him. And he sayde vnto me: departe/ for I will sende the a farre hence vnto the Gentyls.

They gaue him audience vnto this worde/ and then lyfte vp their voyces and sayde: awaye with soche a felowe from the erth: it is pytie that he shuld lyue. And as they cryed/ & cast of their

their clothes and threw dust into the ayer/the captayne bad him to be brought into the castle/ and cõmaunded him to be scourged and to be examined/that he myght knowe wherfore they cryed on him. And as they bounde him with thonges/Paul sayd vnto the Centurion that stode by: Is it laufull for you to scourge a man that is a Romayn and vncondempned? when the Centurion hearde that/he went and tolde the vpper Captayne sayinge: What intendest thou to do? This man is a Romayn.

Then the vpper Captayne came/and sayde to him: tell me/art thou a Romayne? He sayde Yee. And the Captayne answered: with a great some obtayned I this fredome. And Paul sayde: I was free borne. Then straight waye departed from him / they which shulde haue examined him. And the hye Captayne also was afrayde/after he knewe that he was a Romayne: because he had bounde him.

On the morowe because he wolde haue knowen the certaynte wherfore he was accused of the Jewes/ he lowsed him from his bondes/ and cõmaunded the hye Prestes & all the counsell to come to gether/ & brought Paul and set him before them. ¶ The. xxiij. Chapter.

PAul beheldе the counsell and sayde: men and brethren/I haue lyued in all good conscience before God vntyll this daye The hye Prest Ananias commaunded them that stode by/to smyte him on the mouth Then sayd Paul to him: God smyte the thou paynted wall. Sittest thou and iudgest me after the lawe: and commaundest me to be smytten contrary to the lawe? And they that stode by/sayde: reuylest thou Goddes hye Preste? Then sayde Paul: I wist not brethren that he was the hye Preste. For it is wrytten: thou shalt not curse the ruler of thy people.

¶ Exod. xxii.

when

when Paul perceaued that the one parte were Saduces/& the other Phariſes: he cryed out in the counſell. Men and brethren/I am a Phariſaye/the ſonne of a Phariſaye. Of the hope & reſurrection from deeth/I am iudged. And when he had ſo sayde/ther arose a debate bytwene the Phariſes and the Saduces/& the multitude was deuided. For the Saduces saye that ther is no reſurrection/nether angel/nor ſpyrete. But the Phariſayes graunt bothe. And ther arose a great crye/and the Scribes which were of the Phariſayes parte/arose and stroue ſayinge: we fynde none euyll in this man. Though a ſpyrete or an angel hath appered to him/let vs not ſtryue agaynſt God.

And when ther arose greate debate/the captayne fearinge leſt Paul ſhuld haue bene pluckt a ſondre of them/commaunded the ſoudiers to go doune/& to take him from amõge them/& to bringe him into the caſtle. The nyght folowing God ſtode by him & sayd: be of good chere Paul for as thou haſt teſtified of me in Jeruſalem/ſo muſt thou beare witnes at Rome.

When daye was come/certayne of the Jewes gaddered them ſelues to gether/& made a vowe/ſayinge/ that they wolde nether eate nor drincke tyll they had kylled Paul. They were about. xl. which had made this conſpiracion. And they came to the cheke preſtes and elders/& sayde: we haue bounde oure ſelues with a vowe/that we will eate nothinge vntyll we haue slayne Paul. Now therfore geue ye knowledge to the vpper Captayne and to the counſell/ that he bringe him forth vnto vs to morow/as though we wolde knowe ſome thinge more perfectly of him. But we (or euer he come neare)are redy in the meane ſeaſon to kyll him.

When Pauls ſyſters ſonne hearde of their layinge awayte/he went and entred into the caſtle/

castle/& tolde Paul. And Paul called one of the vnder captaynes vnto him/& sayde: bringe this younge man vnto the hye captayne: for he hath a certayne thinge to shewe him And he toke him & sayd: Paul the presoner called me vnto him/ and prayed me to bringe this younge man vnto the/which hath a certayne matter to shewe the.

The hye captayne toke him by the hond/and went a parte with him out of the waye: & axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the that thou woldest bringe forth Paul to morowe into the counsell/ as though they wolde enquire somwhat of him more perfectly. But folowe not their mindes: for ther lye in wayte for him of the/mo then. xl. men/which haue bounde them selues with a vowe/that they will neither eate ner drinke tyll they haue kylled him. And now are they redy/& loke for thy promes.

The vpper captayne let the yonge man depart and charged: se thou tell it out to no man that thou hast shewed these thinges to me. And he called vnto him two vnder captaynes sayinge: make redy two hondred soudiers to go to Cesarea and horsmen threscore and ten/& speare men two hondred at the thyrde houre of the nyght And deliure them beastes that they maye put Paul on/and bringe him safe vnto Felix the hye debite/and wrote a letter in this maner.

Claudius Lysias vnto the most myghty ruler Felix/sendeth gretinges. This man was taken of the Jewes & shuld haue bene kylled of them. Then came I with soudiers/and reseued him and perceaued that he was a Romayne. And when I wolde haue knowen the cause/ wherfore they accused him/ I brought him forth into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gylty of eny thinge worthy of

deeth

deth or of bondes. Afterwarde when it was shewed me how that the Jewes layde wayte for the man/I sent him straycht waye to the/& gaue cõmaundment to his accusars/yt they had ought agaynst him/to tell it vnto the: fare well

Then the soudiers as it was cõmaunded them toke Paul/& brought him by nyght to Antipatras. On the morowe they lefte the horsmen to go with him/and returned vnto the castle. Which when they came to Cesarea/they deliuered the epistle to the debite/& presented Paul before him. when the debite had redde the letter he axed of what countre he was/& when he vnderstode that he was of Cicil/I will heare the (sayde he) when thyne accusars are come also: and cõmaunded him to be kepte in Herodes pallys. ¶ The .xxiiij. Chapter.

After .v. dayes/ Ananias the hye preste descended/with elders and with a certayne Oratour named Tartullus/and enformed the ruelar of Paul. when Paul was called forth/Tartullus beganne to accuse him saying: Seynge that we lyue in great quietnes by the meanes of the and that many good thinges are done vnto his nacion thorow thy prouidence: that alowe we euer and in all places/ most myghty Felix with all thankes. Notwithstondyge/that I be not tedeous vnto the/I praye the/that thou woldest heare vs of thy curtesy a feawe wordes.

We haue founde this man a pestilent felowe/and a mouer of debate vnto all the Jewes thorowe out the worlde/and a mayntayner of the secte of the Nazarites/& hath also enforsed to pollute the temple whom we toke & wolde haue iudged accordynge to oure lawe: but the hye captayne Lysias came vpon vs/and with great violence toke him awaye out of oure hondes/commaundynge his accusars to come vnto the.

to the. Of whom thou mayst (yf thou wilt enquyre) knowe the certayne of all these thinges where of we accuse him. The Jewes lykewyse affermed/ sayinge that it was euen so.

Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet mynde answere for my selfe/ for as moche as I vnderstonde/ that thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe that there are yet/ but .xij. dayes sence I went vp to Jerusalem for to praye/ and that they nether founde me in the temple disputynge with eny man/ ether raysinge vp the people/ nether in the synagoges/ nor in the cite: Nether can they proue the thinges whereof they accuse me.

But this I confesse vnto the/ that after that waye (which they call hereſy) so worshippe I the God of my fathers/ beleuinge all thinges which are wrytten in the lawe and the Prophetes/ & haue hope to wardes God/ that the same resurrection of the ded (which they them selves loke for also) shalbe/ both of iust & vniust. And therfore study I to haue a cleare conscience towarde God/ and toward man also.

But after many yeres I came and brought almes to my people & offeringes in the which they founde me purified in the temple/ nether with multitude/ nor yet with vnquietnes/ how be it there were certayne Jewes out of Asia/ which ought to be here present before the/ & accuse me/ yf they had ought agaynst me: or els let these same here saye/ yf they haue founde eny euyll doinge in me/ whyll I stonde here in the counsell: except it be for this one voyce/ that I cryed stondinge amonge them/ of the resurrection from deeth am I iudged of you this daye.

When Felix hearde these thinges/ he defer-

de them

de them/ for he knewe very well of that waye/ and sayde: when Lysias the captayne is come/ I will know the vtmost of youre matters. And he cõmaunded an vndercaptayne to kepe Paul and that he shulde haue rest/ and that he shuld forbyd none of his aquayntaunce to minister vnto him/or to come vnto him.

24 And after a certayne dayes/cã Felix & his wyfe Drusilla which was a Jewas & called forth Paul/and heard him of the fayth which is toward Christ. And as he preached of righteousnes/temperaũce/& iudgemẽt to come/Felix trẽbled/answered: thou hast done ynough at this tyme/departe when I haue a cõuenient tyme/ I will sende for the. He hoped also that money shulde haue bene geuen him of Paul / that he myght lowse him: wherfore he called him the oftener & cõmened with him. But after .ij. yeare Festus Portius came into Felix roume. And Felix willinge to shewe the Jewes a pleasure/ lefte Paul in prison boũde. ¶ The .xxv. Chap.

Festus Portius

WHen Festus was come into the prouince / after thre dayes / he ascended frõ Cesarea vnto Jerusalẽ. Then enformed him the hye prestes & the chefe of the Jewes of Paul. And they besought him/and desyred faueour agaynst him/that he wold sende for him to Jerusalẽ: & layde awayte for him in the waye/to kyll him. Festus answered that Paul shulde be kept at Cesarea: but that he him selfe wold shortly departe thyther. Let thẽ therfore (sayd he) which amonge you are able to do it/come doune with vs and accuse him/yf ther be eny faute in the man.

6 When he had taryed there moare then ten dayes/he departed vnto Cesarea / & the nexte daye sate doune in the iudgement seate/ and cõmaunded Paul to be brought. When he was come/the Jewes which were come from Jerusalem/

salem/ came about him and layde many & greuous complaynts agaynst Paul/ which they couldenot proue as longe as he answered for him selfe/ that he had nether agaynst the lawe of the Jewes/ nether agaynst the temple nor yet agaynst Cesar offended eny thinge at all.

Festus willinge to do the Jewes a pleasure/ answered Paul & sayde: wilt thou go to Jerusalem & there be iudged of these thinges before me? Then sayd Paul: I stonde at Cesars iudgment seate/ where I ought to be iudged. To the Jewes haue I no harme done/ as thou very well knowest. Yf I haue hurte them/ or committed eny thinge worthy of deeth I refuse not to dye. Yf none of these thinges are/ where of they accuse me/ no man ought to deliuer me to them. I appeale vnto Cesar. Then spake Festus with deliberacion/ & answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

Paule appealed.

Agrippa.

After a certayne dayes/ kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good season/ Festus rehersed Paulus cause vnto the kynge sayinge: ther is a certayne man left in prison of Felix/ about whom when I came to Jerusalem/ the hye prestes and elders of the Jewes enformed me/ and desyred to haue iudgement agaynst him. To whom I answered: It is not the maner of the Romayns to deliuer eny man that he shuld perisshe/ before that he which is accused/ haue the accusars before him/ and haue licence to answer for him selfe concernynge the cryme layde agaynst him: when they were come hyder/ with out delaye on the morowe I sate to geue iudgement/ & commaunded the man to be brought forthe. Agaynst whom when the accusers stode vp/ they brought none accusacion of soche thinges as I supposed: but had certayne questions agaynst him of their awne superstition

religion / and of one Jesus which was deed whom Paul affirmed to be alyue. And because I douted of soche maner questions / I axed him whether he wolde go to Jerusalem / & there be iudged of these matters. Then whē Paul had appealed to be kept vnto the knowledge of Cesar / I cōmaunded him to be kept / tyll I myght sende him to Cesar.

Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. And on the morowe whē Agrippa was come and Bernice with greate pompe / & were entred into the counsell houlse with the captaynes & chefe men of the cite / at Festus cōmaundemēt Paul was brought forth. And Festus sayde: kynge Agrippa / & all men which are heare present with vs: yese this mā about whō all the multitude of the Jewes haue bene with me / both at Jerusalem / & also here / cryinge that he ought not to lyue eny lenger. Yet founde I nothinge worthy of deeth that he had committed. Neuertheles seinge that he hath appealed to Cesar / I haue determined to sende him. Of whom I haue no certayne thinge to write vnto my lorde. wherfore I haue brought him vnto you / and specially vnto the kynge Agrippa / that after examination had / I myght haue sumwhat to writte. For me thinketh it vnreasonable / for to sende a preſoner / and not to shewe the cause whych are layde agaynst him.

¶ The .xxvj. Chapter.

AGrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde / and answered for him selfe. I thinke my selfe happy kynge Agrippa / because I shall answere this day before the / of all the thinges wherof I am accused of the Jewes namely because thou arte experte in all customes and questions / which

are amonge the Jewes. Wherfore I beseche the to heare me paciently.

My liuinge of a chylde / which was at the fyrst amonge myne awne nacion at Jerusalem knowe all the Jewes which knew me from the beginninge/yf they wolde testifie it. For after the most straytest secte of oure laye / lyued I a Pharisaye. And now I stond & am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes oure .xij. tribes instantly seruinge God daye & nyght hope to come. For which hopes sake / kynge Agrippa/ am I accused of the Jewes. why shuld it be thought a thinge vncredible vnto you / that God shuld rayse agayne the deed?

I also verely thought in my selfe / that I ought to do many contrary thinges / clene agaynst the name of Jesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the saynctes I shut vp in prison/and had receaued auctorite of the hye prestes. And when they were put to deeth / I gaue the sentence. And I punished them ofte in euery synagoge/ and compelled them to blaspheme: and was yet more mad vpon them/& persecuted them / euen vnto straunge cities. About which thinges as I went to Damasco with auctorite and licence of the hye prestes/euen at myddaye (o kynge) I sawe in the waye a lyght from heuen/aboue the brightnes of the sunne/shyne rounde about me and them which iorneyed with me.

when we were all fallen to the erth/ I heade a voyce speakinge vnto me & sayinge in the Hebrue tonge: Saul/ Saul / why persecutest thou me? It is harde for the to kicke agaynst the pricke. And I sayde: Who arte thou Lorde? And he sayde I am Jesus whom thou persecutest/but ryse and stond vp on thy fete. For I haue apered vnto the for this purpose/to make the

be the a minister & a witnes/both of tho thin-
ges which thou hast sene/ and of tho thinges in
the which I will appere vnto the delyueringe
the from the people/& from the gentyls / vnto
which nowe I lende the/to opē their eyes/that
they myght turne frō darknes to lyght/& from
the power of Satan vnto God/that they maye
receaue forgeuenes of synnes and inheritaunce Fayth.
amonge thē which are sanctified by fayth in me.

Wherfore kynge Agrippa I was not diso-
bedient vnto the heauenly vision: but shewed
fyrst vnto them of Damasco/ and at Jerusalē/
and thorowout all the costes of Jewry/and to
the gentyls/that they shuld repent and tourne
to God/& do the ryght worckes of repentaunce
For this cause the Jewes caught me in the tem
ple/& went about to kyll me. Neuertheless I
obtayned helpe of God & contynew vnto this
daye witnessing bothe to small & to greate say-
ingenone other thinges/then those which the
prophetes & Moses dyd saye shuld come / that
Christ shulde suffre / and that he shuld be that
fyrst that shulde ryse from deeth and shulde she
we lyght vnto the people / and to the gentyls.

As he thus answered for him selfe: Festus say
de with a lowde voyce Paul/thou arte beside
thy selfe. Moche learninge hath made the mad.
And Paul sayd: I am not mad most dere Fe-
stus: but speake the wordes of trueth and sober
nes. The kynge knoweth of these thinges/ be-
fore whom I speke frely: nether thinke I that
eny of these thinges are hydden from him. For
this thinge was not done in a corner. Kynge
Agrippa beleuest thou the Prophetes? I wote
well thou beleuest/ Agrippa sayde vnto Paul:
Sumwhat thou bryngest me in mynde for to
become a Christen. And Paul sayde: I wolde
to God that not only thou: but also all that
heare me to daye / were / not sumwhat only

but altogeder soche as I am/except these bondes. And when he had thus spoken/the kynge rose vp/& the debite/& Bernice/& they that sate with them. And when they were gone aparte/ they talked betwene them selues sayinge: This man doeth nothinge worthy of deeth/nor of bōdes. Then sayde Agrippa vnto Festus: This man myght haue bene lowsed/yf he had not appealed vnto Cesar. ¶The. xxvij. Chapter.

WHen it was concluded that we shuld sayle into Italy/they deliuered Paul and certayne other prisoners vnto one named Julius/an vnder captayne of Cesars soudiars. And we entred into a shyp of Adramicium/and lowsed from lond/apoynted to sayle by the costes of Asia/one Aristarcus out of Macedonia/of the cōtre of Thessalia/beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul/ and gaue him liberte to go vnto his frendes/ and to refresshe him selfe. And from thence lanched we/and sayled harde by Cypers/because the wyndes were contrarye. Then sayled we ouer the see of Cylicia and Pamphilia/and came to Myra a cite in Lycia.

And there the vnder captayne founde a shippe of Alexander/redy to sayle into Italy/& put vs therin. And when we had sayled slowly many dayes/& scace were come ouer agaynst Gnydon (because the wynde withstode vs) we sayled harde by the costes of Candy/ouer agaynste Salmo/and with moche worke sayled beyonde it/and came vnto a place called goodpoorte. Nye wherunto was a cite called Lasea. When moche tyme was spent and saylinge was now ieoperdeous/because also that we had ouerlonge fasted/Paul put them in remembraunce and sayde vnto them. Syrs/I perceaue that this vyage wilbe with hurte and moche domage/

not of

not of the ladynge and shyp only: but also of ourelynes. Neuerthelather the vnder captayne beleued the gouerner & the master/better then to thinges which were spoken of Paul. And be cause the hauen was not cõmodius to wynter in/many toke counsell to departe thence/yt by eny meanes they myght attayne to Phenices and there to wynter/which is an hauen of Candy and seruith to the southwest and northwest wynde. when the southwynde blewe/they supposynge to obtayne their purpose lowsed vnto Asson/and sayled paste all Candy.

But anone after/ther arose agaynst their purpose/a flawe of wynde out of the northeeste. L And when the shyp was caught/& couldenot resist the wynde/we let her go and drawe with the whether. And we came vnto an yle named Clauda/& had moche worke to come by a bote/which they toke vp and vsed helpe/vndergerdinge the shippe/ fearynge lest we shuld haue fallen into Syrtes/& we let doune a vessell and so were caryed. The nexte daye whenwe were tossed with an exceadynge tempest/they lyghtened the shyp & the thyrde daye we cast out with oure awne hondes/the tacklinge of the shippe. when at the last nether sunne nor starre in many dayes appered/and no small tempest laye apon vs/all hope that we shuld be saued/was then taken awaye.

Then after longe abstinẽce/Paul stode forth D in the myddes of them/& sayde: Syrs ye shulde haue harkened to me/& not haue lowsed from Candy/nether to haue brought vnto vs this harme & losse. And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mãslyfe amõge you/saue of the shyp only. For ther stode by me this nyght the angel of God/whose I am/& whom I serue/ sayinge: feare not Paul for thou must be brought before Cesar. And lo God hath geuẽ vnto the all that sayle with the

Wherfore syrs be of good chere: for I beleue God/that it shalbe euen as it was tolde me. Howbeit we must be cast into a certayne yonde.

But when the fourtenth nyght was come/ as we were caryed in Adria about mydnyght/ the shypmen demed that ther appered some coū tre vnto them: and sounded/and founde it. xx. feddoms. And when they had gone a lytell fur ther/they sounded agayne/and founde. xv. fed doms. Then fearinge lest they shuld haue fal len on some rocke/they cast. iiij. ancres out of the sterne/& wysshed for the daye. As the shyp men were about to flé out of the shyp/& had let doune the bote into the see/vnder a coloure as though they wolde haue cast ancres out of the forshyppe: Paul sayde vnto the vnder captay ne and the soudiers: except these abyde in the shyp/ ye cannot be safe. Then the soudiers cut of the rope of the bote/and let it fall awaye.

And in the meane tyme betwixt that & daye/ Paul besought them all to take meate/sayin ge: this is the fourtenth daye that ye haue ta ryed and cōtynued fastinge/receauinge nothin ge at all. Wherfore I praye you to take meate: for this no dout is for youre helt: for ther shall not an heere fall from the heed of eny of you. And when he had thus spoken/he toke breed/ and gaue thankes to God in presence of them all/and brake it/& beganne to eate. Then we re they all of good cheare/and they also toke meate. We were all to gether in the shyp/two hundred threscore & sixtene soules. And when they had eaten ynough / they lyghtened the shyp/and cast out the wheate into the see.

When it was daye/they knew not the londe but they spied a certayne hauen with a banke into the which they were mynded (yf it were possible) to thrust in the shyp. And when they had taken vp the ancres/they commytted them

selues

selues vnto the see/and lowsed the rudder bon des/and hoysed vp the mayne sayle to the wynde/and drue to londe. But they chaunsed on a place/ which had the see on bothe the sydes/ and thrust in the shyp. And the fooze parte stucke fast/ and moued not/ but the hynder brake with the violence of the waues.

The soudears counsell was to kyll the prisoners/lest eny of them/when he had swome out shulde fle awaye. But the vnder captayne willinge to saue Paul/kept them from their purpose/and cõmaunded that they that could swyme/shuld cast thẽ selues fyrst into the see & scape to londe. And the other he cõmaunded to go/ some on bordes/and some on broken peces of the shyp. And so it came to passe/that they came all safe to londe. ¶ The. xxviij. Chap.

AND when they were scaped/ thẽ they knewe that the yle was called Mylete. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaued vs euery one because of the present rayne and because of the colde. And when Paul had gadered a bondell of stykes/ & put them into the fyre/ther came a vyper out of the heet & lept on his honde. when the men of the contre sawe the worme hange on his honde/ they sayde amonge them selues: this man must nedes be a murtherer. whome (though he haue escaped the see) yet vengeaunce suffreth not to lyue. But he shouke of the vermen into the fyre and felt no harme. Howbe it they wayted when he shuld haue swolne/ or fallen doune deed sodenly. But after they had loked a greate whyle/ and sawe no harme come to him/ they chaunged their myndes/ and sayde that he was a God.

In the same quarters the cheke man of the yle whose name was Publius/ had a lordshype: the same receaued vs/ and lodged vs thre

Layenge on of handes.

dayes courteously. And it fortuned that the father of Publius laye sicke of a feuer and of a bluddy flixe. To whom Paul entred in & prayde/ & layde his hondes on him and healed him. When this was done/ other also which had diseases in the yle/ came & were healed. And they dyd vs gret honoure. And when we departed/ they laded vs with thinges necessary.

After thre monethes we departed in a shyp of Alexandry / which had wyntred in the yle/ whose badge was Castor & Pollux. And when we came to Syracusa/ we taryed ther. iij. dayes And from thence we set a compasse and came to Regium. And after one daye the south wynde blewe/ and we came the next daye to Putiolus: where we founde brethren/ and were desyred to tary with them seuen dayes and so came to Rome. And from thence/ when the brethren hearde of vs/ they came agaynst vs to Appiphorum/ and to the thre tauernes. when Paul sawe them / he thanked God / and waxed bolde. And when he came to Rome/ the vnder captayne deliuered the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

And it fortuned after thre dayes/ that Paul called the chefe of the Iewes to gether. And whē they were come he sayde vnto thē. Men & brethren though I haue committed nothinge agaynst the people or lawes of oure fathers: yet was I deliuered presoner from Ierusalē into the hondes of the Romayns. Which when they had examined me / wolde haue let me go / because they founde no cause of deeth in me. But when the Iewes cryed contrary / I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you/ euen to se you / and to speake with you: because that for the hope of

Israel

Israel/ I am bounde with this chayne.

And they sayde vnto him: we nether receaued letters out of Jewry partayninge vnto the/nether came eny of the brethrē that shewed or spake eny harme of the. But we wyll heare of the what thou thinkest. For we haue herde of this secte / that euery whearе it is spoken agaynst. And when they had apoynted him a daye/ther came many vnto him into his lodginge. To whom he expounded and testifyed the kyngdome of God / and preached vnto thē of Jesu: both out of the lawe of Moses and also out of the Prophetes/euen from morninge to nyght. And some beleued the thinges which were spoken/and some beleued not.

when they agreed not amonge them selues/ they departed/ after that Paul had spoken one worde. Well spake the holy goost by Esay the Prophet vnto oure fathers/sayinge: Go vnto this people and saye: with youre eares shall ye heare/ & shall not vnderstonde: and with youre eyes shall ye se and not perceaue. Esaie.vi.c Math.xiii. Marc.iiii. Luce.viii.f Joh xii.f Roma.xi.b

For the hert of this people is wexed grosse and their eares were thicke of hearinge/ & their eyes haue they closed / lest they shulde se with their eyes/and heare with their eares/and vnderstonde with their hertes/ and shuld be conuerted/ & I shulde heale them. Be it knowen therfore vnto you/that this saluacion of God is sent to the gentyls / and they shall heare it. And when he had sayde that/the Jewes departed/ & had greate despicions amōge thē selues.

And Paul dwelt two yeares full in his lodginge and receaued all that came to him/preachinge the kyngdome of God / and teachinge those thinges which concerned the Lorde Jesus with all confidence/vnforboden.

There endeth the Actes of the Apostles.

¶ A Prologe to the Epistle of sayne Paul to the Romayns.

For asmoche as this Epistle is the principall & most excellent part of the new Testament/ & mooste pure Euangelion/ that is to saye/ gladtydinges and that we calle gospell/ & also a lyght & a waye in vnto the hole scripture/ I thinke it mete/ that euery Christen man not only knowe it by rote & without the boke: but also exercise him selfe therin euermore continually/ as with the dayly brede of the soule. No man verely can rede it to ofte or studye it to well: for the moare it is studyed the easier it is/ the moare it is shewed/ the pleasaunter it is/ and the moare groundely it is serched the precioser thinges are founde in it/ so greate treasure of spirituall thinges lyeth hyd therin.

I will therfore bestowe my labour and diligence/ therowe this lytell preface or prologe/ to prepare a waye ther vnto/ so farforth as God shall geue me grace/ that it maye be the better vnderstonde of euery man. For it hath bene hetherto euyll darckened with gloses & wonderfull dreames of Sophisters/ that no man cowde spye oute the entente & meaninge of it. which neuertheles yet of it selfe/ is a right lighte/ and sufficient to geue light vnto all the scripture.

First we must marke diligently the maner of speakinge of the Apostel/ and aboue all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Sinne/ grace/ Faith/ Righteousnes/ Flesshe/ Spirite/ and soche lyke/ or els rede thou it neuer so ofte/ thou shalt but loose thy labour. This word lawe maye not be vnderstonde here after the commune maner/ and to vse Pauls terme/ after the maner of men or after mans wayes/ that thou woldest saye the lawe here in this place wherein thinge but lerninge which teacheth what ought to be done/ and what oughte not to be done/ as it goeth with mannes lawe where the lawe is fulfilled without warde workes only/ though the hert be neuer so farre of. But God iudgeth the grounde of the herte/ ye and the thoughtes and the secret mouinges of the mynde/ and therfore his lawe requyreth the grounde of the hert and loue from the botome there of/ and is not content with the out warde worke only: but rebuketh those workes most

How Paul vseth certen wordes/ must be diligently vnderstonde.

The lawe of God requireth loue.

most of all which springe not of loue from the grounde & lowe botome of the herte/though they appere outwarde neuer so honest & good. As Christ in the gospell rebuketh the Pharises aboue all other that were open synners/& calleth them ypocrites/that is to saye simulars & paynted sepulcres. which Pharises yet lyued no men so pure/as perteyninge to the outwarde dedes & workes of the lawe: ye & Paul in the third chapter of his epistell vnto the Philippians confesseth of him selfe/that as touchinge the lawe he was suche a one as no man cowde complayne on/and notwithstondinge was yet a murtherer of the Christen/persecured them/& tormented them so soore/that he compelled them to blaspheme Christ/& was all together mercylesse/as many which now fayne outwarde good workes are.

For this cause the. xiij. Psalme calleth all men lyars/because that no man keperh the lawe from the grounde of the herte/nether can kepe it/though he appeare outwarde full of good workes.

For all men are naturally enclyned vnto euyll & hate the lawe/we fynde in oure selues vnlust and tediousnes to do good/but lust and delectation to do euyll: Nowe where no fre lust is to do good/there the botome of the hert fulfilleth not the lawe/& there no doute is also synne & wrath is deserued before god/though there be neuer so greate an outwarde shewe & apperaunce of honeste lyuinge.

For this cause concluderh saynt Paul in the seconde Chapter/that the Jewes are all synners & transgressors of the lawe/though they make men beleue/throrow ypocrisy of outwarde workes/how that they fulfill the lawe/& saith that he only which doth the lawe is righteous before god/meaninge therby that no man with outwarde workes/fulfilleth the lawe.

Thou saith he to the Jewe/teachest a man shulde not breake wedlocke/and yet breakest wedlocke thy selfe. wherin thou iudgest an other man/therin condemnest thou thy selfe/for thou thy selfe doest euen the very same thinges which thou iudgest. As though he wolde saye/thou liuest outewardly well in the workes of the lawe/and iudgest them that liue not so. Thou teachest other men/and seest a moote in an other mans eye/but arte not ware of the beame that is in thyne awne eye

ne eye. For though thou kepe the lawe outwardly with
worckes/for feare of rebuke/shame and punisshement/
other for loue of rewarde/bauntage and vayne glory:
yet doest thou all without lust and loue towarde the la
we/and hatest leuer a greate deale otherwise do/yf
thou dyddest not feare the lawe: ye inwardly in thyne
herte/thou woldest that ther were no lawe/no nor yet
God/the auctor and vengear of the lawe/yf it were pos
sible: so paynefull it is vnto the: to haue thyne appetites
refrayned/and to be kepte doune.

Wherfore then it is a playne conclusion/that thou
from the grounde and botome of thyne herte/arte an
enymie to the lawe: what preuayleth it now/that thou
teachest an other man not to steale/when thou thyne
awne selfe arte a thefe in thyne herte/and outwardly
wouldest fayne steale yf thou durst: though that the out
warde dedes abyde not alwaye behinde with soche hy po
crites and dissimulars: but breake forth amonge vs as
an euyll scabbe or a pocke cannot all wayes be kept in
with violence of medicine.

Thou teachest an other man/but teachest not thy self
e/ye thou woreste not what thou teachest/for thou vn
derstondest not the lawe a right/how that it cannot be
fulfilled and satisfied/but with an vnfayned loue and
affection/so greatly it cannot be fulfilled with outwar
de dedes/and workes only. Moreouer the lawe encreas
eth synne/as he saith in the fyfte Chapter/because that
man is an enimy to the lawe/for as moche as it requi
reth so many thinges clene cõtrarie to his nature/whe
of he is not able to fulfill one poynte or title/as the law
requireth it. And therfore are we moare prouoked/and
haue greater lust to breake it.

The lawe encreaseth synne.

For which causes sake he saith in the seuenth Chap
ter/that the lawe is spirituall: as though he wolde say
yf the lawe were flesshly (vnder mans doctrine/it might
be fulfilled/satisfied and stilled with outwarde dedes.
But nowe is the lawe goostly/and no man fulfilleth it
excepte that all that he doeth/springe of loue from the
botome of the hert. Suche a new hert and lusty corage
vnto the lawe warde/canst thou neuer come by of thine
awne strength and enforcement/but by the operation and
worckinge of the spirite.

The spirite is required yer we cãke pe the lawe.

For the spirite of God only maketh a man spirituall
and

and lyke vnto the lawe/so that now henceforth he doeth nothinge of feare or for lucre or vantages sake or of vayne glorie/but of a fre hert/and of inward lust. The lawe is spirituall and wilbe both loued and fulfilled of a spirituall hert/and therfore of necessite requireth it the spirit that maketh a mannes hert fre/& geueth him lust and courage vnto the lawe warde/where soche a sprite is not/there remayneth synne/grudginge and hatered against the lawe/which lawe neuertheless is good/righ tewes and holy.

Acquaynte thy selfe therfore with the maner of speakinge of the Apostell/and let this now styke faste in thyne hert/that it is not both one/to do the dedes & workes of the lawe/and to fulfill the lawe. The workes of the lawe/is what so euer a man doeth or can do of his awne fre wilk/of his awne proper strength & enforsing notwithstandinge though there be neuer so great workinge/yet as longe as ther remayneth in the herte/vnlust/rediousnes/grudging/grief/payne/lothsumnes & compassion toward the lawe/so longe are all the workes vnprofitable/lost/ye & damnable in the sight of god This meaneth Paul in the thryde Chapter where he saith/by the dedes of the lawe shall no flesshe be iustified in the sight of god. Here by perceaueth thou/that those sophisters are but disceauers/which teache that a man maye/and must prepare him selfe to grace and to the fauour of god/with good workes/before he haue the spirit and true faith of Christ. How can they prepare them selues vnto the fauoure of God/and to that which is good/when they them selues can do no good/no cannot once thinke a good thought or consent to do good/the deuyll possessinge their herres/myndes and thoughtes captiue at his pleasure? Can those workes please God thinkest thou/which are done with grife/payne & rediousnes/with an euyll wilk/with a contrary and grudginge mynde? O holy sayncte prosperus/how mighty with the scripture of Paul/dydest thou confounde this heresie/aboute (I trowe) a twelue hondred yeares ago/or ther apon

To do the dedes of the lawe and to fulfil the lawe are two thinges

Prosperus.

¶ To fulfill the lawe/to do the workes therof & whatsoeuer the lawe commaundeth/with loue/lust and inward affection and delectation: and to lyue godly and well frely/wilingly/and with oute compulsion of the la-

To fulfill the lawe what it is.

we/

we/euen as though there were no lawe at all. Such li-
ste & free liberte to the lawe/cometh only by the wor-
ge of the spirite in the herte/as he saith in the.i. Chap.

Now is the spirite none otherwise geuen/then by faith
only/in that we beleue the promises of god/without wa-
uering/how that God is true/& will fulfil all his good
promises towarde vs/for Christes bloudes sake/as it
is playne in the fyrst Chapter. I am not ashamed saith
Paul/of Christes gladtydinges / for it is the power of
god vnto saluacion to as many as beleue. For at once &
togedder euen as we beleue the gladtydinges preached
to vs/the holy goost entreth into oure hertes/& lowseth
the bondes of the deuyll/which before possessed our hert
es in captiuite/and helde them that we coulde haue no
lust to the will of God in the lawe. And as the spirite cō-
meth by faith only/euen so faith commeth by hearinge
the worde or gladtydinges of God/when Christ is pre-
ched/how that he is Goddes sonne and man also/dede
and ryssen agayne for oure sakes/as he saith in the. ii.
iiii. and. x. Chapters. All oure iustifyinge then commeth
of fayth/and fayth and the spirite come of God and not
of vs.

The spirite cometh by faith

Faith commeth by hearinge the gladtydinges

when we saye/faith bringe the spirite/it is not to be
vnderstonde/that faith deserueth the spirite / or that the
spirite is not present in vs before faith. For the spirite is o-
uer in vs/and faith is the gyfte & worckinge of the spi-
rite. But thorow preachinge / the spirite begynneth to
worke in vs. And as by preachinge the lawe/he worketh
the feare of god/so by preachinge the gladtydinges/he
worketh faith. And now when we beleue and are come
vnder the couenaunt of God / then are we sure of the
spirite/by the promise of God & then the spirite accompa-
nieth faith inseparablie/& we beginne to fele his wor-
kinge. And so faith certifieth vs of the spirite/ and also
bringeth the spirite with her/ vnto the worckinge of
all other gyftes of grace / & to the worckinge oute of the
rest of oure saluacion/vntyll we haue altogether ouer-
come synne/deeth/helle and Satan/ and are come vnto
the euerlastinge lyfe of glorie. And for this cause saye
we faith bringeth the spirite.

Faith only iustifieth

Here of cometh it/that faith only iustifieth/maketh
righteus/ and fulfilleth the lawe / for it bringeth the
spirite thorow Christes deseruinges/the spirite bringeth
lust

lyfteth the hert/maketh him fre/setteth him at lyber tye and geueth him strength to worke the dedes of the lawe with loue/euen as the lawe requireth. Then at the last out of the same faith so workinge in the herte/spring all good workes by their awne accorde. That meaneth he in the thirde Chapter: for after he hath cast awaye the workes of the lawe/so that he soundeth as though he wolde breake and disanull the lawe thorow faith he answereth to that might be layde against / sayinge: we destroye not the lawe thorow faith but mayntayne/ furder or stably ssshe the lawe thorowe faith. That is to saye/we fulfill the lawe thorow faith

workes spring of faith.

Synne in the scripture is not called that outewarde worke only committed by the body/but all the whole busines and whatsoeuer accompanieth/moueth or stereth vnto the outwarde dede / and that whence the workes spunge: as vnbelefe/pronenes and redines vnto the dede in the grounde of the herte/with all the powers / affections and appetites wherwith we can but sinne. So that we saye/that a man then synneth/when he is caried awaye hedlonge into synne/all together as moche as he is/of that poyson inclinatiō & corrupte nature wher in he was conceyued & borne. For there is none outwarde synne committed/ excepte a man be caried awaye all together/with lyfe/soule/herte/boddy/luste and mynde therunto. The scripture loketh singularly vnto the hert and vnto the rote and originall fountayne of all synne which is vnbelefe in the botome of the herte. For as faith only iustifieth and bringeth the spirite and luste vnto the outwarde good workes / euen so vnbelefe only damneth & keperh oute the spirite/prouoketh the flesshe/ and stereth vp luste vnto the euyll outwarde workes/ as happened to Adam and Eua in Paradise. Genesis.iii.

Synne

Faith is the mother of al goos workes/and vnbelefe of euell.

For this cause Christ calleth synne vnbelefe / & that notably in the.xvi. Chapter of Saynt John. The spirite saith he/shal rebuke the worlde of synne/because they beleue not in me. And John.viii.he sayth: I am the light of the worlde . And therfore in the.xii.of John he bydeth them whyle they haue light / to beleue in the light/ that ye maye be the children of light : for he that walketh in darckenes woteth not whether he goeth .

Now as Christe is the lyght / so is the ignoraunce of

Christ

Christ that darcknes where of he speaketh/in which he that walketh/woteth not whyther he goeth: that is to say knoweth not how to worke a good worke in the sight of God/or what a good worke is. And therfore in the .ix. he sayth as longe as I am in the worlde / I am the light of the worlde: But there cometh nyght when no man can worke: which night is but the ignorannce of Christ in which no man can se to do any worke that pleaseth god And Paule exhorteth Ephe. iiii. that they walke not as other hethen/which are straungers from the lyfe of god/ thorow the ignorannce that is in them. And agayn in the same Chapter. Put of (saith he) the olde man which is corrupt thorowe the lustes of erroure/that is to say ignorannce. And Rom. xiii. Let vs cast awaye the dedes of darcknes that is to saye/of ignorannce and vnbeleff And. i. Pet. i. Fassion not your selues vnto your olde lustes of ignorannce. And. i. Joh. ii. He that loueth his brother dwelleth in light: and he that hateth his brother walketh in darcknes/and woteth not whyther he goeth/for darcknes hath blynded his eyes. By light he meaneth the knowledge of Christ/and by darcknes/the ignorannce of Christ. For it is impossible that he that knoweth Christ truly/shulde hate his brother.

Furthermore/to perceaue this thinge moare clearly thou shalt vnderstonde/that it is impossible to synne any synne at all/except a man breake the first commaundement before. Now is the first commaundement deuyded into two verses: Thy Lorde God is one God: & thou shalt loue thy Lorde God with all thyne herte/with all thy soule/with all thy power and with all thy myght. And the whoale cause why I synne against any inferiour precept/is that this loue is not in myne herte: for were this lowe wrytten in my herte and were full and perfect in my soule/it wolde kepe myne herte from consentinge vnto any synne. And the whoale and only cause why this loue is not written in oure hertes/is that we beleue not the firste parte/that oure Lorde God is one God. For wist I what these wordes/one Lorde and one God meaneth: that is to saye / if I vnderstode that he made all/& ruleth all/& that whatsoeuer is done to me/ whether it be good or bad/is yet his will/and that he only is the lorde that ruleth & doth it: and wist therto what this worde myne meaneth: that is to saye/ yf myne

herte

hert beleued and felte the infinite benefites & kindenes of god to me warde/ & vnderstode and etnestly beleued the many folde couenaunt[illegible]s of mercye wherwith God hath bounde him selfe to be myne wholye & altogether with all his power/loue/mercye/and might/ then shuld I loue him with all myne hert/soule/power/and might & of that loue euer kepe his commandementes. So se ye now that as faith is the mother of all goodnes & of all good workes/so is vnbelefe the grounde and rote of all euyll and all euyll workes

Finally/yf any man hath forsaken synne & is conuerted to put his trust in christ/& to kepe the lawe of god doth fall ar a tyme: the cause is/that the flesshe thorow negligence hath choked the spirite & oppressed hir and taken from hir the fode of hir strength which fode of hir meditacion in god & in his wonderfull dedes/ & in the many folde couenauntes of his mercye.

Wherfore then before all good workes as good frutes/there must nedes be faith in the herte whence they springe. And before all bad dedes as bad frutes/ there must be vnbelefe in the hert as in the rote/fountayne/ pith & strength of all synne. which vnbelefe & ignoraũce is called the heed of the serpent & of the olde dragon which is the womans seed Christ/must treade vnder foote/as it was promised vnto Adam.

Grace & gyfte haue this difference. Grace properly is goddes fauoure/beneuolence or kindmind/ which of his awne selfe/without deseruinge of vs/ he beareth to vs/wherby he was moued and enclined to geue Christ vnto vs/with all his other gyftes of grace. Gyfte is the holy goost and his workinge whom he powreth in to the hertes of them/on whom he hath mercy/and whom he fauoreth. Though the gyftes of the spirite encreace in vs daylye/and haue not yet their full perfection: ye and though there remayne in vs yet euyll lustes and synne which fight againste the spirite/as he sayth here in the. vii. Chapter/and in the. v. to the Galathians/ and as it was spoken before in the. iii. Chapter. of Genesi. of the debate betwene the womans seed/ and the seed of the serpent: yet neuertheles Goddes fauoure is so greate/and so stronge ouer vs for Christes sake/that we are counted for full hole & perfecte before God. For Goddes fauoure toward vs/deuydeth not hyr selfe/encreasinge a lytell & a lytell/as do the gyftes/but recea-

Grace, Gyfte

neth vs hole & all to gether in full loue for Christes sake oure intercessor & mediator/ & because that the giftes of the spirite & the batayle betwene the spirite and euyll lustes/ are begonne in vs all ready.

Of this now vnderstodest thou the. viii. Chap. where Paul accuseth hi selfe as a synner/ & yet in the. viii. cha. sayeth/ ther is no dānacion to them that are in Christ/ & that because of the spirite/ & because the giftes of the spirite are begōne in vs. Synners we are because the flesshe is not full kylled & mortified. Neuertheles in as moche as we beleue in Christ/ & haue the erneste & beginninge of the spirete/ & wold fayne be perfecte/ God is soluinge & fauorable vnto vs/ that he will not loke on soche synne/ nether will coūte it as synne/ but will deale with vs accordinge to oure belefe in Christ/ & accordinge to his promises/ which he hath sworne to vs/ vntill the synne be full slayne and mortified by dethe.

Faith is not the worke of man.

Fayth is not mās opinion & dreame/ as some ymagin & fayne/ whē they heare the storie of the gospell. which when they se that there folowe no good workes nor mēdement of liuinge/ though they heare/ & yet can babyll many thinges of fayth/ then they falk from the right waye & saye/ fayth only iustifieth not/ a man must haue good workes also/ yf he will be righteous & safe. The cause is when they heare the Gospell or gladtydinges/ they fayne of their awne strength certayne ymaginacions & thoughtes in their hertes sayinge: I haue heard the Gospell/ I remēber the storie/ lo I beleue. And that they counte right fayth/ which neuertheles as it is but mās ymaginacion and fayninge/ euen so profiteth it not/ nether folowe there any good workes or mendement of liuinge.

Right fayth is of the workinge of the spirite of god

But right fayth is a thinge wroughte by the holy goost in vs/ which chaungeth vs/ turneth vs in to a newe nature & begetteth vs a newe in God/ & maketh vs the sonnes of God/ as thou redest in the fyrst of John/ & killeth the olde Adam/ & maketh vs all to gether newe in the hert/ mynd/ will/ lust & in all oure affeccions and powers of the soule/ the holy goost euer accōpanyinge hir and rulinge the hert. Fayth is a liuely thinge/ mighty in workinge/ valiaunte & stronge/ euer doinge euer frutfull/ so that it is vnpossible that he which is endued there with/ shulde not worke all wayes good workes with out ceasinge. He axeth not whether good workes are to be done or not/ but hath done them all redy/

yet mencion be made of them/ & is all waye doinge/ for
soche is his nature: nowe quycke fayth in his herte &
lively mouinge of the sprite driue him & stere him ther
vnto. whosoeuer doeth not good workes / is an vnbele
uinge person & faythlesse/ & loketh roundabout gropin
ge after fayth & good workes/ & wot not what fayth
or good workes meane/ though he babill neuer so many
thinges of fayth & good workes.

Fayth is then a liuely & stedfast truste in the fauou Faith what
re of God/ wherwith we cõmitte oure selues all to ge- it is.
ther vnto God/ & that truste is so surely grouded & ste
keth so fast in oure hertes/ that a man wolde not once
doute of it/ though he shuld dye a thousand tymes ther
fore. And suche trust wrought by the holy goost though
fayth/ maketh a man glad/ lusty/ cherefull & true her
ted vnto God & to all creatures. By the meanes where
of/ wilingly & with out cõpulsion he is glad & redy to
do good to euery man/ to do seruice to euery man/ to sof
fre all thinges / that God maye be loued and praysed/
which hath geuen him suche grace: so that it is impossi
ble to separat good workes from fayth / euen as it is
impossible to separat heete & burninge from fyre.

Therfore take hede to thy selfe/ & beware of thy new
ne fantasies & ymaginaciõs/ which to iudge of fayth
and good workes will seme wyse/ when in deade they
are sterke blind & of all thinges most folysshe. Praye
God that he will wirefasse to worke fayth in thyne her
te/ or elsse shalt thou remayne euermore faythlesse/ fayne
thou/ ymagin thou: enforce thou/ wrastyll with thy selfe/
and do what thou wilte or canst.

Righteousnes is euẽ suche fayth/ & is called Godes Faith is ris
righteousnes/ or righteousnes that is of valoure before ghteousnes
God. For it is Goddes gyfte/ & it altereth a mã & chaun
geth him to a newe spirituall nature/ & maketh him fre &
liberall to paye euery mã his dutie. For thorow fayth is
a man purged of his synnes/ & obteyneth luste vnto the
lawe of God/ wherby he geueth God his honoure/ & pay
eth him that he oweth him/ and vnto men he doeth ser
uis wilingly wherwith soeuer he can / & payeth euery
man his dutie Suche righteousnes can nature/ & free will
toure awne strẽgth neuer bringe to passe. For as noma
can geue him selfe fayth/ so can he not take awaye vn
belefe/ how then can he take awaye eny all. wherfore
all his false ypocrisy & sinne/ whatsoeuer is done with
out fayth or in vnbelefe / as it is euident in the. xiiii.

Chapter vnto the Romains/though it appere neuer so glorious or beautifull outwardes

Flesshe what it is.

Flesshe & spirite mayst thou not here vnderstōde/ as though flesshe were only that which pertayneth vnto vnchastite/and the spirite that which inwardly pertayneth to the herte: but Paul calleth flesshe here as Crist doth Jhon. iii. All that is borne of flesshe/ that is to wete/the whole man with lyfe/soule/body/witte/will/reason and whatsoeuer he is or doth within and without because that these all/and all that is in man/ studyafter the worlde and the flesshe. Call flesshe therfore whatsoeuer (as longe as we are with out the spirite of God) we thinke or speke/of God/of faith of good workes & of spirituall matters. Call flesshe also all workes which art done without grace and without the workinge of the spirite/how so euer good/holy and spirituall thy seme to be/as thou mayst proue by the. v. Chapter/ vnto the Galathyans/where Paul numbreth worshippinge of ydols/witche crafte/enuy and hate/amōge the dedes of the flesshe/and by the. viii. vnto the Romains where he saith that the lawe by the reason of the flesshe is weake. which is not vnderstonde of vnchastite only/ but of all synnes/and most specially/of vnbelefe which is a vice most spirituall and ground of all synnes.

Spirituall

And as thou calleste him: which is not renewed with the spirite & borne agayne in Christ/flesshe/and all his dedes/euen the very mocyons of his herte & mynd/his lerninge:/doctrine and contemplation of hye thinges/his preachinge/teachinge and study in the scripture/bildinge of churches/foundinge of abbeyes/geuinge of almes masse/matence & what so euer he doeth/ though it seme spirituall and after the lawes of God. So contrary wyse call him spirituall which is renewed in Christ/ and all his dedes which springe of faith/seme thei neuer so grose/as the wasshinge of the disciples fete/ done by Christ/and Peters fisshinge after the resurrection/ ye and all the dedes of matrimony are pure spirituall/ yf they procede of faith/and whatsoeuer is done within the lawes of god/though it be wrought by the body/as the very wipinge of shewes and soche lyke/ how so euer grose they appere outwarde. with out suche vnderstondinge of these wordes/canst thou neuer vnderstonde this Epistell of Paul/nether any other place in the holy scripture. Take hede therfore/for who so euer

vnder

vnderstondeth these wordes other wyse/the same vnder
stondeth not Paul/whatsoeuer he be. Now will we pre
pare oure selues vnto the Epistle

For as moche as it becommeth the preacher of Christes
gladtydinges/first thorow openinge of the lawe: to re
buke all thinges/and to proue all thinges synne / that
procede not of the sprite and of faith in Christ/& to pro
ue all men synners and children of wrath by inheritall
ce/and how that to synne is their nature/and that by
nature thei can none otherwyse do than to synne/and
therwith to abate the pryde of man/ and to bringe him
vnto the knowlege of him selfe/and of his miserye and
wretchednes/that he might desire helpe. Euen so doeth
sainct Paul/and begynneth in the first Chapter to re=
buke vnbelefe and grose synnes which all men se/as y=
dolatrye/and as the grose synnes of the hethen were
and as the synnes now are of all them which lyue in
ignoraunce without faith/and without the fauoure of
God:& faith . The wrath of God of heauen appereth
thorow the Gospell vpon all men for their vngodlines
and vnholy liuinge. For though it be knowen and day=
ly vnderstonde by the creatures/ that ther is but one
God/yet is nature of hir selfe with out the sprete and
grace/so corrupte and so poysonned / that men nether
can thanke him/nether worshippe him/nether geue him
his due honoure/but blinde them selues and faule with
out ceasinge in to worse case/euen vntyll thei come vnto
worshippinge of ymages and workinge of shamefull
synnes which are abhominable agaynst nature/ & mo=
re ouer soffre the same vnrebuked in other/hauinge de
lectation and pleasure therin. The First Chapter

In the.ii. Chapt. he proceadeth further/ād rebuketh
all those holy people also which with out luste and lo=
ue to the lawe/liue wel outwardly in the face of the worl
de and condemne other gladly/as the nature of all ypo
crites is/to thinke them selues pure in respecte of open
synners/and yet hate the lawe inwardly / & are full of
couetesusnes and enuye and of all vnclennes . Matth.
xxiii. These are they which despise the goodnes of God
and accordinge to the hardenes of their hertes/hepe to=
gether for them selues the wrath of God. Furthermore
saynt Paul as a true expounder of the lawe / suffreth
noman to be with oute synne / but declareth that all
they are vnder synne which of frewill and of nature Seconde Chapter

wilbe liue well/ & suffereth them not to be better then the open synners/ ye he calleth them harde herted and so the as cannot repente.

Thirde chapter

In the.iii. Chapt. he mingleth both to gether/ both the Jewes & the gentyles/ & sayth that the one is as the other/ both synners/ & no difference betwene them/ saue in this only/ that the Jewes had the worde of God committed vnto them. And though many of them beleued not therō / yet is Goddes truth & promise therby nether hurte ner minisshed: the talketh in his waye & alegeth the sayinge of the.l. Psal. that God might abyde true in his wordes & ouercome when he is iudged. After that he returneth to his purpose agayne & proueth by the scripture/ that all men with out difference or excepcion are synners/ & that by the workes of the lawe no man is iustified: but that the lawe was geuen to vtter & to declare synne only. Then he beginneth & sheweth the right waye vnto righteweſnes/ By what meanes mē must be made righteous & safe/ & sayth: They are all synners & with out prayse before God/ & must with out their awne deseruinge be made righteous thorow fayth in Christ/ which hath deserued soche righteweſnes for vs / & is become vnto vs Goddes mercy stole for the remissiō of synnes that are past/ therby prouinge that Christes righteousnes which cōmeth on vs thorow fayth/ helpeth vs only. which righteousnes/ sayth he is now declared thorow the gospell/ & was testified of before by the lawe & the Prophetes. Furthermore (sayth he) the lawe is holpe & fordered thorow fayth / though that the workes therof with all their boste are brought to nought and proued not to iustifie.

The lawe iustifieth not/ But vttereth the synne only & condemneth

Fourthe chapter

In the.iiii. Chapter (after that now by the. iii. first Chapters/ the synnes are opened/ & the waye of fayth vnto righteousnes layde) he beginneth to answere vnto certayne obiecciōs & cauillaciōs. And first he putteth forth those blind reasons/ which commenly they that wilbe iustified by their awne workes/ are wōt to make when they heare that fayth only with out workes iustifieth/ sayinge: shall men do no good workes/ ye & yf fayth only iustifieth/ what nedeth a mā to study for to do good workes? he putteth forth therfore Abraham for an ensampke/ sayinge: what dyd Abrahā with his workes? was all in vayne? came his workes to no profet? And so concludeth that Abrahā with out & be

fore

fore all workes was iustified & made righteous. In so moche that before the worke of circumcision he was prayed of the scripture and called righteous by his fayth only/Gene.xv. So that he dyd not the worke of circumcision for to be holpe therby vnto righteousnes/ which yet god cõmaũded him to do/& was a good worke of obedience. So in lyke wyse no doute none other workes helpe any thinge at all vnto a mãs iustifyinge: but as Abrahams circumcision was an oute warde signe whereby he declared his righteousnes which he had by fayth/& his obedience & redynes vnto the will of God/ euen so are all other good workes outeward signes and outward frutes of fayth & of the spirite/ which iustifie not a man/ but that a man is iustified all redy before God inwardly in the hert / thorow fayth & thorow the spirite purchased by Christes bloud.

Outward workes are signes and witnesses of the inwarde faith.

Here with now stablissheth saynt Paul his doctrine of fayth afore rehersed in the.iii. Chap. & bringeth also testimony of Dauid in the.xiii.Psal. which calleth / a man blessed not of workes/but in that his synne is not rekened and in that fayth is imputed for righteousnes/ though he abyde not afterwarde without good workes/when he is once iustified.

Blessed is he that hath his synnes forgeuen him.

For we are iustified and receaue the spirite for to do good workes/nether were it other wyse possible to do good workes/excepte we had fyrst the spirite.

For how is it possible to do any thinge welk in the sight of God/ whyle we are yet in captiuite & bondage vnder the deuill/& the deuill possesseth vs all to gether & holdeth oure hertes/so that we cãnot once consent vnto the will of God. No mã therfore can preuent the spirite in doinge good: but the spirite must fyrst come & wake him out of his slepe & with the thunder of the lawe fere him/& shewe him his miserable estate & wretchednes/ and make him abhore and hate him selfe and to desyre helpe / and then comforte him agayne with the pleasant rayne of the Gospell / that is to saye / with the swete promyses of God in Christ / and stere vp fayth in him to beleue the promises. Then when he beleueth the promises/ as God was mercyfull to promyse/ so is he true to fulfill them/and will geue him the spirite and strength / both to loue the will of God and to worke there after. So se we that God only which accordinge to the scripture worketh all in all thinges)

worketh a mans iustifyinge/saluacion and healthe/ye and powreth faith and beleue/lust to loue goddes will & strength to fulfill the same/into vs/euen as water is powred into a vessell/and that of his good will and purpose/and not of oure deseruinges and merites. Goddes mercy in promysinge/and trueth in fulfillinge his promises saueth vs and not we oure selues. And therfore is all laude/prayse/and glory/to be geuen vnto God for his mercy and trueth/and not vnto vs for oure merites and deseruinges. After that he stretcheth his ensample out against all other good workes of the lawe/and concludeth that the Jewes cannot be Abrahams heyres because of bloude and kinred only/ and moche lesse by the workes of the lawe / but must inheret Abrahams faith/yf they will be the right heyres of Abraham: for as moche as Abraham before the lawe/both of Moses and also of circumcision/was thorow faith made righteous & called the father of all them that beleue/& not of them that worke. Moreouer the lawe causeth wrath/in as moche as no man can fulfill it with loue and lust. And as longe as suche grudginge/hate and indignacio against the lawe remayneth in the herte: and is not taken away by the spirite that cometh by faith/so longe (no doute) the workes of the lawe/declare euidently that the wrath of god is vpon vs & not fauoure. wherfore faith only receyueth the grace promised vnto Abraham. And these ensamples were not written for Abrahams sake only (saith he) but for oures also to whom yf we beleue/faith shalbe rekened lykewyse for righteousnes/ as he saith in the ende of the Chapter.

The. v. Chapter

In the. v. Chapter he commandeth the frutes & workes of faith/as are peace/reioysinge in the conscience/ inwarde loue to God and man: moreouer boldnes/trust confidence and a stronge & a lusty mynde/ & stedfaste hope in tribulacion and sufferinge. For all such folowe where the right faith is/for the abondante graces sake & gyftes of the spirite/which god hath geuen vs in Jesu Christe/in that he gaue him to dye for vs/ yet his enemyes. Now haue we then/ that faith only before all workes iustifieth: and that it foloweth not yet therfore that a man shulde do no good workes: but that the right shapen workes abyde not behinde/but accompanye faith/euen as brightenes doth the sunne/ and are

Good workes are the frutes of the spirite

called of Paul the frutes of the spirite wher the spirite is

ther

ther it is alwayes somer/and there are allwayes good frutes/that is to saye: good workes. This is Pauls order/that good workes springe of the spirite / the spirite cometh by faith & faith cometh by hearinge the worde of god/when the glad tydinges & promyses which god hath made to vs in Christe/are preached truly/& receaued in the grounde of the herte with out waueringe or doutinge/after that the lawe hath passed vpon vs/ & hath damned consciences: where the worde of god is preached purely and receaued in the herte/ther is faith and the spirite of god/& ther ar also good workes of necessite when soeuer occasion is geuen: where goddis worde is not purely preached/but mens dreames/ tradicions/ ymaginacions/inuencions/ceremonies & superstition there is no faith & consequently no spirite that commeth of god. And where goddis spirite is not/ there can be no good workes/euen as where an appell tre is not/ there can growe no appels/but there is vnbelefe / the deuels spirite & euill workes. Of this goddis spirite and his frutes/haue oure holy ypocrites not once knowen / nether yet tasted how swete they are/ though they fayne many good workes of their awne ymaginacions/ to be iustified with all/in which is not one crome of true faith or spirituall loue/or of inwarde ioye / peace and quyetnes of conscience/ for as moche as thei haue not the worde of god for them/that suche workes please God / but thei are euen the roten frutes of a roten tre

After that he breaketh forth/& runneth at large/ād sheweth whence both synne & righteousnes/deeth & lyfe come. And he compareth Adam & Christ together/thus wyse reasoninge & disputinge/ that Christ must neades come as a second Adam to make vs heyres of his righteousnes/thorow a newe spirituall byrth / without oure deseruinges: euen as the first Adam made vs heyres of synne/thorow the bodelye generacion / without oure oure deseruynge . wherby is euidently knowen and proued to the vttermoste/that no man can bringe him selfe out of synne vnto righteousnes/no more then he coulde haue withstonde that he was borne bodely. And that is proued herewith/ for as moche as the very lawe of God which of righte shulde haue holpe/ yf any thinge coulde haue holpen/not only came & brought no helpe with hyr/but also encreased synne/because that the euyll ād poysoned nature is offended & vtterly displeaseth with

the la-

the lawe/ & the more she is forbed by the lawe / the more is she prouoked & set a fire to fulfil & satisfie hir lustes By the lawe then we se clerely that we must nedes haue Christe to iustifie vs with his grace/ & to helpe nature

The. vi. Chapter

In the. vi. he setteth forth the chefe and principall worke of faith/ the battayle of the sprite agenst the flesshe/ how the sprite laboureth & enforceth to kil the remnaunte of sinne and luste which remayne in the flesshe after oure iustifyinge. And this chapter teacheth vs/ that we are not so fre from sinne thorow faith/ that we shulde hence forth go vp and doune ydle carelesse and sure of oure selues/ as though there were now no more sinne in vs: yes there is sinne remayninge in vs / but it is not rekened/ because of faith and of the sprite / which fighte against it. Wherfore we haue ynough to do all oure lyues longe/ to tame oure bodyes/ and to compell the membres to obeye the sprite and not the appetites/ that therby we might be lyke vnto Christes deeth and resurreccion/ and myght fulfill oure baptime/ which signifieth the mortifyinge of synnes/ and the newe lyfe of grace. For this batayle reaseth not in vs vntyll the laste breth/ and vntyll that synne be vtterly slayne by the deeth of the bodye.

Baptym is a witnesse betwene god & vs that we haue promised to mortifie the lustes & sinne that remayneth in the flesshe. etc.

This thinge (I meane to tame the body &c so forth) we are able to do (saith he) seynge we are vnder grace/ & not vnder the lawe/ what it is/ not to be vnder the lawe/ he him selfe expoundeth. For not to be vnder the lawe is not so to be vnderstond/ that euery man maye do what him lusteth. But not to be vnder the lawe / is to haue a fre herte renewed with the sprite / so that thou hast luste inwardely of thyne awne accorde to do that which the lawe commaundeth/ with oute compulsion/ ye though there were no lawe. For grace that is to saye Goddis fauoure bringeth vs the sprite/ and maketh vs loue the lawe/ so is there now no moare synne / neither is the lawe nowe any moare against vs/ but at one/ & agreed with vs/ and we with it.

Not to be vnder the lawe what it meaneth.

But to be vnder the lawe/ is to deale with the workes of the lawe/ and to worke without the sprite & grace: for so longe no doute synne rayneth in vs thorowe the lawe/ that is to saye/ the lawe declareth that we are vnder synne and that synne hath power and dominion ouer vs/ seynge we cannot fulfill the lawe/ namely within the hert / for asmoche as no man of nature fauoureth

To be vnder the lawe what it is

reth the lawe/ consenteth there vnto and delyteth ther in. Which thinge is exceadinge greate sinne/ that we cannot consent to the lawe/ which lawe is nothinge els ſe saue the will of god.

This is the ryght fredome and lyberty e from synne and from the lawe where of he wryteth vnto the ende of this Chapter / that it is a fredome to do good only with luſte/ & to lyue welk without compulſion of the lawe: wherfore this fredome is ſpirituall fredome / which deſtroyeth not the lawe/ but miniſtreth that which the lawe requyreth/ and where with the lawe is fulfilled/ that is to vnderſtond/ luſte and loue/ where with the lawe is ſtylled & accuſeth vs no moare/ compelleth vs no moare/ nether hath oughte to craue of vs any moare. Euen as though thou were in dette to an other man/ & were not able to paye/ two maner wayes myghteſt thou be loſed. One waye/ yf he wolde requyre nothinge of the/ and breke thyne obligacion. And other waye/ yf ſome other good man wolde paye for the/ and geue the as moche as thou myghteſt ſatiſfie thyne obligacio with all. Of this wyſe hath Chriſte made fre from the lawe and therfore is this no wilde fleſſhely liberte/ that ſhuld do nought/ but that doth all thinges/ and is fre from the crauinge and dette of the lawe

In the. vii. he confirmeth the ſame with a ſimilitude of the ſtate of matrimony. As when the huſbonde dieth the wyfe is at hir lyberte/ & the one lowſed & departed from the other/ not that the woman ſhulde not haue power to marye vnto another man/ but rather now firſte of all is ſhe fre/ & hath power to marye vnto an other man/ which ſhe coulde not do before/ tyll ſhe was lowſed from hyr firſt huſbond. Euen ſo are our conſciences bound & in daūger to the lawe vnder olde Adā the fleſh as longe as he lyueth in vs. For the lawe declareth that our hertes are boūde & that we cānot diſcōſent frō him But when he is mortified & kylled by the ſpirite/ then is the cōſcience fre & at liberte: not ſo that the conſcience ſhal now nought do/ but now firſt of al cleuyth vnto an other/ that is to wete Chriſt/ & bringeth forth the frutes of lyfe. So now to be vnder the lawe/ is/ not to be able to fulfill the lawe/ but to be detter to it/ & not able to paye that which the lawe requireth. And to be lowſe from the lawe/ is to fulfill it & to paye that which the law demaundeth/ ſo that it can now henceforth axe the nought

The. vii. chapter

To be vnder the lawe
To be lowſe from the lawe.

Cons

Consequently Pauk declareth more largely the nature of synne and of the lawe/how that thorow the lawe synne reuyueth/moueth hyr selfe/& gadereth strength. For the oldman & corrupte nature/the moare he is forbodden & kept vnder of the lawe/is the moare offended & displeased therwith/for as moche as he cannot paye that which is requyred of the lawe. For synne is his nature & of him selfe/he cannot but synne. Therfore is the lawe deeth to him/torment & marterdome. Not that the lawe is euyll/but because that the euyll nature cannot soffre that which is good/cannot abyde that the lawe shulde require of him any good thinge. Like as a sicke man cannot suffre that a man shulde desyre of him to runne/to lepe & to do other dedes of an whole man.

For which cause S. Pauk concludeth/that wher the lawe is vnderstonde & perceaued of the best wyse/ther it doeth no moare but vtter synne/& bringe vs vnto the knowledge of oure selues/& therby kylle vs & make vs bonde vnto eternall damnacion & detters of the euerlastinge wrath of god/euen as he well fealeth & vnderstondeth whose conscience is truly touched of the lawe In suche daunger were we yer the lawe came/that we knewe not what synne mente/nether yet knowe we the wrath of god apon synners/tyll the lawe had vttered it. So seest thou that a man must haue some other thinge/ye & a gretter & a moare mighty thinge then the lawe/to make him righteous & safe. They that vnderstonde not the lawe on this wyse/are blynde & go to worke presumptuously/ supposinge to satisfie the lawe with workes. For they knowe not that the law requireth & fre a wilinge/a lusty & a louinge herte. Therfore they set not Moses right in the face/the vayle hangeth betwene & hydeth his face/so that thei cānot behold the glorie of his coūtenaūce/how that the law is spiritall & requireth the hert. I maye of myne awne strength refrayne that I do myne enimye no hurte/but to loue hi with all myne herte/& to put awaye wrath clene out my mynde/cā I not of myne awne strēgth. I may refuse money of myne awne strēgth/but to put awaye loue vntoryches out of myne hert/cā I not do of myne awn strēgth To abstayne frō adultery as concerninge the vtterwarde dede: can I do of myne awne strength/but not to desire in myne hert is as vnpossible vnto me as is to chose whether I will hongyr or thurst/& yet so the lawe requi-

reth

reth. wherfore of a mans awne strength is the lawe ne ver fulfilled/ we must haue thereunto goddis fauoure/ & his sprite/ purchased by Christes bloude

Neuertheles when I saye a man may do many thinges outwardly clene against his herte/ we must vnderstonde that man is but dreuen of diuers appetites/ and the greatest appetite ouercometh the lesse and carieth the man awaye violently with hir.

As when I desyre vengeaunce/ & feare also the inconuenience that is lyke to folowe/ yf feare be gretter/ I abstayne/ yf the appetite that desyreth vengeaūce be gretter/ I cannot but prosecute the dede/ as wese by experience in many murtherars & theues/ which though they be brought into neuer so great perell of deeth/ yet after thei haue escaped/ do euen the same agayne. And commen wemen prosecute their lustes because feare & shame are awaye/ when other which haue the same appetites in their hertes/ abstayne at the leest waye outwardly or worke secretly beynge ouercome of feare & of shame/ & so lykewyse is it of all other appetites.

Fleshe and sprite fight together.

Furthermore he declareth/ how the sprite & the flesshe fight together in one mā/ & maketh an ensample of him selfe/ that we might lerne to knowe that worke a righte I meane to kyll synne in oure selues. He calleth both the sprite & also the flesshe a lawe/ because that lyke as the nature of Goddes lawe is to dryue/ to compell/ & to craue/ euen so the flesshe dryueth/ compelleth/ craueth/ & rageth against the sprite/ & will haue her lustes satisfied. On the other syde dryueth the sprite/ cryeth & fighteth against the flesshe/ & will haue his lust satisfied. And this stryfe dureth in vs/ as longe as we lyue in some moare & in some lesse / as the sprite or the flesshe is stronger/ & the very man his awne selfe is both the sprite & the flesshe/ which fighteth with his awne selfe vntyll synne be vtterly slayne & we all togither spirituall

The. viii Chapter.

In the. viii. Chap. he comforteth suche fighters that they dispere not because of suche flesshe / other thinke that they are lesse in fauoure with god. And he sheweth how that the synne remayninge in vs/ hurteth not / for there is no daunger to them that are in Christ / which wake not after the flesshe/ but fight against it. And he expounderth more largely what the nature of the flesshe & of the sprite is/ and how the sprite cometh by Christ/ which sprite maketh vs spirituall/ tameth / subdueth / & mor

and mortifieth the flesshe/and certifieth vs that we are neuertheles the sonnes of god/& also beloued though that sinne rage neuer so moche in vs/so longe as we folowe the spirite and fighte against sinne to kyll & mortifie it. And becausse nothinge is so good to the mortifienge of the flesshe/as the crosse & tribulacion/he cõforteth vs in oure passions and afflictions/by the assistens of the spirite which maketh intercessyon to God for vs/ mygtely with gronynges that passe mans vtteraunce/ so that mans speche cannot comprehende them/& with the mourninge also of the creatures with vs/ of grete desire that they haue/that we were lowsed frõ synne and corrupcion of the flesshe. So se we that these iiii chapters/the. Bi. Bii. Biii. do none other thinge so moche as to dryue vs vnto the right worke of faith/ which is to kyll the olde man and mortifie the flesshe.

The. ix. x. & xi. chapter.

In the. ix. x. & xi. chapters he treateth of goddis predestinacion/whence it springeth all togeather/ whether we shall beleue or not beleue/ be lowsed from sinne or not belowsed. By which predestinacion oure iustifying and saluacion are clene taken out of our hãdes/ & put in the handes of god only/which thinges is most necessary of all. For we are so weke and so vncertayne/ that yf it stode in vs/there wolde of a trueth no man be saued the deuell no doute wolde deceaue vs. But now is god sure/that his predestinacion cãnot deceaue him/neither can eny man withstand or let him/ ãd therfor haue we hope & trust against sinne.

But here must a marke be set vnto those vnquyet busye and hye clyminge spirites howe ferre they shall go which first of all bringe hether their hye reasons & pregnant wyttes/and beginne first from an hie to serche botomlesse secretes of Goddis predestinacion/whether they be predestinat or not. These must nedes ether cast them selues doune hedelong into desperacion or elsse cõmyt them selues to fre chaũce careleslesse. But folowe thou the order of this pistle/and nooseL thy selfe with Christ and lerne to vnderstonde what the lawe and the Gospell meane/and the office of both two/that thou mayst in the one knowe thy selfe/& how that thou hast of thy selfe no strength/but to synne: and in the other the grace of Christ. And then se thou fyghte agaynst synne and the flesshe as the. Bii. fyrst Chapters teache the. After that when thou arte come to the. Biii. chapter/ &

This do yf thou wilt vnderstõde

vnder the crosse and sufferynge of tribulacion/the ne
ssite of predestinacion will waxe swete/and thou shalt
well fele how precioufe a thinge it is. For excepte thou
have borne the crosse of aduerfite & temptacion/& haft
felte thy felfe brought vnto the very brymme of despera
cion/ye and vnto hell gates/thou canft neuer medle with
the sentence of predestinacion without thyne awne harz
me/and without secret wrath and grudgynge inwardly
agaynft God/for other wyfe fhall not be possible for
the to thinke that God is ryghteous and iuft. Therfor
e muft Adam be well mortified and the flefshely wytte
brought vtterly to nought/yer that thou mayft awake
with this thinge/and drincke fo ftronge wyne. Take hez
de therfore vnto thy felfe/that thou drincke not wyne/
whyle thou art yet but a fucklynge. For euery lernynge
hath hyz tyme/meafure and age/and in Chrift is there
a certayne chyldhod / in which a man muft be content
with myfke for a ceafon / vntyll he waxe ftronge and
growe vp vnto a perfecte man in Chrift/and be able to
eate of moare ftronge meate.

In the.xii. Chapter he geueth exhortacions. For this
maner obferueth Paul in all his epiftles / fyrft he tea-
cheth Chrift and the fayth/ then exhorteth he to good
workes/and vnto contynuall mortifyinge of the flefhe.
So here teacheth he good workes in deade / and the
true feruynge of God/and maketh all men Preftes/to
offer vp/not money and beaftes/as the maner was in
the tyme of the lawe/ but their awne bodyes/ with kyl-
lynge and mortifyinge of the luftes of the flefshe. After
that he defcribeth the outwarde conuerfacion of Chri-
ften men/how they oughte to behaue themfelues in fpi-
rituall thinges/how to teache/preache and rule in the cõ
gregacion of Chrift/to ferue one an other/to fuffre all
thinges patiently/and to commyt the wreke and benge-
aunce to God/in concluſion how a Chriften man oughte
to behaue him felfe vnto all men/to frend/foo or what
foeuer he be. Thefe are the ryghte workes of a Chriften
man which fpringe oute of fayth. For fayth kepeth not
holydaye/nether fufferetha ny man to be ydle/wher-
foeuer fhe dwelleth. The.xi. Chapter

In the.xiii. he teacheth to honoure the worldly & tem-
porall fwerde. For though that mans lawe & ordinaunce
make not a man good before God/nether iuftifie him in
the herte/yet ar[illegible]y ordeyned for the furderaunce of
the com-

the commune welth/to mayntene peace/to punysshe the euyll & to defende the good. Therfore ought the good to honoure the temporall swerde & to haue it in reuerence/ though as concerninge them selues/they nede it not/but wolde abstayne from euyll of their awne accorde/ye & do good without mans lawe/but by the lawe of the spirite/which gouerneth the harte/& gydeth it vnto all that is the will of god. Finally he comprehendeth & knetteth vp all in loue. Loue of her awne nature bestoweth all that she hath/and euen her awne selfe on that which is loued. Thou nedest not to byd a kynd mother to be louynge vnto her only sonne. Moche lesse spirituall loue which hath eyes geuen her of god/needeth mans lawe to teache her to do her duye And as in the begynnynge he did put forth Christ as the cause & autour of our ryghtwesnes & saluacion/euen so here setteth he him forth as an ensample to counterfayte/ that as he hath done to vs/euen so shulde we do one to another.

Loue is the fulfillinge of the lawe

In the.xiiii. Chap. he teacheth to deale soberly with the consciences of the weke in the faith/which vnderstode not yet the libertie of Christ perfectly ynough/& to saue them of Christen loue/and not to vse the liberte of the faith vnto hinderaunce/but vnto the furderaunce & edifyinge of the weake. For where suche consideracion is not there foloweth debate and despisinge of the gospell It is better therfore to forbere the weke a whyle/vntil they waxe stronge/then that the lerninge of the gospell shulde come all togither vnder fote. And suche worke is the singular worke of loue/and where loue is perfecte/ there muste nedes be suche a respecte vnto the weake a thinge that Christ commaūded and charged to be had aboue all thinges.

In the.xv. Chap. he setteth forth Christ againe to be folowed/that we also by his ensample/shulde suffre rather that are yet weake/as them that are frayle/ open synners/vnlerned/vnexperte/& of lothesome maners/ & not to cast them awaye forthwith/ but to suffre them tyll they waxe better: & exhorte them in the meane tyme. For so dealte Christ in the Gospell & now dealeth with vs dayly/soffringe oure vnperfetnes/wekenes/conuersacion & maners/not yet fassioned after the doctrine of the Gospell/but smell of the flesshe/ye and somtyme breake forth into outwarde dedes.

After that to conclude with all he wysheth them encreace of fayth/peace/and ioye of conscience/prayseth them and cõmitteth them to God and magnifieth his office and administration in the Gospell/& soberly & with grete discretion desyreth succoure and ayde of them/for the poore saincte of Jerusalem/& it is all pure ioye that he speketh or dealeth with all. So fynde we in this pistle plentuously/vnto the vtmoste/whatsoeuer a Christen man or woman ought to knowe/that is to were what the Lawe/the Gospell/synne/Grace/Fayth/righteousnes/Christ/God/good workes/Loue/Hope/& the crosse are/and euen where in the pyth of all that pertayneth to the Christen fayth stondeth/and howe a Christen man oughte to behaue him selfe vnto euery man/be he perfect or a synner/good or bad/stronge or weke frend or foo/& in conclusion howe to behaue oure selues both toward God and toward oure selues also. And all thinges are profoundely grounded in the scriptures/& declared with ensamples of him selfe/of the fathers/of the prophetes/that a man can here desyre no moare.

Wherfore it appereth euidently/that Paulus mynde was to comprehende breuely in this pistle all the holy lernynge of Christes Gospell/and to prepare an introduccion vnto all the olde testament. For without doute whosoeuer hath this pistle perfectly in his herte/the same hath the lyght and the effecte of the olde testamente with him: wherfore let euery man without exception exercyse him selfe therin diligently/and recorde it nyght & dare cõtinually/vntyll he be full acquaynted therwith

This pistle to the Romayns is the dore into all the scripture/ye and the keye that openeth it/& bringeth men to true vnderstondinge of it.

The last Chapter is a chapter of recommendacion/wherin he yet myngleth a good monycion/that we shulde beware of the traditions and doctryne of men whyche begyle the simple with sophistry and lernynge that is not after the Gospell/and drawe them from Christ/& noosell them in weke and feble and (as Paul calleth them in the pistle to the Galathyans) in bedgerly ceremonyes for the entent that they wolde lyue in faire pastures and be in auctorite/and be taken as Christ/ye and aboue Christ/and syt in the temple of God/that is to wyt in the consciences of men/where God only/his worde/and his Christ ought to syte. Compare therfore all maner doctryne of men vnto the scripture and se whether they agre not. And committe thy selfe whole

and all to gether vnto Christ/ and so shall he with his holy spirite and with all his fulnes dwell in thy soule.

The somme and hole cause of the wrytynge of this epistle/is/to proue that a man is iustified by fayth onlye: which proposicion whoso denyeth/ to him is not only this epistle and all that Paul wryteth/ but also the hole scripture so locked vp/ that he shall neuer vnderstonde it to his soules healthe. And to bringe a man to the vnderstondynge and felynge that fayth only e iustifieth: Paule proueth that the hole nature of man is so poysoned & so corrupte/ ye and so deed concernynge godly lyuynge or godly thinkynge/ that it is impossible for hym to kepe the lawe in the syght of God: that is to saye/ to loue it/ and of loue and lust to do it as naturally as a man eateth or drincketh/ vntyll he be quyckened agayne and healed thorow fayth.

Justifyinge. And by iustifyinge/ vnderstonde none other thinge then to be reconciled to God and to be restored vnto his fauoure/ & to haue thy synnes forgeuen the. As when I saye God iustifieth vs/ vnderstonde therby/ that God for Christes sake/ merites and deseruynges only receaueth vs vnto his mercye/ fauoure/ and grace/ and forgeueth vs oure synnes. And when I saye Christ iustifieth vs/ vnderstonde therby that Christ only hath redemed vs/ bought and delyuered vs oute of the wrath of God and damnacion/ & hath with his workes onlye/ purchased vs the mercye/ the fauoure & grace of God/ & the forgeuenes of oure synnes. And when I saye that fayth onlye iustifieth/ vnderstonde therby that fayth & trust in the truthe of God and in the mercye promysed vs for Christes sake/ & for his deseruynge and workes only/ doth quyet the conscience and certifie hyr that oure synnes be forgeuen and we in the fauoure of God.

Furthermore/ set before thyne eyes Christes workes and thyne awne workes. Christes workes onlye iustifie the and make satisfaccion for thy synne/ & thyne awne workes not: that is to saye/ quyeteth thy conscience/ & make the sure that thy synnes are forgeuen the/ & not thyne awne workes. For the promyse of mercy is made the for Christes workes sake/ & not for thyne awne workes sake. Wherfore seinge God hath not promysed that thyne awne workes shall saue the/ therfore fayth in thyne awne workes can neuer quyet thy conscience ner certifie the

the before God (when God commeth to iudge and to take a reconnynge) that thy synnes are forgeuen the. Beyonde all this/myne awne workes can neuer satisfie the lawe or paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne heart/soule/power & myght. Which thynge to paye I am neuer able whyle I am cõpased with flesshe. Also/I cannot once begynne to loue the lawe/except I be fyrst sure by fayth that god loueth me and forgeueth me.

Finallye that we saye fayth only iustifieth/ought to offende no man. For yf this be true/that Christ onlye redemed vs/Christ onlye bare oure synnes/made satisfaccion for them and purchased vs the fauoure of God/then must it nedes be true/that we trust onlye in Christes deseruynge and in the promyses of God the father made vs for Christes sake/doth onlye quyet the conscience and certifie hyr that the synnes are forgeuen. And when they saye/a man must repent/forsake synne/and haue a purpose to synne no more as nye as he can and loue the lawe of God: Ergo fayth alone iustifieth not. I answere/that all lyke argumentes are nought/and lyke to this. I must repent and be sorie/the Gospell must be preached me/& I must beleue it or else I cannot be partaker of mercye which Christ hath deserued for me/Ergo Christ onlye iustifieth me not/or Christ onlye hath no made satisfaccion for my synnes. As this is a naughtye argument/so is the other.

Now go to reader/and accordynge to the order of Paules wrytynge/euen so do thou. Fyrst beholde thy selfe diligentlye in the lawe of God/and se there thy iust damnacion. Secondarely turne thyne eyes to Christ/and se there the exceadynge mercye of thy mooste kynde and louynge father. Thyrdly remember that Christ made not this attonement that thou shuldest anger God agayne: nether dyed he for thy synnes/that thou shuldest lyue styll in them: nether clensed he the/that thou shuldest retourne (as a swyne) vnto thyne olde podell agayne: but that thou shuldest be a new creature and lyue a new lyfe after the wyll of God/and not of the flesshe. And be diligent leaste throwe thyne awne negligence and vnthankfulnes/thou lose this fauoure and mercye agayne.

¶ Fare well.

The epistle of the Apostle Sainct Paul to the Romayns.

¶ The fyrst Chapter. ✠

PAul the seruaunt of Jesus Christ called to be an Apostle/put a parte to preache the Gospell of God/which he promysed afore by his Prophetes/in the holy scriptures that make mencion of his sonne/the which was begotten of the seed of Dauid/as pertayninge to the flesshe: and declared to be the sonne of God / with power of the Holy goost that sanctifieth /sence the tyme that Jesus Christ oure Lorde rose agayne from deeth/by whom we haue receaued grace and Apostleshyppe/to bringe all maner hethen people vnto the obedience of the fayth/ that is in his name: of the which hethen are ye a part also, which are Jesus Christes by vocacion. ✠

To all you of Rome beloued of God & sayncte̅s by callinge. Grace be with you & peace from God oure father/ & from the lorde Jesus Christ.

Fyrst

Fyrst verely I thanke my God thorow Jesus
B Christ/for you all/ because youre fayth is pu-
blished through out all the worlde. For God is
my witnes/whom I serue with my spyrete in the
Gospell of his sonne/that with out ceasynge I
make mencion of you allwayes in my prayers/
beseechynge that at one tyme or other/a prospe-
rous iorney(by the will of God)myght fortune
me/to come vnto you. For I longe to see you/
that I myght bestowe amonge you some spiri-
tuall gyfte/to strēght you with all: that is/that
I myght haue consolacion to gether with you/
through the cōmen fayth/which both ye & I haue
Aba.ii.a. Heb.x. Gala.iii.

I wolde that ye shuld knowe brethren/how
that I haue often tymes purposed to come vn
to you (but haue bene let hytherto) to haue so-
me frute amonge you/as I haue amonge other
of the Gentyls. For I am detter both to the
Grekes and to them which are no Grekes vn-
to the learned and also vnto the vnlearned.
Lykewyse/as moche as in me is/I am redy to
preache the Gospell to you of Rome also.

*Frō fayth to fayth/ that is frō a weake fayth a stronger/or from one batayle of fayth to a-nother/ for as we haue escaped one ieopardye thorow fayth ano-ther inua-deth vs/tho-row which we must wa-de by the helpe of fayth also. Ephe.iiii.

For I am not ashamed of the gospell of Christ
because it is the power of God vnto saluacion
to all that beleue/namely to the Jewe/& also to
the Gentyle. For by it the ryghtewesnes which
cōmeth of God/is opened/from fayth to *fayth
As it is written: The iust shall lyue by fayth.

L For the wrath of God apereth from heauen
agaynst all vngodlynes & vnryghtewesnes of
men which withholde the trueth in vnryghte-
wesnes: seynge/ what maye be knowē of God/
that same is manifest amonge them. For God
dyd shewe it vnto them. So that his inuisible
thinges: that is to saye his eternall power and
godhed/are vnderstonde and sene/by the workes
from the creacion of the worlde. So that they
are without excuse/ in as moche as when they
knewe God/ they glorified him not as God

nether were thankfull/but wexed full of vanities in their imaginacions/& their folisshe hertes were blynded. When they coũted thẽ selues wyse/they became foles and turned the glory of the immortall God/vnto the similitude of the ymage of mortall man/& of byrdes/& foure fo-ted beastes/& of serpentes. Wherfore God lyke wyse gaue thẽ vp vnto their hertes lustes/vnto vnclennes/to defyle their awne boddyes bitwene them selues: which tourned his truthe vnto a lye/& worshipped & serued the creatures more then the maker/which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. ffor euen their wemen dyd chaunge the naturall vse vnto the vnnaturall. And lyke wyse also the men lefte the naturall vse of the woman/ and brent in their lustes one on another. And man with man wrought filthynes/ and receaued in them selues the rewarde of their erroure/as it was accordynge.

And as it semed not good vnto them to be knowẽ of God/euen so God deliuered thẽ vp vnto a leawde mynd/that they shuld do tho thinges which were not comly/beinge full of all vnryghteous doynge/of fornicacion/wickednes/ couetcoulnes/malicioulnes/full of enuye/morther/debate/disseyte/euyll condicioned/whysperers/backbyters/haters of God/doers of wronge/proude/ bosters/ bringers vp of euyll thinges/ disobedi: ẽt to father & mother/without vnderstondynge/couenaũte breakers/vnlouynge/ trucebreakers & mercyles. which mẽ though they knew the ryghtewelnes of God/how that they which soche thinges cõmyt/are worthy of deth/ yet not only do the same/but also haue *pleasure in them that do them. ¶ The. ij. Chapter.

*To haue pleasure in another mãnes synne is greater wyckednes then to synne thy selfe.

Therfore arte thou inexcusable o man/ whosoeuer thou be that iudgest. For in that same wherin thou iudgest another/

thou

thou condemnest thy selfe. For thou that iudgest doest euen the same selfe thinges. But we are sure that the iudgement of God is accordynge to trueth/agaynst them which cõmyt soche thinges. Thinkest thou this O thou man that iudgest them which do soche thinges/ & yet doest euen the very same/that thou shalt escape the iudgement of God? Ether despysest thou the ryches of his goodnes/pacience and longe sufferaunce? and remembrest not how that the kyndnes of God ledith the to repentaunce?

5 But thou after thyne harde herte that cannot repent/heapest the to geder the treasure of wrath agaynste the daye of vengeaunce/when shalbe opened the ryghtewes iudgemẽt of God which will rewarde euery man accordynge to his *dedes: that is to saye/prayse/honoure and immortalite/to them which contynue in good doynge/and seke eternall lyfe. But vnto them that are rebellious and disobey the trueth/ and folowe iniquytie/shall come indignacion and wrath/tribulacion and anguysshe/vpon the soule of euery man that doth euyll: of the Jewe fyrst/& also of the Gentyll. To euery man that doth good/shall come prayse/honoure/ and peace/to the Jewe fyrst/& also to the Gentyll. For ther is no partialyte with God. But whosoeuer hath synned with out lawe/shall perisshe with out lawe. And as many as haue synned vnder the lawe/shalbe iudged by the lawe. For before God they are not ryghteous which heare the lawe: but the *doers of the lawe shalbe iustified. For yf the Gentyls which haue no lawe/do of nature the thinges contayned in the lawe: then they hauynge no lawe are a lawe vnto them selues/which shewe the dede of the lawe written in their hertes: whyll their conscience beareth witnes vnto them/and also their thoughtes/accusynge one another or ex-

Mat.xvi.d. *The deseruynge of Christ is promysed to be the rewarde of oure good dedes: which rewarde yet oure dedes deserue not

Deut.x.d. ii.Par.xix. Job.xxxii. Actu.x.e. Mat.vii.8. Jaco.i.d *Dedes are an outward ryghteousnes before the worlde & testifie what a man is with inne/ but iustifie not the heart before god neuer

rifie the cō-
science that
the fore syn
nes are for
geuen.

culynge/at the daye when God shall iudge the
secretes of men by Iesus Christ/ accordynge
to my Gospell.

Beholde/thou arte called a Iewe/and trus-
test in the lawe/and reioycist in God/and knowest his will/ and hast experience of good/and
bad / in that thou arte informed by the lawe
and beleuest that thou thy selfe arte a gyde vn-
to the blynde/a lyght to them which are in dark
nes/an informer of them which lacke discre-
cion/a teacher of vnlearned/ which hast the en-
sample of that which ought to be knowen/ of
the truth/in the lawe. But thou which teachest
another/teachest not thy selfe. Thou preachest/
a man shuld not steale: and yet thou stealest.
Esa. liii. b. Thou sayst/a man shuld not commyt aduoutry:
Eze. xxxbi. and thou breakest wedlocke. Thou abhorrest
ymages / and robbest God of his honoure.
Thou reioycest in the lawe/ and thorow brea-
kynge the lawe/dishonourest God. For the na-
me of God is euyll spoken of amonge the Gen-
tyls thorowe you/as it is written.

* Circumci
sion was a
witnes of
the couenā-
unt betwe-
ne them & God & holpe not/but in that it put them in remembrauñce to beleue in God & to kepe the lawe.

Circumcision * verely auayleth /yf thou kepe
the lawe. But yf thou breake the lawe/thy cir-
cumcision is made vncircumcision. Therfore yf
the vncircumcised kepe the ryght thinges con-
tayned in the lawe: shall not his vncircumci-
sion be counted for circumcision? And shall
not vncircumcision which is by nature (yf it
kepe the lawe) iudge the / which beynge vnder
the letter and circumcision/ dost transgresse the
lawe? For he is not a Iewe/which is a Iewe
outwarde. Nether is that thinge circumcision/
which is outwarde in the flesshe. But he is a
Iewe which is hyd wythin/and the circumci-
sion of the herte is the true circumcision/which
is in the spyrete & not in the letter/ whose prayse is not of men/but of God.

¶ The.iij. Chaptee.

What

What preferment then hath the Jewe? other what auauntageth circūcision? Surely very moche. Fyrst vnto them was cōmitted the worde of God. what then though some of them dyd not beleue? shall their vnbeleue make the promes of God without effecte? God forbid. Let God be true/ and all men lyars/ as it is wrytten: That thou myghtest be iustified in thy sayinge/ and shuldest ouercome when thou arte iudged. Joa.iii.d. Psal.cxv. Psal. l.

Yf oure vnrighteweſnes make the righteweſnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeaunce? I speake after the maner of men: God forbid. For how then shall God iudge the worlde? For yf the veritie of God appere moare excellent thorow my lye/ vnto his prayse/ why am I hence forth iudged as a synner? and saye not rather (as men euyll speake of vs and as some affirme that we saye) let vs do euyll that good maye come therof. Whose damnation is iuste.

What saye we then? Are we better then they? No/ in no wise. For we haue all ready moued how that both Jewes & Gentyls are all vnder synne/ as it is wrytten: There is none ryghtous/ no not one: there is one that vnderstondeth/ there is none that seketh after God/ they are all gone out of the waye/ they are all made vnprofitable/ ther is none that doeth good/ no not one. Their throte is an open sepulchre/ with their tounges they haue disceaued: the poyson of aspes is vnder their lippes. Whose mouthes are full of cursynge and bitternes. Their fete are swyfte to sheed bloud. Destruction and wretchednes are in their waves. And the waye of peache they haue not knowen. There is no feare of God before their eyes. Gala. iii.d. Psal. xiii. Psal. v.c. and. xii.b. Psal. cxxxix Psal. ix.c. Esaie. lix.b psal. xiii.b. Gala. ii.

* Yet we knowe that what soeuer the lawe

sayth/he sayth it to them which are vnder the lawe. That all mouthes maye be stopped/ and all the worlde be subdued to God/ because that by the dedes of the *lawe/ shall no flesshe be iustified in the sight of God. For by the lawe commeth the knowledge of synne.

*The lawe iustifieth not before God/ but vttereth synne only

Now verely is the righteousnes that commeth of God declared with out the fulfillinge of the lawe/ hauinge witnes yet of the lawe and of the Prophetes. The righteousnes no dout which is good before God/ commeth by the sayth of Jesus Christ/ vnto all and vpon all that beleue.

Justifyinge cometh by sayth.

There is no difference: for all haue synned/ and lacke the prayse that is of valoure before God: but are iustified freely by his grace/ through the redempcion that is in Christ Jesu/ whom God hath made a seate of mercy thorow sayth in his bloud/ to shewe the righteousnes which before him is of valoure/ in that he forgeueth the synnes that are passed/ which God dyd suffre to shewe at this tyme/ the righteousnes that is alowed of him/ that he myght be counted iuste/ and a iustifiar of him which beleueth on Jesus. ✠

where is then thy reioysinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of sayth.

Sayth iustifieth.

For we suppose that a man is iustified by sayth with out the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the gentyls? Yes/ euen of the Gentyls also. For it is God only which iustifieth circumcision which is of sayth/ and vncircumcision thorow sayth. Do we then destroye the lawe thorow sayth? God forbyd. But wee ther *mayntayne the lawe.

*Sayth maynteyneth the lawe/ because therby we obtayne power to loue it and to kepe it.

¶ The. iiij. Chapter.

What

What shall we saye then/ that Abra-
a ham oure father as pertayninge to
the flesshe/dyd finde? If Abrahā we
re iustified by *dedes/ then hath he
wherin to reioyce: but no' with god. For what
sayth the scripture? Abrahā beleued God/ & it
was counted vnto him for righteweslnes. To
him that worketh/ is the rewarde not recke-
ned of fauoure: but of dutie. To him that wor
keth not but beleueth on him that iustifieth
the vngodly/ is his fayth coūted for rightewes
nes. Euen as Dauid describeth the blessed-
fulnes of the man vnto whom God ascribeth
rightewelnes without dedes. *Blessed are
they/ whose vnrightewelnes are forgeuē/ and
whose synnes are couered. Blessed is that mā
to whom the Lorde imputeth not synne.

*Dedes iu stifie not before god nether may ye a man before God put trust in them.

Psal. xxxi.

*Blessednes what it is.

Came this blessednes then vpon the circum
b cised/ or vpon the vncircumcised? we saye vere
ly how that fayth was rekened to Abrahā for
righteweslnes. How was it rekened? in the ty-
me of circumcision? or in the tyme before he
was circumcised? Not in the tyme of circumci
sion: but when he was yet vncircumcised. And
he receaued the signe of circūcision/ as a seale
of the righteweslnes which is by fayth/ which
faith he had yet beīg vncircūcised: that he shul
de be the father of all thē that beleue/ though
they be not circumcised / that ryghteweslnes
myght be imputed to thē also: & that he might
be the father of the circūcised not because they
are circūcised only: but because they walke al
so in the steppes of that fayth that was in oure
father Abrahā before the tyme of circūcision.

Circumcision is the seale.

For the promes that he shulde be the heyre
c of the worlde/ was not geuē to Abrahā or to
his seed thorow the lawe: but thorow the righ
teweslnes which cometh of fayth. For yf they
which are of the lawe/ be heyres/ then is fayth
but

The promes cometh by fayth.

The lawe causeth wrath.

but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is/there is no transgression. Therefore by fayth is the inheritaunce geuen/that it myght come of fauoure: & the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which
Gene. xvii. are of the fayth of Abraham/which is the father of vs all. As it is wrytten: I haue made the a father to many nations/euen before God whom thou hast beleued/ which quickeneth the deed/and called those thinges which be not/as though they were.

Which Abraham contrary to hope/beleued in hope/that he shulde be the father of many nations/accordynge to that which was spoke: So shall thy seed be. And he faynted not in the fayth/nor yet consydered his awne body
Gene. xiii. and. xv. b. which was now deed/euen when he was almost an hondred yeare olde: nether yet that Sara was past childeberinge. He stackered not at the promes of God thorow vnbeleefe: but was made stronge in the fayth/and gaue honour to God/full certified/that what he had promised that he was able to make good. And therfore was it reckened to him for righteweelnes.

It is not wrytten for him only/that it was reckened to him for ryghteweelnes: but also for vs/to whom it shalbe counted for ryghteweelnes/so we beleue on him that rayled vp
Christ iustifieth vs. Iesus oure Lorde from deeth. which was deliuered for oure synnes and rose agayne for to iustifie vs.

¶ The. v. Chapter.

Fayth setteth vs at peace with God.

BEcause therfore that we are iustified by fayth/we are at peace with God thorow oure Lorde Iesus Christ: by whō we haue a waye in thorow fayth/vnto this

this grace wherin we stonde & reioyce in hope of the prayse that shalbe geuē of God. Nether do we so only: but also we reioyce in tribulation. For we know that tribulation bringeth patiēce patience bringeth experience/experience bringeth hope. And *hope maketh not ashamed for the loue of God is sheed abrod in oure hertes by the holy goost/which is geuen vnto vs. Jaco. i. b.

*we are not ashamed of oure hope for we are sure by the deathe of Christ that god loueth vs and will bringe oure hope to passe.

For when we were yet weake accordyng to the tyme: Christ dyed for vs which were vngodly. Yet scace will eny man dye for a righte wes man. Parauenture for a good man durst a man dye. † But God setteth out his loue that he hath to vs/seynge that whill we were yet synners/Christ dyed for vs. Moche more then now (seynge we are iustified in his bloud) shall we be saued from wrath thorow him.

For yf when we were ennemyes/we were reconciled to God by the deeth of his sonne: moche more/seynge we are reconciled/we shalbe preserued by his lyfe. Not only so/but we also ioye in God by the meanes of oure Lorde Jesus Christ/by whom we haue receaued the attonment.

Wherfore as by one man synne entred into the worlde/and deeth by the meanes of synne. And so deeth went ouer all men/in so moche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde/but synne was not regarded/as longe as ther was no lawe: neuertheles deeth raygned from Adam to Moses/euen ouer them also that synned not/with lyke transgression as dyd Adam: which is the similitude of him that is to come. Adams disobedience dampned vs all yer we oure selues.

But the gyfte is not lyke as the synne. For yf thorow the synne of one many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geuen by one man Jesus Christ.

And

wrought euell. And Christes obedience saueth vs all/ yer we oure selues worke a nye good.

And the gyfte is not ouer one synne/ as deth cam thorow one synne of one that synned. For damnacion came of one synne vnto condemnacion: but the gift came to iustify frō many synnes. For yf by the synne of one/ deth raygned by the meanes of one: moche more shall they which receaue aboundance of grace and of the gyfte of righteweIsnes / raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

Lykewyse then as by the synne of one/ condemnacio came on all men: euē so by the iustifyinge of one commeth the righteweIsnes that bringeth life vpō all mē. For as by one mānes disobediēce many be came synners: so by the obediēce of one/ shall many be made righteous.

*The lawe encreaseth synne/ and maketh oure nature more gredie to do euell because the lawe ministreth no power ner lust to that she bidden/ or to refrayne from that she forbidden.

But the *lawe in the meane tyme entred in/ that synne shuld encreace. Neuerthelater where aboundaūce of synne was/ there was more plēteousnes of grace. That as synne had raygned vnto deeth/ euen so myght grace raygne thorow righteweIsnes/ vnto eternall lyfe/ by the helpe of Jesu Christ.

¶ The. vj. Chapter.

What shall we saye then? Shall we cōtinue in synne / that there maye be aboundaunce of grace? God forbyd. How shall we that are deed as touchinge synne/ liue eny lenger therin? Remember ye not that all we which are baptised in the name of Jesu Christ are baptised to dye with him? We are buried with him by baptim/ for to dye/ that lykewise as Christ was rayled vp frō deth by the glorye of the father euē so we also shuld walke in a newe lyfe. For yf we be graft in deth lyke vnto him: euen so must we be in the resurrection. This we must remember / that oure olde man is crucified with him also/ that the body of synne myght vtterly be destroyed that hence forth we shuld not

Gala. iii. d.

be ser-

be seruauntes of synne. For he that is deed/ is iustified from synne.

Wherfore yf we be deed with Christ/we be leue that we shall lyue with him: remembrynge that Christ once rayled frō deeth/dyeth no more. Deeth hath no more power ouer him. For as touchinge that he dyed/he dyed cōcerninge synne/once And as touchinge that he liueth/he liueth vnto God. Lykewise ymagen ye also/that ye are deed cōcerninge synne: but are aliue vnto God thorow Jesus Christ oure Lorde ✠ Let not synne raygne therfore in youre mortall bodyes / that ye shulde therunto obey in the lustes of it. Nether geue ye youre members as instrumētes of vnrightewelnes vnto synne: but geue youre selues vnto God/ as they that are aliue frō deeth. And geue youre members as instrumētes of rightewelnes vnto god. Let not sinne haue power ouer you. For ye are not vnder the lawe/but vnder grace.

What then? Shall we synne/because we are not vnder the lawe: but vnder grace? God forbyd. ✠ Remember ye not how that to whom soeuer ye cōmit youreselues as seruauntes to obey: his seruauntes ye are to whom ye obey: whether it be of synne vnto deeth / or of obedience vnto rightewelnes? God be thanked/ that though ye were once the seruauntes of synne/ye haue yet obeyed with herte vnto the forme of doctrine wher vnto ye were deliuered. Ye are then made free from synne/and are become the seruauntes of rightewelnes. ✠

✠ I will speake grosly because of the infirmite of youre flesshe. As ye haue geuē youre mēbers seruaūtes to vnclēnes & to iniquitie/frō iniquitie vnto iniquitie: euē so now geue youre members seruauntes vnto rightewelnes/ that ye maye be sanctified. For when ye were the seruaūtes of synne/ye were not vnder righ-

tewel-

tewelnes. What frute had ye then in tho thinges/wherof ye are now ashamed. For the ende of tho thinges is deeth. But now are ye deliuered from synne/& made the seruautes of God/& haue youre frute that ye shuld be sanctified/& the ende euerlastinge lyfe. For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God/thorow Iesus Christ oure Lorde.

Eternall lyfe is the deseruinge of Christ.

¶ The. vij. Chapter ✠

REmember ye not brethren (I speake to them that know the lawe) how that the lawe hath power ouer a man as longe as it endureth? For the woman which is in subiection to a man/is bounde by the lawe to the man/as longe as he liueth. Yf the man be deed/she is lowsed from the lawe of the man. So then yf whill the man liueth she couple her selfe with another man/she shalbe counted a wedlocke breaker. But yf the man be deed/she is free from the lawe so that she is no wedlocke breaker/though she couple her selfe with another man.

Euen so ye my brethren/are deed cõcerninge the lawe by the body of Christ/that ye shulde be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God. For when we were in the flesshe/the lustes of synne which were stered vppe by the lawe raygned in oure members/to bringe forth frute vnto deeth. But now are we deliuered frõ the lawe & deed from that wher vnto we were in bondage that we shuld serue in a newe cõuersation of the spyrete & not in the olde conuersacion of the letter.

What shall we saye then? is the lawe synne? God forbyd: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant/excepte the lawe had sayde/thou shalt not lust. But synne toke an occasion

ment by the meanes of the cõmaundement wrought in me all maner of concupiscence. For vercly without the lawe / synne was dead. I once lyued without lawe. But when the commaundement came / synne reuyued / and I was dead. And the very same comaundemẽt which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the commaundement and so disceaued me / and by the selfe commaundement slewe me. Wherfore the lawe is holy / and the commaundement holy iust and good. Exod. xx. b. Deut. 5. b.

Was that then which is good / made deeth vnto me? God forbyd. Naye / synne was deeth vnto me / that it myght appere how that synne by the meanes of that which is good / had wrought deeth in me / that synne which is vnder the cõmaundement / myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall / solde* vnder synne because I wote not what I do. For what I wold / that do I not: but what I hate / that do I. Yf I do now that which I wolde not / I graunte to the lawe that it is good. So then nowe / it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. For I do not that good thinge which I wolde: but that euyll do I / which I wold not. Finally yf I do that I wolde not / then is it not I that do it / but synne that dwelleth in me / doeth it. I fynde then by the lawe / that when I wolde do good / euyll is present with me. I delite in the lawe of God / concerninge the inner man. But I se another lawe in my membres rebelinge agaynst the lawe of my mynde / and sub- 1. Timo. i. b.

*Solde vnder synne is to be made a bonde mã to do the will of synne onlye.

duynge me vnto the lawe of synne/which is in my members. O wretched man that I am who shall delyuer me from this body of deth? I thanke God thorow Jesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God / and in my flesshe the lawe of synne.

The.viij. Chapter.

THer is then no damnacion to them which are in Christ Jesu/which walke not after the flesshe: but after the spyrete. For the lawe of the spyrete that bringeth life thorowe Jesus Christ / hath delyuered me from the lawe of synne and deeth. For what the lawe coulde not do in as moche as it was weake because of the flesshe: that performed God/ & sent his sonne in the similitude of synfull flesshe/and by *synne damned synne in the flesshe: that the ryghteweines requyred of the lawe / myght be fulfylled in vs / which walke not after the flesshe/but after the spyrete.

For they that are carnall/are carnally mynded. But they that are spirituall / are gostly mynded. To be carnally mynded is deth. But to be spiritually mynded is lyfe and peace. Because that the flesshly mynde is emnyte gaynst God: for it is not obedient to the lawe of God/nether can be. So then they that are geuen to the flesshe/cannot please God.

But ye are not geuen to the flesshe / but to the *spyrete: yf so be that the spyrite of god dwell in you. Yf ther be eny man that hath not the spyrite of Christ / the same is none of his. Yf Christ be in you / the body is deed because of synne: but the spyrite is lyfe for ryghteweines sake. wherfore yf the spyrite of him that rayled vp Jesus from deeth / dwell in you: euen he that rayled vp Christ from deeth / shall quycken youre mortall bodyes / because that his spyrit

*Synne is taken here for a synne offerige after the vse of the hebrue tonge.

*Christes spirite is in all his/and the spirite is lyfe because it consenteth vnto the lawe. And the body that is deed because it consenteth to synne wilbe that spryte quycken at the last/and geue him lust to do the lawe and will not soffre him to remayne in synne.

dwelleth in you.

Therfore brethren we are nowe detters/ not to the flesshe/to lyue after the flesshe. For yf ye lyue after the flesshe/ye must dye. But yf ye mortifye the dedes of the body / by the helpe of the spirite/ye shall lyue. For as many as are led by the spirite of God: they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare eny moare / but ye haue receaued the spirite of adoption wherby we crye Abba father. The same spirite certifyeth oure spirite that we are the sonnes of God. And yf we be sonnes / we are also heyres / the heyres I meane of God/and heyres annexed with Christ. So be that we *suffer to gether / that we may be glorified to gether.

(Adoption) that is the inheritaunce promised by grace.

*we must soffre with Christ/yf we shall raygne with hi in glorie.

For I suppose that the afflictions of this tyme are not worthy of the glory which shalbe shewed vpon vs. Also the feruent desyre of the creatures abideth lokynge when the sonnes of God shall appere / because the creatures are subdued to vanite agaynst their wyll: but for his will which subdueth them in hope. For the very creatures shalbe deliuered from the bondage of corruptiō into the glorious lybertie of the sonnes of God. For we knowe that euery creature groneth with vs also/and trauayleth in payne euen vnto this tyme.

*Fyrst frutes: a tast & a certayne porciō and not the fulnesse of the spirite.

Not they only/ but euen we also which haue the fyrst *frutes of the spirite/morne in oure selues and wayte for the (adoption) and loke for the deliueraunce of oure bodies. For we are sauyd by *hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? But and yf we hope for that we se not/ then do we with patience abyde for it.

*we are saued by hope that is we hope to be delyuered oute of the corruption

Lyke wyse the spirite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spirite maketh intercession

oure bodies into the glorie that Christ now is in: therefore faynt not in oure tribulaciōs

myghtely for vs with groninges which cannot be expressid with tonge. And he that searcheth the hertes / knoweth what is the meaninge of the sprite: for he maketh intercessiō for the sayntes accordinge to the pleasure of God.

✠ For we knowe that all thinges worke for the best vnto them that loue God / which also are called * of purpose. For those which he knewe before / he also ordeyned before / that they shulde be lyke fassioned vnto the shape of his sonne: that he myght be the fyrst begotten sonne amonge many brethrē. Moreouer which he appoynted before / thē also he called. And which he called them also he iustified / which he iustified / them he also glorified.

* God chesseth of his awne godnes & mercie calleth thorow the gospell: iustifieth thorow fayth & glorifieth thorow good workes.

What shall we then saye to these thinges? yf God be on oure syde: who can be agaynst vs? which spared not his awne sonne / but gaue him for vs all: how shall he not with him geue vs all thinges also? who shall laye eny thinge to the charge of Goddes chosen? it is God that iustifieth: who then shall condempne? it is Christ which is deed ye rather which is rysen agayne / which is also on the ryght honde of God and maketh intercession for vs.

Who shall seperat vs from the loue * of God? shall tribulacion? or angusshe? or persecucion? other hunger / ether nakednesse? ether parell? ether swearde? As it is wrytten: For thy sake are we kylled all daye longe / and are counted as shepe apoynted to be slayne. Neuerthelesse in all these thinges we ouercome strongly thorow his helpe that loued vs. For I am sure that nether deeth / nether lyfe / nether angels / nor rule / nether power / nether thinges present / nether thinges to come / nether heygh / nether loweth / nether eny other creature shalbe able to departe vs from the loue of God / shewed in Christ Iesu oure Lorde. ✠

* He that seeth what Christ hath done for him cannot: but beleue that god loueth him / & also loue God agayne.

The

¶ The. ix. Chapter.

I saye the trueth in Christ / and lye not / in that wherof my conscience beareth me witnes in the holy goost / that I haue great heuynes and continuall sorowe in my hert. For I haue wyshed my selfe to be cursed from Christ / for my brethren and my kynsmen as pertayninge to the flesshe / which are the Israelites. To whō pertayneth the adoption / and the glorie / and the couenauntes and the lawe that was geuē / and the seruice of God and the promyses: whose also are the fathers and they of whome (as concerninge the flesshe) Christ came / which is God ouer all thinges blessed for euer Amen.

What loue dothe.

Adoption is an inheritaunce by grace.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyldren straycht waye because they are the seed of Abraham. But in Isaac shall thy seede be called: that is to saye / they which are the chyldren of the flesshe / are not the chyldren of God. But the chyldren of promes are counted the seede. For this is a worde of promes / aboute this tyme will I come / and Sara shall haue a sonne.

Gene. xxi.

Gala. iiii. d Gene. xviii

Nether was it so with her only: but also when Rebecca was with chylde by one / I meane by oure father Isaac / yet the chyldren were borne / when they had nether done good nether bad: that the purpose of God which is by election / myght stonde / it was sayde vnto her not / by the reason of workes / but by grace of the caller: the elder shall serue the yonger. As it is written: Jacob he loued / but Esau he hated.

Gene. xxv. Malach. i a

What shall we saye then? is there eny vnryghteweslnes with God? God forbyd. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: and wyll haue compassion on

Exodi. xxxiii.

whom I haue cõpassion. So lyeth it not then in a mans wyll or cunninge/but in the mercye of God. For the scripture sayth vnto Pharao: Exod.ix.d. Euen for this same purpose haue I stered the vp/to shewe my power on the and that my name myght be declared throw out all the worlde. So hath he mercie on whom he wyll/and whom he will/he maketh heard herted. Esai.xlv. c. Hier.xxviii

Thou wylt saye then vnto me: why then blameth he vs yet? For who can resist his will? But o man/what arte thou which disputest with* God? Shall the worke saye to the worke man: why hast thou made me on this fassion? Hath not the potter power ouer the claye/euen of the same lompe to make one vessell vnto honoure and another vnto dishonoure? Euen so/God willinge to shewe his wrath/ and to make his power knowen suffered with longe pacience the vessels of wrath/ ordeyned to damnacion/that he myght declare the riches of his glory on the vessels of mercye/ which he had prepared vnto glorye: that is to saye/vs which he called/not of the Jewes only/but also of the gentyls. As he sayth on Osee: I wyll call them my people/which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayd vnto them/ye are not my people: that there shalbe called the chyldren of the lyuinge God. Sapie.xv. b. *The flesh ly (a proude mynde that will be as wise as god must be mortified to learne to feare god and to obey him and to leue disputinge with him. Osee.ii.d. 1.Petr.ii. Osee.ii.d.

But Esayas eryeth concernynge Israel: though the nombre of the chyldren of Israel be as the sonde of the see yet shall a remnaunt be saued. He finisheth the worde verely and maketh it short in ryghtwesnes. For a short worde will God make on erth. And as Esaias sayd before: Except the Lorde of Saboth had left vs seede/we had bene made as Sodoma/ and had bene lykened to Gomorra. Esaie.x.c.

What

what shall we saye then? we saye that the gentyls which folowed not ryghteweslnes haue ouer taken righteweslnes: I meane the righteweslnes which cometh of fayth. But Israel which folowed the lawe of ryghteweslnes/coulde not attayne vnto the lawe of righteweslnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stomblinge stone. As it is written: Behold I put in Syon a stomblinge stone/and a rocke which shall make men faule. And none that beleue on him/ shalbe ashamed. ¶ The .x. Chapter. ✠

Esaie.l.b.

Esa.xxviii.a
1 Petr.ii.b
Esai.viii.c.

Esai xxviii.

1 Brethre/my hertes desyre and prayer to God for Israel/ is that they myght be saued. For I beare them recorde that they haue a feruent mynde to God warde/but not accordinge to knowledge. For they are ignorant of the ryghteweslnes which is alowed before God/and go about to stablisshe their awne ryghteweslnes/and therfore are not obedient vnto the ryghteweslnes which is of valew before God. For Christ is the ende of the lawe/to iustifie all that beleue.

*The lawe dryueth to Christ to be iustified.

Leui.xviii
Ezech.xx.b.
Deu.xxx.

2 Moses describeth the ryghteweslnes which cometh of the lawe/ how that the man which doth the thinges of the lawe/shall lyue therin. But the righteweslnes which cometh of fayth/ speaketh on this wyse. Saye not in thyne hert/ who shall ascende into heaue? (that is nothinge els then to fetch Christ doune) Other who shall descende into the depe? (that is nothinge els but to fetch vp Christ frō deeth) But what sayth the scripture? The worde is nye the/euen in thyne mouth and in thyne herte.

*Though fayth iustifie from synne/ though christ deserued the reward promysed/yet is the promyse made on the condicion/ as we se.

3 This worde is the worde of *fayth which we preache. For yf thou shalt knowledge with thy mouth that Iesus is the Lorde/ and shalt beleue with thyne hert that God rayled him

Brare Christes doctryne and confesse him with worde and dede.

vp from deeth thou shalt be safe. ✠ For the beleue of the hert iustifyeth / and to knowlege with the mouth maketh a man safe. For the scripture sayth: whosoeuer beleueth on him shall not be ashamed.

So that we are iustified to do good workes and in them to walke to the saluacion promised.

There is no difference betwene the Iewe and the Gentyll. For one is Lorde of all / which is ryche vnto all that call on him. For whosoeuer shall call on the name of the Lorde / shalbe safe. But how shall they call on him / on whom they beleued not? how shall they beleue on him of whom they haue not herde? how shall they heare without a preacher? And how shall they preache except they be sent? As it is wrytten: how beautifull are the fete of them which bringe glad tydynges of peace / and bringe glad tydynges of good thinges. But they haue not all obeyed to the gospell. For Esayas sayth: Lorde who shall beleue oure sayinges? So then fayth cometh by hearinge / and hearinge cometh by the worde of God. But I axe: haue they not herde? No dout / their sounde went out into all londes: and their wordes into the endes of the worlde. ✠

Esai. xlii.

Esaie. liii. a Joan. xii. f.

Psa. xcviii.

But I demaunde whether Israel dyd knowe or not? First Moses sayth: I wyll prouoke you for to enuy / by them that are no people / and by a folysshe nacion I wyll anger you. Esaias after that / is bolde and sayth: I am founde of them that sought me not / and haue appered to them that axed not after me. And agaynst Israel he sayth: All daye longe haue I stretched forth my hondes vnto a people that beleueth not / but speaketh agaynst me.

Deut. xxii. e

Esa. lxv. a.

¶ The. xj. Chapter.

I Saye then: hath god cast awaye his people? God forbyd. For euen I verely am an Israelite / of the seed of Abraham / and of the tribe of Beniamin / God hath not cast

caste awaye his people which he knewe before.
Other wote ye not what the scripture sayth by the mouth of Helias/ how he maketh intercession to God agaynst Israel sayinge? Lorde they have kylled thy prophetes and dygged doune thyne alters: and I am lefte only/and they seke my lyfe. But what sayth the answer of God to him agayne? I have reserued vnto me seuen thousande men / which have not bowed the knee to Baal. Euen so at this tyme is ther a remanaunt lefte thorow the eleccion of grace. Yf it be of *grace/ then is it not of workes. For then were grace no moare grace. Yf it be of workes/ then is it no moare grace. For then were deseruinge no lenger deseruinge.

iii. Reg. xix

*Grace & workes are contrarye thinges.

What then? Israel hath not obtayned that that he sought. No but yet the eleccion hath obtayned it. The remanaunt are blynded/ accordinge as it is wrytten: God hath geuen them the spyrete of vnquyetnes: eyes that they shuld not se/ and eares that they shulde not hear/ euen vnto this daye. And Dauid sayth: Let their table be made a snare to take them with all/ and an occasion to faule/ and a rewarde vnto them. Let their eyes be blynded that they se not: and euer bowe doune their backes.

Esa. vi. c. Math. xiii. John. xii. f. Actu. xxviii psal. lxviii.

I saye then: Haue they therfore stombled/ that they shulde but faule only? God forbyd: but thorowe their faule is saluacion happened vnto the Gentyls/ for to prouoke them with all. wherfore yf the faule of them/ be the ryches of the worlde: and the mynyshinge of them the ryches of the Gentyls: How moche moare shulde it be so/ yf they all beleued. I speake to you Gentyls/ in as moche as I am the Apostle of the gentyls/ I will magnify myne office/ that I myght prouoke them which are my flesshe/ & myght saue some of them. For yf the castinge awaye of them/ be the reconcylynge of the

ge of the worlde: what shall the receauynge of them be/but lyfe agayne from deeth? For yf one peece be holy the whole heepe is holy. And yf the rote be holy/the braunches are holy also.

k Though some of the braunches be broken of/ and thou beynge a wilde olyue tree/ art graft in amonge them/and made parttaker of the rote and fatnes of the olyue tree/boost not thy selfe agaynst the braunches. For yf thou boost thy selfe/remember that thou bearest not the rote/but the rote the. Thou wilt saye then: the braunches are broken of/that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of/ and thou stondest stedfast in fayth. Be not hye mynded/but feare leynge that God spared not the naturall braunches/ lest haply he also spare not the.

Beholde the kyndnes and rygorousnes of God: on them which fell/ rygorousnes: but towardes the/kyndnes/yf thou contynue in his kyndnes. Or els thou shalt be hewen of/ they yf they byde not styll in vnbeleefe/ shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree/and wast grafted contrary to nature in a true olyue tree: how moche more shall the naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne conseytes) that partly blyndnes is happened in Israel/vntyll the fulnes of the gentyls be come in: and so all Israel shalbe saued. Esaie. lix. d. As it is wrytte: There shall come out of Syon he that doth deliuer/and shall turne awaye the vngodlynes of Jacob. And this is my couenaunt vnto them / when I shall take awaye their synnes. As concerning the gospell they are enemyes for youre sakes: but as touchinge the election

ection they are loued for the fathers sakes.
For verely the gyftes and callinge of God are soche/that it cannot repent him of them: for loke/as ye in tyme passed haue not beleued God yet haue now obtayned mercy thorow their vnbeleffe: euen so now haue they not beleued the mercy/which is happened vnto you/ that they also maye obtayne mercy. God hath wrapped all nacions in vnbeleue/that he myght haue mercye on all.

O the depnes of the aboundaunt wysdome and knowledge of God: how vnsercheable are his iudgementes/and his wayes past fyndinge out? For who hath knowen the mynde of the Lorde? or who was his counseller? other who hath geuen vnto him fyrst/that he myght be recompensed agayne? For of him/and thorow him/and for him are all thinges. To him be glorie for euer Amen.

Sap.ix.c. Esaie.xl.d. i.Corin.ii.b

¶ The.xij. Chapter. ✠

Phil.iiii.c.

I beseche you therfore brethren / by the mercyfulnes of God/ that ye make youre bodyes a quicke sacrifice/holy and acceptable vnto God: which is youre reasonable seruing of God/ and fassion not youre selues lyke vnto this worlde: but be ye chaunged in youre shape/ by the renuynge of youre wyttes that ye maye fele what thinge that good/that acceptable/& parfayte will of God is. For I saye (thorowe the grace that vnto me geuen is) to euery man amonge you/that no man estemr of him selfe moare then it becometh him to estemr: but that he discretely iudge of him selfe/accordinge as God hath dealte to euery man the measure of fayth.

True seruinge of God is to bringe the bodye vnto the obedience of the lawe of God.

For we haue many members in one body/and all members haue not one office: so we beynge many/are one body in Christ/and euery man amonge oure selues/one anothers members &

✠ Seynge

✠ Seynge that we haue diuers gyftes accordinge to the grace that is geuen vnto vs: yf eny man haue the gyfte of *prophesye/ let him haue it that it be agreynge vnto the fayth. Let him that hath an office/ wayte on his office. Let him that teacheth / take hede to his doctrine. Let him that exhorteth / geue attendaunce to his exhortacion. Yf eny man geue/ let him do it with singlenes. Let him that ruleth/ do it with diligence. Yf eny man shewe mercy/ let him do it with cherfulnes.

*Prophesie is taken here for the expoundynge of scriptures which in dare places must be expounded that it agree to the open places and generall artycles of the fayth.

Let loue be without dissimulacion. Hate that which is euyll/ and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuinge honoure/ go one before another. Let not that busynes which ye haue in honde/ be tedious to you. Be feruent in the spirite. Applye youre selues to the tyme. Reioyce in hope. Be patient in tribulacion. Contynue in prayer. Distribute vnto the necessite of the sayntes/ and be radie to harboure. Blesse them which persecute you: blesse but curse not. Be mery with them that are mery. Wepe with the that wepe. Be of lyke affeccion one towardes another. Be not hye minded: but make youre selues equall to them of the lower sorte. ✠

Amos. v. Ephe. iiii. a. 1. Pet. v. b.

Hebr. xiii. 1. Pet. iiii. a

Prouer. iii. a 1. Pet. iii. d. ii. Cor. viii. Hebr. xii. d.

✠ Be not wyse in youre awne opinions. Recompence to no man euyl for euyll. Prouide afore honde thinges honest in the syght of all men. Yf it be possible/ how be it of youre parte/ haue peace with all men. Derly beloued auenge not youre selues / but geue roume vnto the wrath of God. For it is wrytten: vengeaunce is myne/ and I will reward sayth the Lorde.

Deu. xxxii. Hebr. x. c. Prouer. xxv.

Therfore yf thyne enemy honger/ fede him: yf he thurst/ geue him drinke. For in so doinge thou shalt heape *coles of fyre on his heed. Be not ouercome of euyll: but ouercome euyll with goodes. ✠

* Coles that is thou shalt kindle him & make him to loue.

Let eue

Obedience

LEt euery soule submyt him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be/are ordeyned of God. whosoeuer therfore resisteth power/resisteth the ordinaunce of God. And they that resist/shall receaue to them selfe damnacion. For rulers are not to be feared for good workes / but for euyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysed of the same. For he is the minister of God/for thy welth. But and yf thou do euyll/ then feare: for he beareth not a swearde for nought: but is the minister of God to take vengeaunce on the that do euyll. Wherfore ye must nedes obeye/ not for feare of vengeaunce only: but also because of *conscience. And euen for this cause paye ye tribute. For they are Goddes ministers/seruinge for the same purpose. ✠

*Though thou were of power to resist the powers/yet were thou dāpned in thy conscience yf thou dyddest it/ because it is agaynst gods cōmaundements.

Geue to euery man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whō honoure pertayneth. *Owe nothinge to eny man: but to loue one another. For he that loueth another / fulfilleth the lawe. For these commaundementes: Thou shalt not cōmit aduoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Loue thyne neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfillinge of the lawe. ✠

Exod. xx. c. Deute. 5. b.

Loue is the fulfyllynge of the lawe.

This also we knowe/ I meane the season/ howe that it is tyme that we shuld now awake out of slepe. For now is our *saluacion nearer then when we beleued. The nyght is passed / and the daye is come nye. Let vs therfore

*Christ which is our resalutacion/ is now nere then when we lorked

for him in the olde testament.

therfore cast awaye the dedes of darknes/ and let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drinckinge: nether in chamburynge and wantonnes/ nether in stryfe and enuyinge: but put ye on the Lorde Iesus Christ. ¶ And make not prouision for the flesshe/ to fulfill the lustes of it.

(Armoure) of lyght/ fayth/ hope/ loue/ the feare of God/ sure hope & all that the lyght of Godes worde teacheth.

¶ The .xiiij. Chapter.

HIm that is weake in the fayth/ receaue vnto you/ not in disputynge and troublynge his conscience. One believeth that he maye eate all thinge. Another which is weake/ eateth earbes. Let not him that eateth/ despise him that eateth not. And let not him whiche eateth not/ iudge him that eateth. For God hath receaued him. what art thou that iudgest another mannes seruaunt? whether he stonde or faule/ that pertayneth vnto his master: ye he/ shall stonde. For God is able to make him stonde.

Iacob.iiii.d.

This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Be that no man wauer in his awne meaninge. He that obserueth one daye more then another/ doth it for the lordes pleasure. And he that obserueth not one daye moare then another/ doeth it to please the lorde also. He that eateth/ doth it to please the lorde/ for he geueth God thankes. And he that eateth not/ eateth not/ to please the Lorde with all/ and geueth God thankes. For none of vs lyueth his awne seruaunt: nether doeth anye of vs dye his awne seruaunt. ¶ If we lyue/ we lyue to be at the Lordes will. And yf we dye we dye at the Lordes will. Whether we lyue therfore or dye/ we are the Lordes. For Christ therfore dyed and rose agayne/ and reuiued that he myght be Lorde both of deed and quicke.

How wealsoeuer we be Christes we be. And therfore to be fauoured for his sake.

But

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? we shall all be brought before the iudgement seate of Christ. For it is wrytten: as truely as I liue sayth the Lorde/all knees shall bowe to me/and all tonges shall geue a knowledge to God. So shall euery one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another eny more.

1. Cor. 5. b. Esaie. xlv. d Philip. ii.

But iudge this rather/that no man put a stombling blocke or an occasion to fall in his brothers waye. For I knowe and am full certified in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. Yf thy brother be greued with thy meate/now walkest thou not charitablye. Destroye not him with thy meate for whom Christ dyed. Cause not youre *treasure to be euyll spoken of. For the kyngdome of God is not meate and drinke: but ryghtewesnes peace and ioye in the holy goost. For whosoeuer in these thinges serueth Christ/ pleaseth well God/ and is commended of men.

Comen/ that is to saye Vncleane.

*Oure treasure is oure knowledge

Kyngdome of God what it is.

Let vs folowe tho thinges which make for peace and thinges wherwith one maye edyfie another. Destroye not the worke of God for a lytell meates sake. All thinges are pure: but it is euyll for that man which eateth with hurte of his conscience. It is good nether to eate flesshe/nether to drincke wyne/nether eny thinge wherby thy brother stombleth/ether falleth or is made weake. Hast thou fayth? haue it with thy selfe before God. Happy is he that condempneth not him selfe in that thinge which he alloweth. For he that maketh conscience/is dampned yf he eate: because he doth it not of fayth. For whatsoeuer is not of fayth/that same is synne.

Titum. i. d.

To do agaynst ynst conscience is damnable. And all that is not of fayth is synne.

¶ The. xv. Chapter.

We which

WE which are stronge/ought to bear the fraylnes of them which are weake/and not to stonde in oure awne co-
saytes. Let euery mā please his neyghbour vnto his welth and edifyinge. For Christ
pleased not him selfe: but as it is wrytte. The
rebukes of them which rebuked the/fell on me.

We is stronge that can bear e. anothers mānes weakenes. Psal. lxviii.

✠ Whatsoeuer thinges are wrytten afore tyme / are wrytten for oure learninge / that we thorow pacience and comforte of the scripture/myght haue hope.

The God of pacience and consolacion/geue vnto euery one of you/that ye be lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agreynge to gether/ maye with one mouth prayse God the father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs / to the prayse of God.

And I saye/ that Jesus Christ was a minister of the circumcision for the trueth of God/ to confirme the promyses made vnto the fathers. And let the Gentyls prayse God for his mercy/as it is wrytten: For this cause I will prayse the amonge the Gentyls/ and synge in thy name. And agayne he sayth: reioyse ye Gentyles with his people. And agayne/prayse the Lorde all the gentyls/ & laude him all nations. And in another place Esayas sayth: ther shalbe the rote of Jesse/and he that shall ryse to raygne ouer the Gentyls: in him shall the Gentyls trust. The God of hope fyll you with all ioye & peace in beleuinge: that ye maye be ryche in hope thorowe the power of the holy goost. ✠

Psal. xviii. ii Reg. xxii. Psal. cxvi. Esai. xi. c.

I my selfe am full certified of you my brethren/ that ye youre selues are full of goodnes and filled with all knowledge/and are able to exhorte one another. Neuertheles brethren I haue some what boldly wrytten vnto you/ as one

by one that putteth you in remembraunce/tho
row the grace that is geuen me of God / that
I shuld be the minister of Jesu Christ amon-
ge the Gentyls / and shuld minister the glad
tydynges of God/that the Gentyls myght be
an acceptable offerynge sanctifyed by the holy
goost. I haue therfore wherof I maye reioyse
in Christ Jesu in tho thinges which partayne
to God. For I dare not speake of eny of tho
thinges which Christ hath not wrought by
me/to make the Gentyls obedient/with word
and dede / in myghty signes and wonders/
by the power of the spyrete of God:so that from
Jerusalem and the costes rounde aboute vnto
Illyricum/I haue fylled all countres with the
gladde tydynges of Christ.

So haue I enforsed my selfe to preache the
gospell/not where Christ was named / lest I Esai.lxii.de
shuld haue bylt on another mannes founda-
tion: but as it is written: To whom he was
not spoken of/they shall se:and they that hear-
de not/shall vnderstonde. For this cause I ha-
ue bene ofte let to come vnto you: but now se-
ynge I haue no moare to do in these countres/
and also haue bene desyrous many yeares to
come vnto you / when I shall take my iorney
into Spayne/I will come to you. I trust to se
you in my iorney / and to be brought on my
waye thyther warde by you/after that I haue
somwhat enioyed you.

Now go I vnto Jerusalem/and minister
vnto the sanyctes. For it hath pleased them of
Macedonia and Achaia to make a certayne di-
stribucion vpon the poore sanyctes which are
at Jerusalem. It hath pleased them verely/
and their detters are they. For yf the Gentyls i.Cor.ix.b
be made partetakers of their spirituall thin-
ges/their dutie is to minister vnto them in car-
nall thinges. When I haue performed this/

and haue brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/ that I shall come with aboundaunce of the blessynge of the gospell of Christ.

I beseche you brethren for oure Lorde Jesus Christes sake/ and for the loue of the spyrite/ that ye helpe me in my busynes with youre prayers to God for me/ that I maye be delyuered from them which beleue not in Jewry/ and that this my seruice/ which I haue to Jerusalem/ maye be accepted of the saynctes/ that I maye come vnto you with ioye/ by the wyll of God/ and maye with you be refreshed. The God of peace be with you: Amen.

¶ The. xvj. Chapter.

Actu. xviii. I Commende vnto you Phebe oure syster (which is a minyster of the congregacion of Cenchrea) that ye receaue her in the Lorde as it becommeth saynctes and that ye assyst her in whatsoeuer busynes she neadeth of youre ayde. For she hath succored many/ and myne awne selfe. Grete Prisca and Aquila my helpers in Christ Jesu which haue for my lyfe layde doune their awne neckes. Unto which not I only geue thankes but also the congregacion of the Gentyls. Lykewyse grete the congregacion that is in their house. Salute my welbeloued Epenetes/ which is the fyrst frute amonge them of Achaia. Grete Mary which bestowed moche labour on vs. Salute Andronycus and Junia my cosyns/ which were prysoners with me also/ which are well taken amonge the Apostles/ and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ/ and Stachys my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion

Fyrst frute: that is the fyrst that was conuerted to God.

dion my kynsman. Grete them of the houshol-
de of Narcyssus which are in the Lorde. Salu-
te Tryphena and Tryphosa/ which wemen dyd
labour in the Lorde. Salute the beloued Per-
sis/ which laboured moche in the Lorde. Salu-
te Rufus chosen in the Lorde/ and his mother
and myne. Grete Asyncritus / Phlegon/ Her-
mas / Patrobas / Hermen/ and the brethren
which are with them. Salute Philologus and
Julia/ Nereus and his syster / and Olimpha/
and all the saynctes which are with them. Sa-
lute one another with an holy kysse. The con-
gregacions of Christ salute you.

I beseche you brethren/ marke them which
cause diuision and geue occasions of euyll/ con-
trary to the doctrine which ye haue learned: &
auoyde them. For they that are suche/ serue
not the Lorde Jesus Christ: but their awne bel
lyes/ & with swete preachinges and flatteringe
wordes deceaue the hertes of the innocentes.
For youre obedience* extendeth to all men.
I am glad no dout of you. But yet I wolde ha
ue you wyse vnto that which is good / & to be
innocente as cōcerninge euyll. The God of pea
ce treade Satan vnder youre fete shortly. The
grace of oure Lorde Jesu Christ be with you.

Timotheus my worke felow/ and Lucius
and Jason and Sopater my kynsmen / salute
you. I Tertius salute you / which wrote this
epistle in the Lorde. Gayus myne hoste and the
hoste of all the congregacions / saluteth you.
Erastus the chamberlayne of the cite saluteth
you. And Quartus a brother saluteth you.
The grace of oure Lorde Jesu Christ be with
you all: Amen.

To him that is of power to stablisshe you
according to my gospell and preachynge of Je
sus Christ / in vtteringe of the mystery which
was kept secret sence the worlde began/ but

*Paule wol
de haue the
laye people
learned to
iudge the
prophetes &
to obeye the
accordinge
to knowled
ge onlye for
all obedien
ce that is
not after
true knowe
ledge/ is di-
salowed of
God.

now is opened by the scriptures of prophecie/ at the commaundement of the euerlastynge God/to stere vp obedience to the fayth/published amonge all nacions: To the same God/ which alone is wyse/ be prayse thorowe Jesus Christ for euer. Amen.

¶ To the Romayns.

¶ Sent from Corinthum by Phebe/ she that was the minister vnto the congregacion at Cenchrea.

¶ The Prologe vpon the fyrst Epistle of Saynct Paul to the Corinthyans.

This Epistle declareth it selfe from Chapter to Chapter/ that it nedeth no Prologe or introduction to declare it. when Paule had conuerted a great nombre at Corinthum/ as ye reade Act. xviii. and was departed/ there came immediatlye false Apostles and sectemakers and drue euery man disciples after him/ so that the people were whole vnquyeted/ deuyded at Baryaunce amonge them selues/ euery man for there le of his doctroure / those new Apostles not regardynge what deuysion / what vnclennes of lyuinge / or what false opinions were amonge the people / as longe as they myght be in auctorite and well at ease in their bellies. But Paule in the. iiii. fyrst Chaprers with great wysdome and sobrenes / sebuketh / fyrst the deuysion and the auctores therof / & calleth the people to Christ agayne / and teacheth how and for what the preacher is to be taken.

In the. v. he rebuketh the vnclennes that was amonge them.

In the.vi. he rebuketh the debate and goynge to lawe to gether / pleatynge their causes before the hethen.

In the.vii. he informeth them concernynge chastite and maryage.

In the.viii.ix.x.and.xi. he teacheth the stronge to forbeare the weake that yet vnderstode not the lybertie of the Gospell / and that with the ensample of him selfe. which though he were an Apostle and had auctorite / yet of loue he abstayned / to wynne other. And he fearseth them with the ensamples of the olde testamēt / and rebuketh dyuersedy sorders that were amonge them cōcernynge the Sacrament and the goynge bare hedded of maryed wemen.

In the.xii.xiii..and.xiiii. he teacheth of the many folde gyftes of the spirite / and proueth by a similitude of the bodye / that all gyftes are geuen that eche shuld helpe other / and thorow loue do seruyce to other / and proueth / that were loue is not / there is nothinge that pleaseth God. For that one shuld loue another / is all that God requyreth of vs. And therfore yf we desyre spirituall gyftes he teacheth those gyftes to be desyred that helpe oure neyboures.

In the. xv. he teacheth of the resurrection of the bodye.

And in the last he exhorteth to helpe the poore sayncte.

The fyrst epistle of sayncte Paul the Apostle to the Corinthyans.

The fyrst Chapter.

PAul by vocacion an Apostle of Jesus Christ throwe the will of God and brother Sostenes.

Unto the cõgregacion of God which is at Corinthum. To them that are sanctified in Christ Jesu / saynctes by calynge / with all that call on the name of oure Lorde Jesus Christ in euery place/both of theirs & of oures Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

✠ I thanke my God all wayes on youre behalfe/for the grace of God which is geuen you by Jesus Christ/that in all thinges ye are made ryche by him/in all lerninge and in all knowledge / euen as the testimony of Jesus Christ was confermed in you so that ye are behynde in no gyft / & wayte for the apperynge of oure Lorde Jesus Christ which shall strenght you vnto the ende/that ye maye be blamelesse in the daye of oure lorde Jesus Christ. ✠ For God is faythfull/by whom ye are called vnto the felloshyppe of his sonne Jesus Christ oure Lorde.

1.Thessa.5

I beseche you brethren in the name of oure Lorde Jesus Christ/ that ye all speake one thinge and that there be no dissencion amonge you:

but be

but be yeknyt to gether in one mynde & in one
meanynge: It is shewed vnto me (my bzethzē)
of you/by them that are of the houlle of Cloe/
that ther is stryke amonge you. And this is it
that I meane: how that comenlie amonge you/
one sayeth: I holde of Paul: another I holde
of Apollo: the thyzde I holde of Cephas: the
fourth I holde of Chzist. Is Chzist deuided?
was Paul crucified foz you? ether were ye bap-
tised in the name of Paul? I thanke God that
I Chzistened none of you / but Crispus and
Gayus / lest eny shulde saye that I had bapti-
sed in myne awne name. I baptised also the
houlle of Stephana. Fozthermoze knowe I
not whether I baptised eny man oz no.

L For Chzist sent me not to baptise / but to
pzeache the gospell/ not with wysdome of woz-
des / lest the crosse of Chzist shuld haue bene
made of none effecte. For the pzeachinge of the
crosse is to them that perishe folishnes: but vn
to vs which are saued it is the power of God.
For it is wzitten: I will destroye the wysdome
of the wyse/and wyll cast awaye the vnder-
stondynge of the pzudent. where is the wyse?
where is the scrybe? Where is the searcher of
this wozlde? Hath not God made the wysdo-
me of this wozlde folishnes?

D For when the wozlde thozow wysdome
knew not God/in the wysdome of God: it plea
sed God thozow folyshnes of pzeachynge to
saue them that beleue. For the Iewes require
a signe / and the Grekes seke after wysdome.
But we pzeache Chzist crucified / vnto the Je-
wes an occasion of fallynge/and vnto the Gre-
kes folishnes: but vnto them which are called
both of Iewes and Grekes/we pzeache Chzist
the power of God and the wysdome of God.
For the folishnes of God is wyser then men:
and the weakenes of God is stronger then men

Preachinge of the crosse is the power of God.

Esai. xxix. Abdi. i. c. Esai xxxiii.

Sygnes

Christ is the power & wisdome of God.

Bzethzen loke on youre callynge how that not many wyse men after the flesshe/not many myghty/not many of hye degre are called: but God had chosen the folysshe thinges of the wozlde/to confounde the wyse. And God hath chosyn the weake thinges of the wozlde / to confounde thinges which are myghty. And vile thinges of the wozlde / and thinges which are despysed /hath God chosen/yee and thinges of no reputacion foz to bzynge to nought thinges of ruputacion/that no flesshe shulde reioyce in his pzesence. And vnto him partayne ye/ in Chzist Jesu / which of God is made vnto vs *wysdome/and also rightewesnes/& sanctifyinge and redempcion. That accozdynge as it is wzitten: he which reioyseth / shulde reioyce in the Lozde.

* Christ is wysdom. &c. And of him only ought we to holde and in him only to reioyce.

¶ The.ij. Chapter.

And I bzethzen when I came to you/ I came not in glozyousnes of wozdes oz of wysdome / shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe eny thinge amonge you saue Jesus Chzist/ euen the same that was crucifyed. And I was amonge you in weaknes/ and in feare/& in moche tremblynge. And my wozdes and my pzeachinge was not with entysynge wozdes of mannes wysdome: but in shewinge of the spzete and of power/that youre fayth shuld not stonde in the wysdome of men: but in the power of God.

Perfect are they that vnderstonde the lawe/fayth and wozkes truly/ and pzofesse the.

That we speake of / is wysdome amonge them that are perfecte: not the wysdome of this wozlde nether of the rulars of this wozlde (which go to nought) but we speake the wysdome of God / which is in secrete & lyeth hyd/ which God ozdeyned before the wozlde/ vnto oure glozy: which wysdome none of the rulars of this wozlde knewe. Foz had they knowē it/

they

they wolde not haue crucified the Lorde of glo ry. But as it is wrytten: The eye hath not se= ne and the eare hath not hearde/nether haue entred into the hert of man/the thinges which God hath prepared for them that loue him.

But God hath opened them vnto vs by his spyrite. For the spyrite searcheth all thinges/ye the bottome of Godes secretes. For what man knoweth the thinges of a mā: saue the spyrite of a man which is with in him. Euen so the thin= ges of God knoweth no man/but the spyrite of God. And we haue not receaued the spyrite of the worlde: but the spyrite which commeth of God/for to knowe the thinges that are geuen to vs of God which thinges also we speake/ not in the connynge wordes of mannes wysdo me/but with the conninge wordes of the holy goost/makinge spyretuall comparisons of spye= tuall thinges. For the naturall man perce= aueth not the thinges of the spyrete of God. For they are but folyshnes vnto him. Nether can he perceaue them/because he is spyretually examined. But he that is spyretuall/discusseth all thinges: yet he him selfe is iudged of no man. For who knoweth the mynde of the Lor de/other who shall informe him? But we vn= derstonde the mynde of Chryst.

The spirite vnderston= deth godly thinges.

The natu= rall man that is not renued in Chryst can not perce= aue the thin ges of God

Esaie. xl. d. Roma. xi. d

The. iij. Chapter.

And I coulde not speake vnto you bre= thren as vnto spyretuall: but as vnto car= nall / euen as it were vnto babes in Chryst. I gaue you mylke to drincke/and not meate. For ye then were not stronge/no nether yet are. For ye are yet carnall. As longe verely as ther is amonge you enuyinge/stryfe and dis= cention: are ye not carnall/and walke after the manner of men? As longe as one sayth/I hol de of Paul and another I am of Apollo/ are ye not carnall? What is Paul? What thinge

is Apol

is Apollo? Only ministers * are they by whom ye beleued/euen as the Lorde gaue euery man grace. I haue planted/ Apollo watred/ but God gaue the increace. So then/ neither is he that planteth eny thinge/ nether he that watreth: but God that gaue the increace.

* The Apostles & prelates are seruaunts to preache Christ vnto which doctryne only ought all obedience to be geuen

He that planteth and he that watreth/ are nether better then the other. Euery man yet shall receaue his rewarde accordinge to his laboure. We are Goddes labourers/ ye are Goddes husbandrye/ ye are Goddes bylding. Accordinge to the grace of God geuen vnto me/ as a wyse bylder haue I layde the foundacion. And a nother bylt theron. But let euery man take hede how he bylded vpon. For other foundacion can no man laye/ then that which is layde/ which is Jesus Christ. Yf eny man bylde on this foundacion/ golde/ siluer/ precious stones: tymber/ haye or stoble: euery mannes worke shall appere. For the daye shall declare it/ and it shalbe shewed in fyre. And the fyre shall trye euery mannes worke what it is. Yf eny mannes worke that he hath bylt vpō/ byde/ he shall receaue a rewarde. Yf eny mannes worke burne/ he shall suffre losse/ but he shalbe safe himselfe: neuertheles yet as it were thorow fyre.

Psal. xi. d. Gala. 3.

Christ is the foundacion that beareth all.

Daye.

Temple.

✠ Are ye not ware that ye are the temple of God/ and how that the spyrete of God dwelleth in you? Yf eny man defyle the temple of God/ him shall God destroye. For the temple of God is holy/ which temple ye are. Let no man deceaue him selfe. Yf eny man seme wyse amonge you/ let him be a fole in this worlde/ that he maye be wyse. For the wysdome of this worlde is folyshnes with God. For it is wrytten: he compaseth the wyse in their craftynes. And agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therfore let no man reioyce in men. For all thinges are youres/

1. Corin. 3: i:

Job. 5. c. psal. xciii. d

In the kyngdome of Christ we

whether

whether it be Paul / ether Apollo / ether Cephas: whether it be the worlde / ether lyfe / ether deeth / whether they be present thinges / or thinges to come: all are youres and ye are Christes / and Christ is Goddes. ✠

are subiecte to none saue to Christ and his doctryne.

¶ The. iiij. Chapter. ✠

LEt men this wyse esteme vs / euen as the
a ministers of Christ / and dispolers of the
secretes of God. Furthermore it is requyred of the dispolers that they be founde
faythfull. * With me is it but a very small thinge / that I shuld be iudged of you / ether of (mans daye) No I iudge not myn awne selfe.
I know nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me.
Therfore iudge nothinge before the tyme vntyll the Lorde come / which will lyghten thinges that are hyd in darckenes and open the counsels of the hertes. And then shall euery man
haue prayse of God. ✠

The Apostles are ministers.

* Faythfull is he that preacheth his master and not himself.

(Mannes) daye is mannes wysdome.

These thinges brethren I haue described in
b myne awne person & Apollos for youre sakes / that ye myght learne by vs / that no man counte of him selfe beyonde that which is aboue wrytte: that one swell not agaynst another for
eny mans cause. For who preferreth the? what hast thou / that thou hast not receaued? & if thou
haue receaued it / why reioycest thou as though thou haddest not receaued it? Now ye are full:
now ye are made ryche: ye raygne as kynges without vs: and I wolde to God ye dyd ragne / that we myght raygne with you.

We thinketh that God hath set forth vs
c which are Apostles / for the lowest of all as it were men apoynted to deeth. For we are a gasyngestocke vnto the worlde / and to the angels / & to men. We are foles for Christes sake / & ye
are wyse thorow Christ. we are weake / and ye are stronge. Ye are honorable / & we are despised

The fassion of true Apostles.

Euen

Actu.xx.g. i.Thes.ii.b. ii.Thes.iii. Euen vnto this daye we honger and thyrst and are naked / and are bofketted with fistes / and haue no certayne dwellinge place / and laboure worckinge with oure awne hondes. we are reuyled / and yet we blesse. We are persecuted and sufferit. We are euyll spoken of & we praye. We are made as it were the filthynes of the worlde / the of scowringe of all thinges / euen vnto this tyme.

I wryte not these thinges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Jesu / I haue begotten you thorow the Gospell. wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus / which is my deare sonne / and faythfull in the Lorde / which shall put you in remembraunce of my wayes which I haue in Christ / euen as I teache euery where in all congregacions. Some swell as though I wolde come no more at you. But I will come to you shortly / yf God will: and will knowe / not the wordes of them which swell / but the power: for the kyngdome of God is not in wordes but in power. What will ye? Shall I come vnto you with a rodde / or els in loue and in the spyrete of mekenes?

¶ The.v. Chapter.

Fornicacion. THere goeth a commen sayinge that ther is fornicacion amonge you / and soche fornicacion as is not once named amonge the Gentyls: that one shuld haue his fathers wyfe. And ye swell / & haue not rather sorowed / that he which hath done this dede / myght be put from amonge you. For I verely as absent in body / euen so present in spyrete haue determined all redy as though I were present of him that hath done this dede / in the name of oure Lorde Jesu Christ / when ye are gadered

Collo.ii.a.

dered to gether/and my spyrete/with the power of the Lorde Jesus Christ/to deliuer him vnto *Satan/for the destruction of the flesshe/ that the spyrete maye be saued in the daye of the Lorde Jesus.

*Excommunicacion is to destroye fleshlye wyse do me that the spirite maye be founde in the doctryne of Christ.

Youre reioylinge is not good: knowe ye not that a lytle leuen sowreth the whole lompe of dowe. ✠ Pourge therfore the olde leuen/ that ye maye be newe dowe/as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye/not with olde leuen nether with the leuen of maliciousnes and wickednes: but with the swete breed of purenes and truthe. ✠

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meant not at all of the fornicatours of this worlde/ ether of the coueteous/or of extorsioners/ ether of the ydolaters: for then must ye nedes haue gont out of the worlde. But now I wryte vnto you/that ye company not to gether/yf eny that is called a brother/be a fornicator/or coueteous/or a worshipper of ymages/ether a raylar/ether a dronckard/or an extorcionar: with him that is soche/se that ye eate not. For what haue I to do/to iudge them which are without? Do ye not iudge them that are with in: Them that are without/God shall iudge. Put awaye from amonge you/that euyll parson.

If anye e that professeth Christ be soch/no nother christen man maye beare him compa f nye.

The.vj. Chapter.

To go to lawe.

HOw dare one of you hauinge busynes with another go to lawe vnder the wicked/and not rather vnder the saynctes? Do ye not know that the saynctes shall iudge the worlde? Yf the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that partayne to the lyfe?

lyke? Yf ye haue iudgementes of worldely matters/take them which are despysed in the congregacion/and make them iudges. This I saye to youre shame. Is ther vtterly no wyse man amonge you. what not one at all/that can iudge betwene brother and brother/but one brother goeth to lawe with another: and that vnder the vnbeleuers?

Now therfore there is vtterly a faute amonge you/because ye go to lawe one with another. why rather suffer ye not wronge? why rather suffre ye not youre selues to be robbed? naye/ye youre selues do wronge/and robbe: and that the brethren. Do ye not remember how that the vnryghteous shall not inheret the kyngdome of God? Be not deceaued? for nether fornicatours/nether worshippers of ymages/nether whormongers nether weaklinges/nether abusers of them selues with the mankynde/nether theues/nether the coueteous/nether dronckardes/nether cursed spekers/nether pillers/shall inheret the kyngdome of God. And soche ware ye verely: but ye are welshed: ye are sanctified: ye are iustified by the name of the Lorde Jesus/and by the spyrite of oure God.

The se and soche lyke haue no parte in Christ.

Sanctifienge and iustifienge come by Christ & his spirite.

All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder nomans power. Meates are ordeyned for the belly/and the belly for meates: but God shall destroye both it and them. Let not the body be applied vnto fornicacion/but vnto the Lorde/and the Lorde vnto the body. God hath raysed vp the Lorde/and shall rayse vs vp by his power.

*Oure bodyes are the members of Christ.

✠ Ether remember ye not/that youre bodyes are the * members of Christ? Shall I now take the members of Christ/and make them the members of an harlot? God forbyd.

Do ye

Do ye not vnderstonde that he which coupleth him selfe with an harlot/is become one body? For two (sayth he) shalbe one flesshe. But he that is ioyned vnto the Lorde/is one spirite.

Flie fornicacion. All synnes that a man doth/are without the body. But he that is a fornicator/synneth agaynst his awne body. Ether knowe ye not how that youre bodyes are the temple of the holy goost/ which is in you/whom ye haue of God/& how that ye are not youre awne? For ye are dearly bought. Therfore glorifie ye God in youre bodyes & in youre spirites/for they are Goddes. ✠ i. Pet. iii. d.

¶ The. vij. Chapter. ✠

AS concernynge the thinges wherof ye wrote vnto me: it is good for a man/ not to touche a woman. Neuertheles to auoyde fornicacion/let euery man haue his wyfe: and let euery woman haue her husbande. Let the man geue vnto the wyfe due beneuolence. Lykewyse also the wyfe vnto the man. The wyfe hath not power ouer her awne body/but the husbande. And lykewyse the man hath not power ouer his awne body: but the wyfe. Withdrawe not youre selues one from another/excepte it be with consent for a tyme/for to geue youre selues to fastynge and prayer. And afterwarde come agayne to the same thinge/lest Satan tempt you for youre incontinencie. ✠ Of wedlock and virginite. i. Pet. iii. b.

This I saye of fauoure/& not of cōmaunde ment. For I wolde that all men were as I my selfe am: but euery man hath his proper gyfte of God/one after this manner another after that. I saye vnto the vnmaryed men & wyddowes: it is good for them yf they abyde euen as I do. But & yf they cannot abstayne/let them mary. For it is better to mary/then to burne.

Vnto the maryed commaunde not I/but the Lorde:

Lorde: that the wyfe separate not her selfe from the man. Yf she separate herselfe/ let her remayne vnmaryed/or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

Math.5.c. and.19.b. Marc.10.b. Luc.16.d.

To the remnaunt speake I and not the Lorde. Yf eny brother haue a wyfe that beleueth not/ yf she be content to dwell with him/ let him not put her waye. And the woman which hath to her husbande an infidell/ yf he consent to dwell with her/ let her not put him awaye. For the vnbeleuinge husbande is sanctified by the wyfe: and the vnbeleuinge wyfe is sanctified by the husbande. Or els were youre chyldren vnclene: but now are they pure. But and yf the vnbeleuynge departe/ let him departe. A brother or a syster is not in subiection to soche. God hath called vs in peace. For how knowest thou o woman/ whether thou shalt saue that man or no? Other how knowest thou o man whether thou shalt saue that woman or no? but euen as God hath distributed to euery man.

As the Lorde hath called euery person/ so let him walke: and so ordeyn I in all congregacions. Yf eny man be called beynge circumcised/ let him adde nothinge therto. Yf eny be called vncircumcised: let him not be circūcised. Circumcision is nothinge/ vncircumcision is nothinge: but the kepinge of the cōmaundementes of God is all to gether. ✠ Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayst be free/ vse it rather. For he that is called in the Lorde beynge a seruaunt/ is the Lordes freman. Lykewyse he that is called beynge free/ is Christes seruaunt. Ye are dearly bought/ be not mennes seruauntes. Brethren let euery man wherin he is cal-

Circumcision.

les

ted/therin abyde with God. ✠

As concerninge virgins/ I haue no cõmaun dement of the Lorde: yet geue I counsell as one that hath obtayned mercye of the Lorde to be faythfull. I suppose that it is good for the present *necessite. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thow lowsed from a wyfe? seke not a wyfe. But and yf thou take a wyfe thou synnest not. Lykwyse yf a virgin mary/ she synneth not. Neuertheles soche shall haue trouble in their flesshe: but I fauer you.

This saye I brethren / the tyme is shorte. It remayneth that they which haue wyues/ be as though they had none / and they that wepe be as though they wept not: and they that reioyce/ be as though they reioysed not: and they that bye/ be as though they possessed not: and they that vse this worlde / be as though they vsed it not. For the fassion of this worlde goeth awaye.

I wold haue you without care. The syngle man careth for the thinges of the Lorde how he maye please the Lorde. But he that hath maryed / careth for the thinges of the worlde/ how he maye please his wyfe. There is diffe-rence betwene a virgin and a wyfe. The syngle woman careth for the thynges of the Lorde/ that she maye be pure both in body and also in spirite. But she that is maryed / careth for the thinges of the worlde / how she maye please her husband. This speake I for youre profyt not to tangle you in a snare: but for that which is honest and comly vnto you/ and that ye maye quyetly cleaue vnto the Lorde without se-paracion.

Yf eny man thinke that it is vncomly for his virgin/ yf she passe the tyme of maryage/ & yf so nede requyre / let him do what he listeth/

d he syn-

*If a [illegible] hath [illegible] to mary her is good/ the more quyetly to serue God. For the maryed haue ofte moo [illegible] but they shall be cõbred with other worldly busynes. what helpeth it? a yf she maryed be the more requiet mynded therby what hurteth it? Mether of it self e is better then the other/ or pleaseth god more then the other. Mether is outeward circu-cision or outewarde baptyme worth a pynne of them selues/ saue that they purpos in re membraunce to kepe the couenaunt made betwene vs and God.

he synneth not: let thē be coupled in mariage. Neuertheles he that purposeth surely in his herte/ hauinge none nede: but hath power ouer
Roma.vii. his awne will: and hath so decreed in his herte/ that he will kepe his virgin/ doth well. So then he that ioyneth his virgyn in mariage/ doth well. But he that ioyneth not his virgin in mariage/ doth better. The wyfe is bounde to the lawe as longe as her husband liueth. Yf her husbande slepe/ she is at liberte to mary with whom she wyll / only in the Lorde. But she is happyar yf she so abyde / in my iudgement. And I thinke verely that I haue the spyrete of God.

¶ The.viij. Chapter.

A lytle loue is better thē moche knowledge

TO speake of thinges dedicate vnto ydols/ we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. Yf eny man thinke that he knoweth eny thinge/ he knoweth nothinge yet as he ought to knowe. But yf eny man loue God/ the same is knowē of him.

To speake of meate dedicat vnto ydols/ we are sure that ther is none ydoll in the worlde and that ther is none other God but one. And though ther be that are called goddes / whether in heauē other in erth (as ther be goddes many & lordes many) yet vnto vs is there but one God/ which is the father/ of whom are all
One God One Lorde thinges/ & we in him: & one lorde Jesus Christ by whom are all thinges/ and we by him.

But euery man hath not knowledge. For some suppose that ther is an ydoll vntyll this houre/ and eate as of a thinge offered vnto the ydole/ and so their consciences beynge yet weake/ are defyled. Meate maketh vs not acceptable to God. Nether yf we eate/ are we the better. Nether yf we ate not/ are we the worse.

But take hede that youre libertie cause not

the weake to faule. For yf some man se the which hast knowledge / syt at meate in the ydols temple shall not the conscience of him which is weake/be boldened to eate those thinges which are offered to the ydole? And so throw thy knowledge shall the weake brother perysshe for whom Christ dyed. When ye synne so agaynst the brethren/and wounde their weake consciences/ye synne agaynst Christ. wherfore yf meate hurt my brother / I wyll eate no flesshe whyll the worlde stondeth / because I will not hurte my brother.

In all our dedes we must haue a respecte to oure neyboures welth.

Charite what it doeth.

¶ The .ix. Chapter.

Am I not an Apostle? am I not free? haue I not seue Jesus Christ oure lorde? Are ye not my worke in the Lorde? Yf I be not an Apostle vnto other/ yet am I vnto you. For the seale of myne Apostleshyppe are ye in the Lorde. Myne answer to them that aske me/is this. Haue we not power to eate and to drynke? Ether haue we not power to leade about a syster to wyfe as well as other Apostles and as the brethren of the Lorde and Cephas? Ether only I and Barnabas haue not power this to do? Who goeth a warfare eny tyme at his awne cost? who planteth a vyneyarde and eateth not of the frute? who fedeth a flocke and eateth not of the mylke?

Paule proueth him self an Apostle equall to the best/ in that the spirite beareth recorde to his preachinge/and in that as many were by him conuerted as by the apostles.

Saye I these thinges after the maner of men? Or sayth not the lawe the same also? For it is wrytten in the lawe of Moses: Thou shalt not mosell the mouth of the ore that treadeth out the corne. Doth God take thought for oxen? Ether sayth he it not all together for oure sakes? For oure sakes no doute this is wrytten: that he which eareth / shuld eare in hope: and that he which threshcth in hope. shulde be partaker of his hope. Yf we sowe vnto you spirituall thinges: is it a grea-

The preacher hath right to challenge a lyuinge for his laboure

te thinge yf we repe youre carnall thinges? Yf other be parttakers of this power ouer you/ wherfore are not we rather?

Neuertheles we haue not vsed this power: but suffre all thinges lest we shulde hynder the gospell of Christ. Do ye not vnderstonde how that they which ministre in the temple haue their lyndinge of the temple? And they which wayte at the aulter are parttakers with the aultre? Euen so also dyd the Lorde ordayne/ that they which preache the gospell shulde lyue of the gospell. But I haue vsed none of these thinges.

Neither wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye then that eny man shulde take this reioysinge from me. In that I preache the gospell/ I haue nothinge to reioyce of. For necessite is put vnto me. wo is it vnto me yf I preache not the gospell. Yf I do it with a good wyll I haue a rewarde. But yf I do it agaynst my will an office is cõmitted vnto me. What is my rewarde then? Verely that whē I preache the gospell / I make the gospell of Christ fre / that I misvse not myne auctorite in the gospell.

Wherin wor kerh of loue to his neyboure/ hath his rewarde.

For though I be fre from all men yet haue I made my selfe seruaunt vnto all men / that I myght wynne the moo. Vnto the Iewes/ I became as a Iewe / to wynne the Iewes/ To thē that were vnder the lawe / was I made as though I had bene vnder the lawe / to wynne them that were vnder the lawe. To them that were with out lawe / became I as though I had bene with out lawe (when I was not with out lawe as pertayninge to God / but vnder a lawe as cõcerninge Christ) to wynne them that were with out lawe. To the weake became I as weake / to wynne the weake

what loue maketh a man do.

weake. In all thinge I fashioned my selfe to all men / to saue at the lest waye some. And this I do for the gospels sake / that I myght haue my parte therof.

6 ¶ Perceaue ye not how that they which runne in a course/ runne all / yet but one receaueth the rewarde. So runne that ye maye obtayne. Euery man that prouyeth masteries/ abstayneth from all thinges. And they do it to obtayne a corruptible croune: but we to obtayne an vncorruptible croune. I therfore so runne/ not as at an vncertayne thinge. So fyght I/ not as one that beateth the ayer: but I tame my body / and bringe it into subiection / lest after that I haue preached to other/ I my selfe shulde be a castaway.

The.x. Chapter.

1 BRethren I wolde not that ye shuld be ignorant of this / how that oure fathers were all vnder a cloude/ & all passed thorow the see / & were all baptysed vnder Moses/ in the cloude and in the see: and dyd all eate of one spirituall meate / and dyd all drincke of one maner of spirituall drincke. And they dranck of that spirituall rocke that folowed them which rocke was Christ. ¶ But in many of them had God no delite. For they were ouerthrowen in the wyldernes.

As it went in the olde testament / so shall it do in the newe

Numi.ix.d.
Exodi.xiii.d
Exodi.xiii. e
Exod.xbi. d
Exo.xbii. b
Num.xx.b.
Num.xxbi.
Exod.xxiii.
Nu.xxb.b.
Num.xi. b
Exod.xiii.
Iud.bii.c

These are ensamples to vs ✠ that we shulde not lust after euyll thinges / as they lusted. Nether be ye worshyppers of ymages as were some of them accordinge as it is writtē: The people sate doune to eate and drincke/ and rose vpagayne to playe. Nether let vs commit fornicacion as some of them committed fornicacion/ and were destroyed in one daye .xxiij. thousande. Nether let vs tempte Christ/ as some of them tempted/ and were destroyed of serpentes Nether murmure ye as some of them murmured/ &

ted/and were destroyed of the destroyer.

All these thinges happened vnto them for ensamples / and were written to put vs in remembraunce / whom the endes of the worlde are come vpon. wherfore let him that thynketh he stondeth/take hede least he fall. There hath none other temptacion taken you / but suche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted aboue youre strenght: but shall in the myddes of the temptacion make a waye to escape out. ✠ Wherfore my deare beloued / flie from worshyppinge of ydols.

Cup. Breed.

I speake as vnto them which haue discrecion/ iudge ye what I saye. Is not the cuppe of blessinge which we blesse / partakinge of the bloude of Christ? is not the breed which we breake/partetakinge of the body of Christ? be cause that we (though we be many) yet are one breed / and one bodye in as moche as we all are partetakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice/partetakers of the aultre?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? Nay but I saye/that these thinges which the gentyls offer / they offer to deuyls/and not to God. ✠ And I wold not that ye should haue fellishyppe with the deuyls. Ye cannot drinke of the cup of the Lorde & of the cup of the deuyls. Ye cannot be partetakers of the Lordes table/and of the table of deuelles. Ether shall we prouoke the Lorde? Or are we stronger then he? All thinges are laufull vnto me/but all thynges are not expedient. All thinges are lawfull to me/but all thinges edifye not. Let noman seke his awne profet: but let euery man seke anothers welthe.

Seeke. xxvi. We haue professed euery man to seke on others welthe.

Whatsoeuer is solde in the market / that eate/

eate/ and are no questions for conscience sake
for the erth is the Lordes/ and all that therin
is. ¶ If eny of them which beleue not / byd you
to feest/ and yf ye be disposed to go/ whatsoe-
uer is seet before you: eate axinge no question
for conscience sake. But and yf eny man saye
vnto you: this is dedicate vnto ydols/ eate not
of it for his sake that shewed it/ and for hurtin
ge of conscience. The erth is the Lordes and
all that there in is. Conscience I saye/ not thy
ne/ but the conscience of that other * For why
should my liberte be iudged of another mannes
conscience. For yf I take my parte with thanks: why am I euyll spoken of for that thinge
wherfore I geue thankes.

* we should be so full of loue and so circūspecte/ that we should geue none occasion vnto the ignoraunt for to speake euell on vs for oure lyberte/ & for doynge that which we maye lawfully do before God.

G whether therfore ye eate or drincke/ or what
soeuer ye do / do all to the prayse of God. ¶
Be that ye geue none occasion of euill/ nether
to the Jewes/ nor yet to the gentyls/ nether to
the congregacion of God: euen as I please all
men in all thynges / not sekinge myne awne
profet / but the profet of many / that they
myght be saued. Folowe me as I do Christ.

Loueseketh hir neybours profyte

The .xj. Chapter.

I Commende you brethren that ye remē-
ber me in all thinges/ and kepe the ordi-
naunces euen as I delyuered them to
you. I wolde ye knew that Christ is the
heed of euery man. And the man is the womās
heed. And God is Christes heed. Euery man
prayinge or prophesyinge hauinge eny thinge
on his heed/ shameth his heed. Euery woman
that prayeth or prophisyeth bare hedded / dis-
honesteth hyr heed. For it is euen all one/ and
the very same thinge/ euen as though she were shauen. ¶ If the womā be not couered / let her
also be shoren. ¶ If it be shame for a woman to
be shorne or shauen/ let her couer her heed.

I man ought not to couer his heed/ for as

mothe as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman / but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her heed / for the angels sakes. Neuertheless nether is the man with out the woman / nether the womā with out the mā in the Lorde. For as the woman is of the man / euen so is the man by the woman: but all is of God.

✠ Power is as moche to saye as sygnethat the woman is in subiecciō and hath and heed ouer hir.

Judge in youre selues whether it be comly L
that a woman praye vnto God bare heeded. Or
els doth not nature teach you / that it is a shame for a man / yf he haue longe heere: ✠ a prayse
to a woman yf she haue longe heere ✠ For her
heere is geuē her to couer her with all. Yf ther
be eny man amonge you that lusteth to stryue /
let him knowe that we haue no soche custome /
nether the congregacions of God.

This I warne you of / and commende not D
that ye come to gether: not after a better maner but after a worse. Fyrst of all when ye come to gether in the congregacion / I heare that ther is dissencion amonge you: and I partly beleue it. For ther must be sectes amonge you / that they which are perfecte amonge you / myght be knowen. ✠ When ye come to gether /
✠ The lordes supper. a man cannot eate the Lordes supper. For euery man begynneth afore to eate his awne supper. And one is hungrye / and another is dronken. Haue ye not houses to eate and to drincke in? Or els despyse ye the congregacion of God and shame them that haue not? what shall I saye vnto you? shall I prayse you / In this
Mat. xxvi. Marc. xiiii. Luce. xxii. prayse I you not. ✠

✠ That which I delyuered vnto you I receaued of the Lorde. For the lorde Jesus the same G
nyght in which he was betrayed / toke breed:

& than-

and thanked and brake/& sayde. Take ye/eate ye/this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup/when supper was done/sayinge. This do as oft as ye drinke it/in the remembraunce of me. For as often as ye shall eate this breed/and drincke this cup ye shall shewe the lordes deeth/tyll he come. Wherfore whosoeuer shall eate of this breed or drincke of the cup vnworthely/shalbe gylty of the body and bloud of the Lorde. Let a man therfore examen him selfe/and so let him eate of the breed and drincke of the cup. For he that eateth or drincketh vnworthely / eateth and drincketh his awne damnacion/because he maketh no difference of the Lordis body. ✠

The institucion of the sacrament.

For this cause many are weake and sycke amonge you/and many slepe. Yf we had truly iudged oure selues/we shuld not haue bene iudged. But when we are iudged of the Lorde/we are chastened/because we shuld not be damned with the worlde. wherfore my brethren when ye come to geder to eate/tary one for another. Yf eny man honger/let him eate at home/that ye come not to geder vnto condēnacion. Other thinges will I set in order/when I come.

¶The. xij. Chapter.

IN spirituall thinges brethren I wolde not haue you ignorannt. ✠ Ye knowe that ye were Gentyls/and went youre wayes vnto domme ydoles/euen as ye were ledde. wherfore I declare vnto you that no man speakynge in the spyrete of God/defieth Jesus. Also no man can saye that Jesus is the Lorde: but by the holy' goost.

Onlye the spirite teacheth christ is the lorde.

Ther are diuersities of gyftes verely/yet but one spyrete. And ther are differēces of administracions/and yet but one Lorde. And ther are diuers maners of operacions/and yet but one

One spirite
One Lorde
One God.

one God/which worketh all thinges that are wrought/in all creatures. The gyftes* of the spyrete are geuen to euery man/to profit the congregacion. To one is geuen thorow the spirite/the vtteraunce of wysdome. To another is geuen the vtteraunce of knowledge by the same spyrete. To a nother is geuen fayth/by the same spyrete. To a nother the gyftes of healynge by the same spyrete. To a nother power to do miracles. To a nother prophesie. To a nother iudgement of spyretes. To a nother diuers tonges. To a nother the interpretacion of tonges. And these all worketh euen the selue same spyrete/deuidynge to euery man seuerall gyftes/euen as he will. ✠

*The gyftes of the spirite are geuen vs to do seruice as oure bretyren.

Rom. xii. a. Ephe. iii. b.

For as the body is one/and hath many members/and all the members of one body though they be many/yet are but one body: euen so is Christ. For in one spyrete are we all baptised to make one body/whether we be Iewes or Gentyls/whether we be bonde or fre: and haue all droncke of one spyrete. For the body is not one member/but many. Yf the fote saye: I am not the honde/therfore I am not of the body: is he therfore not of the body? And yf the eare saye I am not the eye: therfore I am not of the body: is he therfore not of the body? Yf all the body were an eye/where were then the eare? Yf all were hearynge: where were the smellynge?

But now hath God disposed the members/euery one of them in the body at his awne pleasure. Yf they were all one member: where were the body? Now are ther many members/yet but one body. And the eye can not saye vnto the honde/I haue no nede of the: nor the heed also to the fete/I haue no nede of you. Ye rather a greate deale those members of the body which seme to be most feble/are most necessary. And vpon those members of the body/which

which we thinke leſt honeſt/put we moſt honeſtye on. And oure vngodly parties haue moſt beauty on. For sure honeſt members nede it not. But God hath ſo diſpoſed the body/and hath geuen moſt honoure to that parte which lacked/leſt there ſhuld be eny ſtryfe in the body: but that the members ſhuld indifferently care one for another. And yf one member ſuffer/ all ſuffer with him yf one member be had in honoure/ all members be glad alſo.

C Ye are the body of Chriſt/and members one of another. And God hath alſo ordeyned in the congregacion/ fyrſt the Apoſtles/ ſecondarely Prophetes/ thyrdly teachers/ then them that do miracles: after that/ the gyftes of healynge/ helpers/ gouerners/ diuerſite of tonges.

Are all Apoſtles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all the gyftes of healynge? Do all ſpeake with tonges? Do all interprete? Louet after the beſt gyftes. And yet ſhewe I vnto you a moare excellent waye. ¶ The. xiij. Chapter. ✠

A Though I ſpake with the tonges of men and angels/ and yet had no loue/ I were euen as ſoundynge braſſe: or as a tynklynge cymball. And though I coulde prophe ſy/ and vnderſtode all ſecretes/ and all knowledge: yee/ yf I had *all fayth/ ſo that I coulde moue mountayns oute of their places/ and yet had no loue/ I were nothinge. And though I beſtowed all my gooddes to fede the poore/ & though I gaue my body euen that I burned and yet had no loue/ it profeteth me nothinge.

*All fayth is as moche to ſaye as ſo ſtronge fayth.

Loue.

B Loue ſuffreth longe and is courteous. Loue enuieth not. Loue doth not frowardly/ ſwelleth not/ dealeth not diſhoneſtly/ ſeketh not her awne/ is not prouoked to anger/ thinketh not euyll/ reioyſeth not in iniquite: but reioyſeth in the tryeth/ ſuffreth all thinge/ beleueth all

Philip. ii. c.

thinges

thinges / hopeth all thinges / endureth in all thinges. Though that prophesyinge fayle / other tonges shall cease / or knowledge vanysshe awaye / yet loue falleth neuer awaye.

Vanish

For oure knowledge is vnparfect and oure prophesyinge is vnperfect. But whē that which is parfect / is come / then that which is vnparfect / shall be done awaye. When I was a chylde / I spake as a chylde / I vnderstode as a chylde / I ymagened as a chylde. But assone as I was a man / I put awaye chyldeshnes. Now we se in a glasse / euen in a darke speakinge: but then shall we se face to face. Now I knowe vnparfectly: but then shall I knowe euen as I am knowen. Now abydeth fayth / hope / and loue / euen these thre: but the cheefe of these is loue. ✠

¶ The.xiiij. Chapter.

Prophesienge is here taken for expoundynge.

Labour for loue and couet spretuall gyftes: and most chefly for to prophesye. For he that speaketh with tonges / speaketh nat vnto men / but vnto God. For no man heareth him. How be it in the spryte he speaketh mysteries. But he that prophesieth / speaketh vnto men / to edifyinge / to exhortacion and to comforte. He that speaketh with tonges / profiteth him selfe: he that prophesyeth / edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesyed. For greater is he that prophesyeth / then he that speaketh with tonges except he expounde it also: that the congregacion maye haue edifyinge. Now brethren / yf I come vnto you speakynge with tonges: what shall I profyt you / excepte I speake vnto you / other by reuelacion or knowledge / or prophesyinge / or doctrine.

wordes that are not vnderstonde profyt not

Moreouer when thinges with out lyfe: geue sounde: whether it be a ppe or an harpe: except they make a distincion in the soundes: how shall it be knowen what is ppyed or harped?

Indai

and also yf the trompe geue an vncertayne voyce/ who shall prepare him selfe to fyght? Euen so ye whewyle when ye speake with tonges excepte ye speake wordes that haue signification/how shall it be vnderstonde what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde/ and none of them are with out signification. Yf I knowe not what the voyce meaneth/ I shalbe vnto him that speaketh/an alient/& he that speaketh shalbe an alient vnto me. Euen so ye (for as moche as ye couet spyretuall gyftes) seke that ye maye haue plentye vnto the edifyinge of the congregacion.

Wherfore let him that speaketh with tonges praye that he maye interpret also. Yf I praye with tonges my spyrete prayeth: but my mynde is with out frute. What is it then? I will praye with the* spyrete/and will praye with the mynde also. I will singe with the spyrete/and will singe with the mynde also.

For els when thou blessest with the spyrete/ how shall he that occupieth the roume of the vnlearned/saye amen at thy geuinge of thankes/seynge he vnderstondeth not what thou sayest. Thou verely geuest thankes well/but the other is not edified. I thanke my God/ I speake with tonges moare then ye all. Yet had I leuer in the congregacion/to speake fyue wordes with my mynde to the informacion of other rather then ten thousande wordes with the tonges.

Brethen/be not chyldren in* witte. How be it as concernynge maliciousines/be chyldren: but in witte be perfet. In the lawe it is wrytten with other tonges and with other lyppes will I speake vnto this people/and yet for all that/will they not heare me/sayth the Lorde. Wherfore/tonges are for a signe/not to them that

*To speake with tonges/or with the spirite/ is to speake that other vnderstonde not as prestes saye their seruyce. To speake with the mynde/is to speake that other vnderstonde/ as when the preacher preacheth.

that beleue: but to them that beleue not. Contrary wyse/ prophesyinge serueth not for them that beleue not: but for them which beleue.

*All dedes must be iawsed with the doctrine of God/ & not with God meaninge only.

If therfore when all the congregacion is come to gedder/ and all speake with tonges/ ther come in they that are vnlearned/ or they which beleue not: will they not saye that ye are out of youre wittes? But and yf all prophesy/ and ther come in one that beleueth not/ or one vnlearned/ he is rebuked of all men/ and is iudged of euery man: and so are the secretes of his hert opened/ and so fallieth he doune on his face/ and worshippeth God/ and sayth that God is with you in dede.

How is it then brethren? when ye come to geder euery man hath his songe/ hath his doctrine/ hath his tonge/ hath his reuelacion/ hath his interpretacion. Let all thinges be done vnto edifyinge. If eny man speake with tonges/ let it be two atonce or at the most three atonce and that by course: and let another interprete it. But yf ther be no interpreter/ let him kepe silence in the congregacion/ and let him speake to him selfe and to God.

Let the Prophetes speake two atonce/ or three atonce/ & let other iudge. If eny reuelacion be made to a nother that sytteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ and all maye haue comforte. For the spretes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace/ as he is in all other congregacions of the saynctes.

Let youre wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: but let thē be vnder obedience/ as sayth the lawe. If they will learne eny thinge/ let them axe their husbandes at home. For it is a shame for wemen to speake in the cōgregacion.

1 Timo. ii. Gene. iii. c.

Syron

spronge the worde of God from you? Ether came it vnto you only? Yf eny man thinke him self a Prophet/ether spirituall: let him vnder stande/what thinges I wryte vnto you. For they are the commaundementes of the Lorde. But and yf eny man be ignorāt/let him be ignorāt. wherfore brethren couet to prophesye/ and forbyd not to speake with tonges. And let all thinges be done honestly and in order.

The woman must be in subiection to hyr husband.

¶The.xv.Chapter. ✠

BRethren as pertayninge to the Gospell/which I preached vnto you/which ye haue also accepted/ and in the which ye contynue/ by the which also ye are saued: I do you to wit/ after what maner I preached vnto you/ yf ye kepe it/except ye haue beleued in vayne.

For fyrst of all I deliuered vnto you that which I receaued: how that Christ dyed for our synnes/agreinge to the scriptures: and that he was buryed/and that he arose agayne the thyrd daye accordinge to the scriptures: and that he was sene of Cephas/then of the twelue After that he was sene of moo then fyue hondred brethren atonce: of which many remayne vnto this daye/and many are fallen a slepe. After that appered he to James/ then to all the Apostles.

The fyrst principle of oure fayth.

Esa.liii.b. Ione.ii.a. Ozee.vi.a. John.xx.e. Actu.ix.a. Ephe.iii.b.

And last of all he was sene of me/as of one that was borne out of due tyme. For I am the lest of all the Apostles/which am not worthy to be called an Apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace/ which is in me/was not in vayne: ✠ but I labored moare aboundantly then they all/ yet not I/but the grace of God which is with me. whether it were I or they/ so we preache and so haue ye beleued.

.esurrec-
cion.

✠ Yf Chryst be preached how that he
from the deed how saye some that are am-
ge you/ that ther is no resurrection of the
Yf ther be no rysinge agayne of the deed: then
is Chryst not rysen. Yf Chryst be not rysen/
then is oure preachynge vayne/ & youre fayth
is also in vayne. Ye and we are founde false
wytnesses of God. For we haue testifyed of
God/ how that he raysyd vp Chryst/ whom he
raysyd not vp/ yf it be so that the deed ryse not
agayne. For yf the deed ryse not agayne/ then
is Chryst not rysen agayne. Yf it be so that
Chryst rose not/ then is youre fayth in vayne/
and yet are ye in youre synnes. And therto they
which are fallen a slepe in Chryst are perisshed.
Yf in this lyfe only we beleue on Chryst/ then
are we of all men the miserablest.

Fyrst frus-
res.
Apoca. i. b.
i. thes. iiii. b

But now is Chryst rysen from the deed/ & is
become the fyrst frutes of them that slept.
For by a man came deeth/ and by a man came
the resurrection of the deed. For as by Adam
all dye: euen so by Chryst / shall all be made
alyue/ and euery man in his awne order. ✠
The fyrst is Chryst/ then they that are Chri-
stis at his comynge. Then cometh the ende/
when he hath deliuered vp the kyngdome to
God the father/ when he hath put doune all ru
le/ auctorite and power. For he must raygne tyll
he haue put all his enemyes vnder his fete.

psal. c. ix. a.
Heb. i. d.
and. x. c.
Psal. Viii. e
Heb. ii. d.

The last enemye that shalbe destroyed is
deeth. For he hath put all thinges vnder his fe
te. But when he sayth / all thinges are put vnder
him it is manifest / that he is excepted/ which
dyd put all thinges vnder him. When all thin-
ges are subdued vnto him: then shall the sonne
also himselfe be subiecte vnto him that put thin
ges vnder him/ that God maye be all in all thin
ges. Ether els what do they which are bapti-
sed ouer the deed/ yf the deed ryse not at all?

Why

Why are they then baptised ouer the deed? & why stonde we in ieoperdy euery houre? By youre reioyslinge which I haue in Christ Iesu oure lorde/ I dye dayly. That I haue fought with beastes at Ephesus after the maner of mē what auauntageth it me / yf the deed ryse nót agayne? Let vs eate & drincke / to morowe we shall dye. Be not deceaued: malicious speakyn ges corrupte good mānes. Awake truely out of slepe/ & synne not. For some haue not the know lege of God. I speake this vnto youre rebuke. Esaie. xxii. Sapi. ii.

But some man will saye: how aryse the deed? with what bodyes come they in? Thou fole/ that which thou sowest is not quickened except it dye. And what sowest thow? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet / or of some other) and God geueth it a body at his pleasure/ to euery seed a seuerall body.

All flesshe is not one manner of flesshe but ther is one maner flesshe of men/ another maner flesshe of beastes/ another maner flesshe of fysshes/ and another of byrdes. Ther are celestiall bodyes and ther are bodyes terrestriall. But the glory of the celestiall is one/ & the glory of the terrestriall is another. Ther is one maner glory of the sonne / & another glory of the mone/ and another glory of the starres. For one starre differeth frō another in glory. So is the resurrection of the deed. It is sowen in corruption/ & ryseth in incorrupcion. It is sowen in dishonoure/ & ryseth in honoure. It is sowē in weaknes/ and ryseth in power. It is sowen a naturall body/ and ryseth a spyrituall body.

Ther is a naturall bodye and ther is a spyrituall body: as it is writtē: the fyrst man Adam was made a lyuinge soule: and the last Adam was made a quickenynge spyrit. Howbeit that is not fyrst which is spirituall: but that which Gene. ii.

is naturall / & then that which is spyretuall. ¶ The fyrst man is of the erth/erthy: the seconde man is the Lorde from heauē. As is the erthy/ soche are they that are erthye. And as is the heuenly / soche are they that are heuenly. And as we haue borne the ymage of the erthy / so shall we beare the ymage of the heuenly.

Ymage of Christ.

¶ This saye I brethrē / that flesshe and blood cannot inheret the kyngdome of God. Nether doth corrupcion inheret vncorrupcion. Beholde I shewe you a mystery. we shall not all slepe: but we shall all be chaunged / and that in a moment / and in the twinclinge of an eye / at the sounde of the last trompe. For the trompe shall blowe / and the deed shall ryse incorruptible/ and we shalbe chaunged. For this corruptible must put on incorruptibilite: and this mortall must put on immortalite.

Corruptible flesshe & blonde cannot. &c.

when this corruptible hath put on incorruptibilite and this mortall hath put on immortalite: then shalbe brought to pāsse the sayinge that is written. Deeth is cōsumed into victory

Ozee.xiii.b. Hebre.ii.d.

Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne: and the strength of synne is the lawe. But thankes be vnto God which hath geuen vs victory / thorow oure Lorde Jesus Christ. Therfore my deare brethren / be ye stedfast and vnmouable/ alwayes ryche in the workes of the Lorde / for as moche as ye knowe how that youre labour is not in vayne in the Lorde.

The lawe is the strēght of synne.

¶ The.xvj. Chapter.

OF the gadderynge for the saynctes / as I haue ordeyned in the congregacions of Galatia / euen so do ye. Upon some sondaye let euery one of you put a syde at home and laye vp whatsoeuer he thinketh mete/ that ther be no gadderynges when I come. When I am come / whosoeuer ye shall alowe

by you

by youre letters them wyll I sende to bringe youre liberalite vnto Ierusalem. And yf it be mete that I go/they shall go with me. I wyll come vnto you after I haue gone ouer Macedonia. For I will go thorowout Macedonia. with you parauenture I wyll abyde a whyle: orels winter / that ye maye bringe me on my waye whyther soeuer I go. Fyrst frutes.

5 I will not se you now in my passage: but I trust to abyde a whyle with you/yf God shall suffre me. I will tary at Ephesus vntyll whit sontyde. For a greate dore and a frutefull is opened vnto me: & ther are many aduersaries. Yf Timothe⁹ come/ se that he be with out fear with you. For he worketh the worke of the Lorde as I do. Let no man despyse him: but cō-duye him forthe in peace / that he maye come vnto me. For I loke for him with the brethren

To speake of brother Apollo: I greatly desyred him to come vnto you with the brethren/ but his mynde was not at all to come at this tyme. Howbeit he will come when he shall haue conuenient tyme. Watche ye stonde fast in the fayth/ quyte you lyke men / and be stronge Let all youre busynes be done in loue.

L Brethren (ye knowe the house of Stephana/how that they are the fyrst frutes of Achaia/and that they haue appoynted them selues to mynister vnto the sayntes) I beseche you that ye be obedient vnto soche and to all that helpe and laboure. I am gladde of the cōmynge of Stephana / Fortunatus and Achaycus: for that which was lackynge on youre parte/ they haue supplied. They haue comforted my spirite and youres. Loke therfore that ye knowe them that are soche.

The congregacions of Asya salute you. Aquilla and Priscilla salute you moche in the Lorde and so doeth the congregacion that is in

their house. All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande. Yf eny man loue not the Lorde Jesus Christ *the same be anathema maranatha. The grace of the Lorde Jesus Christ be with you all. My loue be with you all in Christ Jesu. Amen.

*The same be accused at the Lordes cõmynge Or as some will the same be excõmunicat & accursſed to deathe.

¶ The epistle vnto the Corinthyans sent from Philippos/ by Stephana/ and Fortunatus/ and Achaycus/ and Timotheus.

☞ The Prologe Vpon the seconde Epistle of Saynct Paul to the Corinthyans.

S in the fyrste epistle he rebuketh the Corinthyãs sharplye/ so in this he comforteth them and prayseth them/ & cõmaundeth him that was excõmunicat to be receaued louyngely into the congregacion agayne

And in the fyrste & secõde Chapters he sheweth his loue to them warde/ how that all that he spake/ dyd or sofred was for their sakes & for their saluacion

Then in the. iii. iiii. and. v. he prayseth the office of preachynge the gospell/ aboue the preachynge of the lawe/ and sheweth that the gospell groweth thorow persecucion & thorow the crosse/ which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes/ which studieth to turne the fayth of the people from Christ vnto the workes of the lawe.

In the. vi. and. vii. Chapters/ he exhorteth them to sofre with the Gospell/ and to lyue as it be cometh the Gospell/ and prayseth them in the later ende.

In the. viii. and. ix. Chapters/ he exhorteth them to helpe the poore saynctes that were at Jerusalem.

In the. x. xi. and. xii. Chapters/ he inueyeth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selues.

The seconde

Epistle of saynct Paul the Apostle to the Corinthyans.

The fyrst Chapter.

Aul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

1 Unto the congregacion of God/ which is at Corinthum with all the saynctes which are in all Achaia. Grace be with you and peace from God oure father/ and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ/ the father of mercy / and the God of all comforte/ which comforteth vs in all oure tribulacion/ in so moche that we are able to comforte them which are troubled / in whatsoeuer tribulacion it be/ with the same comforte wherwith we oure selues are comforted of God. For as the afflictions of * Christ are plenteous in vs / euen so is oure consolacion plenteous by Christ.

5 whether we be troubled for youre consolacion & saluacion/ which saluacion sheweth her power in that ye suffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and saluacion: yet oure hope is stedfast for you/ in as moche as we knowe how that as ye haue youre parte in afflictions/ so shall ye be partakers of cõsolacion

8 Brethren I wolde not haue you ignorant of oure trouble / which happened vnto vs in Asya. For we were greued out of measure passynge strength / so greatly that we despeared euen of lyfe. Also we receaued an answer of deth in oure selues/ and that because we shuld

* Afflictiõs or passions of Christ are soche sofferinges as Christ sofered.

not put oure trust in oure selues : but in God/ which rayseth the dead to lyfe agayne/ & which deliuered vs from so great a deeth/ and doth deliuer. On whom we trust / that yet here after he wyll delyuer / by the helpe of youre prayer for vs: that by the meanes of many occasions/ thankes maye begeuen of many on oure behalfe/ for the grace geuen vnto vs.

Conscience

Oure reioysynge is this the testimony of oure conscience/ that in synglenes and godly pure nes & not in fleshly wysdome/ but by the grace of God/ we haue had oure cõuersacion in the worlde/ & most of all to you wardes. we writte no nother thinges vnto you/ then that ye reade and also knowe . Yee and I trust ye shall fynde vs vnto the ende/ euen as ye haue founde vs partly: for we are youre reioysinge/ euen as ye are oures in the daye of the Lorde Iesus.

And in this confidence was I mynded the other tyme to haue come vnto you / that ye might haue had yet one pleasure moare: and to haue passed by you into Macedonia / & to haue come agayne out of Macedonia vnto you/ & to haue beneledde forth to Iewrye warde of you

When I thus wyse was mynded: dyd I vse lyghtnes? Or thinke I carnally those thinges which I thinke: that with me shulde be ye ye/ and naye naye. God is faythfull: For oure preachynge vnto you, was not ye & naye. For God dis sonne Iesus Christ / which was preached amonge you by vs (that is to saye by me & Siluanus and Timotheus) was not ye and naye: but in him it was ye: For all the promyses of God/ in him are ye: and are in him Amen/ vnto the lawde of God thorow vs . For it is God which stablished vs and you in Christ/ & hath annoynted vs / which hath also sealed vs/ and hath geuen the erneste of the spirite into oure hertes.

All the promyses of god are geuen vs onlye for Christes sake.

¶ The.ij. Chapter. ✠

I call

I Call God for a recorde vnto my soule/ that forto saue you all I came not eny moare vnto Corinthum. Not that we be lordes oure youre fayth: but helpers of oure ioye. For by fayth ye stonde. But I determined this in my selfe / that I wolde not come agayne to you in heuynes. For yf I make you sorye / who is it that shulde make me glad/but the same which is made sory by me? And I wrote this same pistle vnto you/ lest yf I came / I shulde take heuynes of them / of whom I ought to reioyce. Certaynly this confidence haue I in you all / that my ioye is the ioye of you all. For in great affliccion and anguysshe of hert I wrote vnto you with many teares: not to make you sory/ but that ye might perceaue the loue which I haue/ most specially vnto you.

5 Yf eny man hath caused sorow/ the same hath not made me sory / but partely: lest I shulde greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him: lest that same persone shuld be swalowed vp with ouer moche heuynes. Wherfore I exhorte you / that loue maye haue strength ouer him. For this cause verely dyd I writte/ that I myght knowe the proffe of you/whether ye shuld be obedient in all thinges. To whom ye forgeue eny thynge / I forgeue also. And verely yf I forgeue eny thinge/ to whom I forgaue it/for youre sakes forgaue I it/in the roume of Christ/lest Satan shulde preuent vs. For his thoughtes are not vnknowen vnto vs. ¶

6 When I was come to Troada for Christes Gospels sake (and a great dore was opened vnto me of the Lorde) I had no rest in my spirite/ because I founde not Titus my brother: but

toke my leaue of them and went awaye into Macedonia. Thankes be vnto God which alwayes geueth vs the victorie in Christ/ & openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ/both amonge thē that are saued/and also amonge them which perysshe. To the one parte are we the sauoure of deeth vnto deeth. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but euen oute of purenes/ and by the power of God/and in the syght of God/ so speake we in Christ:

Sauoure.

The.iij. Chapter.

1 WE begyn to prayse oure selues agayne. Nede we as some other/of pistles of recommendacion vnto you? or letters of recōmendacion from you? Ye are oure pistle written in oure hertes/ which is vnderstonde and reed of all men/in that ye are knowen / how that ye are the pistle of Christ/ ministred by vs and writtē/ not with ynke: but with the spyrete of the lyuinge God/not in tables of stone/but in fleshly tables of the herte

2 Such e trust haue we thorow Christ to God ward not that we are sufficient of oure selues to thinke eny thinge as it were of oure selues but oure ablenes cōmeth of God /which hath made vs able to minister the newe testament/ not of the letter/but of the spyrete. For the letter kylleth/ but the spyrete geueth lyfe.

Rebe.iiii.

3 Yf the ministracion of deeth thorow the letters figured in stones was glorious/ so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenaunce (which glory neuertheles is done awaye) why shall not the ministracion of the spyrete be moche more glorious? For yf the ministrynge

of con

of condempnacion be glorious: moche moare doth the ministracion of ryghteweslnes excede in glory. ✠ For no dout that which was there glorifyed is not once glorifyed in respecte of this exredinge glory. Then yf that which is abroyed was glorious / moche more shall that which remayneth / be glorious.

Seynge then that we haue soche trust / we vse great boldnes and do not as Moses / which put a vayle ouer his face that the chyldren of Israel shuld not se for what purpose that serued which is put awaye. But their myndes were blynded. For vntyll this daye remayneth the same coueringe vntaken awaye in the olde testament when they reade it / which in Christ is put awaye. But euen vnto this daye when Moses is redde / the vayle hangeth before their hertes. Neuertheless when they tourne to the Lorde / the vayle shalbe taken awaye. The Lorde no dout is a spyrete. And where the spyrete of the Lorde is / there is *libertie. But we all beholde the glorie of the Lorde with his face open / and are chaunged vnto the same similitude / from glory to glory / euen of the spirite of the Lorde.

Exo. xxxiiii.

*Libertie there the herte is not in bondage to dome ceremonies / but knoweth how to vse all thinges / & vnderstondeth that loue is the ende & the fulfyllinge of all lawes.

¶ The .iiij. Chapter.

Therfore seynge that we haue soche an office / euen as mercy is come on vs / we faynte not: but haue cast from vs the clokes of vnhonestye / and walke not in craftines / nether corrupte we the worde of God: but walke in open trueth / and reporte oure selues to euery mannes conscience in the syght of God. ✠ Yf oure Gospell be yet hyd / it is hyd amonge them that are lost / in whom the God of this worlde hath blynded the myndes of them which beleued not / lest the lyght of the glorious Gospell of Christ / which is the ymage of God / shulde shyne vnto them.

God of this worlde.

✠ For

For we preache not oure selues/but Christ Jesus to be the Lorde/and oure selues youre seruauntes/for Jesus sake. For it is God that commaunded the lyght to shyne out of darknes/which hath shyned in oure hertes/for to geue the lyght of the knowledge of the glory of God/in the face of Jesus Christ.

The Apostles are seruauntes.

But we haue this treasure in erthen vessels/ that the excellent power of it myght appere to be of God/and not of vs. we are troubled on euery syde/yet are we not without shyft. We are in pouertie: but not vtterly without somwhat. we are persecuted: but are not forsaken. We are cast doune: neuertheless we perisshe not. And we alwayes beare in oure bodyes the dyinge of the Lorde Jesus/that the lyfe of Jesus myght appere in oure bodyes.

For we which lyue are alwayes deliuered vnto deeth for Jesus sake/that the lyfe also of Jesu myght appere in oure mortall flesshe. So then deeth worketh in vs/& lyfe in you.

Seynge then that we haue the same spirite of fayth/accordynge as it is wrytten: I beleued/and therfore haue I spoken. We also beleue/and therfore speake. For we knowe that he which raysed vp the Lorde Jesus/shall rayse vp vs also by the meanes of Jesus/and shall seet vs with you. For all thinges do I for youre sakes/that the plenteous grace by thankes geuen of many/maye redounde to the prayse of God.

Psal. cxv.

Wherfore we are not weryed/but though oure vtwarde man perisshe/yet the inwarde man is renewed daye by daye. For oure excedinge tribulacion which is momentany and lyght/prepareth an excedinge and an eternall wayght of glorie vnto vs/whyll we loke not on the thinges which are sene/but on the thinges which are not sene. For thinges which

are

are sene/are temporall: but thinges which are not sene/are eternall. ✠

¶ The. v. Chapter.

WE knowe suerly of oure erthy mansion wherin we now dwell were destroyed/that we haue a bylding ordeyned of God/ and habitacion not made with hondes/but eternall in heauen. And here forewhy we/desyringe to be clothed with oure mansion which is from heauen: so yet yf that we be founde clothed/and not naked. For as longe as we are in this tabernacle/ we sygh and are greued/for we wold not be vnclothed/but wolde be clothed vpon/that mortalite myght be swalowed vp of lyfe. He that hath ordeyned vs for this thinge/is God: which very same hath geuen vnto vs the erneste of the spyrete. 2 Cor. v.

Therfore we are alwaye of good chere/ and knowe well that as longe as we are at home in the body/we are absent from God. For we walke in fayth and se not. Neuertheles we are of good comforte/and had leuer to be absent from the body and to be present with the Lorde. Wherfore/whether we be at home or from home we endeuoure oure selues to please him. For we must all appere before the iudgement seate of Christ/ that euery man maye receaue the workes of his body accordinge to that he hath done/whether it be good or bad. Rom. xiiii.

✠ Seynge then that we knowe/ how the Lorde is to beefeared/ * we ~~fare~~ fayre with men. For we are knowen well ynough vnto God. I trust also that we are knowen in youre consciences. Dearly beloved

We prayse not oure selues agayne vnto you/ but geue you an occasion to reioyce of vs/that ye maye haue some what agaynst them/which reioyce in the face/and not in the hert. For yf we be to feruent/ to God are we to feruent. *Geue all diligence that no mā be offended or hurt by vs or oure ensample.

Yf we

If we kepe measure/ for youre cause kepe we measure. For the loue of Christ constrayneth vs/because we thus iudge yf one be deed for all/that then are all deed/and that he dyed for all/that they which lyue/shulde not hence forth lyue vnto them selues/but vnto him which dyed for them and rose agayne. ✠

Christes seruauntes seke Christes wil/ & not lyue at their awne pleasure/ but at his.

Wherfore hence forth knowe we no man after the flesshe. In so moche though we haue knowen Christ after the flesshe/now hence forth knowe we him so no moare. Therfore yf eny man be in Christ/he is a newe creature. Olde thinges are passed awaye/ beholde all thinges are be come newe. Neuertheles all thinges are of God/which hath reconciled vs vnto him selfe by* Jesus Christ/& hath geuen vnto vs the office to preache the attonement. For God was in Christ/and made agrement bitwene the worlde and him selfe/and imputed not their synnes vnto them: and hath committed to vs the preachinge of the attonemẽt. Now then are we messengers in the roume of Christ/euen as though God dyd beseche you thorow vs. So praye we you in Christes stede/that ye be atone with God: for he hath made him to be synne for vs/which knewe no synne that we by his meanes shulde be that rygh teweines which before God is alowed.

A newe creature.

*The attonement bet wene God/ and man in Christ/ is the Apostles office to preache.

Synne is an offeringe for synne as a fore Rom.viii.

The.vj.Chapter. ✠

We as helpers therfore exhorte you/ that ye receaue not the grace of God in(vayne.) For he sayth: I haue heard the in a tyme accepted: and in the daye of saluacion/haue I suckered the. Behold/now is that well accepted tyme: beholde now is that daye of saluacion. Let vs geue no man occasion of euyll/ that in oure office be founde no faute: but in all thinges let vs behaue ouer selues as the ministers of God.

(Vayne) that the worde sowen in youre hertes shuld be fruteles to youre greate dampnacion.

In mo

In moche pacience/in afflictions/in neces-
te/in angupsshe/in strypes/in prysonment/in
strife/in labour/in watchinge/in fastinge/in
nesse/in knowledge/in longe sufferinge/in
nes/in the holy goost/in loue vnfayned/in
wordes of trueth/in the power of God/by
armoure* of ryghteweisnes of the ryght hō
nd on the lyfte/in hōnoure and dishonoure
ryll reporte & good reporte/as deceauers
nd yet true/as vnknowen/and yet knowen:
as dyinge/& beholde we yet lyue: as chastened/
& not kylled: as sorowynge/& yet alwaye me-
ry: as poore/& yet make many ryche: as hauin-
ge no thinge/& yet possessinge all thinges. ✠

i. Cor. iiii.

*Armoure of ryghtes ousnes: is the worde of god with hope/loue/feare/&c. which Paule calleth the armoure of lyght. Rom. xiii.

O ye Corinthyans/oure mouth is open vn-
to you. Oure herte is made large: ye are in no
straynte in vs/but are in a straynte in youre awne
bowelles: I promyse you lyke rewarde with
me/as to my chyldren. Set youre selues therfo
re at large/and ✠ beare not a straungers yoke
with the vnbeleuers. For what fellyshyp hath
ryghteweisnes with vnryghteweisnes? What
company hath lyght with darcknes? What con
corde hath Christ with Beliall? Ether what
parte hath he that beleueth/with an infidell?
how agreeth the temple of God with ymages?
And ye are the temple of that lyuinge God/
as sayde God. I will dwell amonge them/and
walke amonge them/and wilbe their God:
and they shalbe my people. Wherfore come out
from amonge them/and separate youre selues
(sayth the Lorde) and touche none vncleane
thinge: so will I receaue you/and wilbe a fa-
ther vnto you/and ye shalbe my sonnes and
doughters/sayth the Lorde almyghty.

Temple.
Couenaūt.
Leui. xxvi.
Esaie. lii.

¶ The. vii. Chapter.

Seynge that we haue soche promyses
derely beloued/let vs clense oure sel-
ves from all fylthynes of the flesshe
and

and spzete/and growe vp to full holynes in the feare of God. Understonde vs/we haue hurte no man. we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before that ye are in oure hertes to dye and lyue with you. I am very bolde ouer you/and reioyce greatly in you. I am filled with comforte and am exceedinge ioyouse in all oure tribulacions. For when we were come into Macedonia/oure flesshe had no rest/but we were troubled on euery syde. Outwarde was fyghtinge/inwarde was feare. Neuertheless God that comforteth the abiecte/comforted vs at the commynge of Titus.

And not with his commynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/youre mournynge/youre feruent mynde to me warde: so that I now reioyce the more. Wherfore though I made you sorry with a letter/I repent not: though I dyd repent. For I perceaue that that same pistle made you sory/though it were but for a season. But I now reioyce/not that ye were sory/but that ye so sorowed that ye repented. For ye sorowed godly: so that
i. Petri. ii. in nothinge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldely sorow causeth deeth.

Beholde what diligence this godly sorowe that ye toke/hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion/it caused feare/it caused desyre/it caused a feruent mynde/it caused punishement: For in all thinges ye haue shewed youre selues that ye were cleare in that matter. Wherfore though I wrote vnto you/I dyd it not for his cause that dyd hurte/nether for his cause that

that was hurte: but that oure good mynde/ which we haue towarde you in the syght of God/myght appere vnto you.

Therfore we are comforted/because ye are comforted: yee and excedyngly the moare ioyed we/for the ioye that Titus had: because his spirite was refreshed of you all. I am therfore not now a shamed/ though I bosted my self to him of you. For as all thinges which I preached vnto you are true/euen so is oure bostinge/that I bosted my selfe to Titus with all founde true. And now is his inwarde affection moare aboundant towarde you/ when he remembreth the obedience of euery one of you: how with feare and tremblinge ye receaued him. I reioyce that I maye be bolde ouer you in all thinges.

The. viij. Chapter.

I Do you to wit brethren / of the grace of God which is geuen in the congregacions of Macedonia / how that the aboundaunce of their reioysinge is/ that they are tryed with moche tribulacion. And therto though they were exceedinge poore/yet haue they geuen exceedinge rychly/and that in singlenes. For to their powers (I beare recorde) yee and beyonde their power/they were willinge of their awne accorde/and prayed vs with great instaunce / that we wolde receaue their benefite/and suffre them to be partetakers with other in ministrynge to the saynctes. And this they dyd not as we loked for: but gaue their awne selues fyrst to the Lorde/and after vnto vs by the will of God: so that we coulde not but desyre Titus to accomplisshe the same beniuolence amonge you also / euen as he had begonne.

Now therfore/as ye are ryche in all partes/ in fayth/in worde/in knowledge/in all feruentnes/

nes/and in loue/which ye haue to vs: euen so se that ye be plenteous in this beniuolence. This saye I not as commaundinge: but because other are so feruent/therfore proue I youre loue/whether it be parfayt or no. Ye knowe the liberalitie of oure Lorde Iesus Christ which thouh he were ryche yet for youre sake he became poore: that ye thorow his poueryte myght be made ryche.

And I geue counsell here to. For this is expedient for you/which beganne/not to do only: but also to will a yeare a go. Now therfore performe the dede; that as ther was in your redynes to will/euen so ye maye performe the dede/of that which ye haue. For yf ther be fyrst a willinge mynde it is accepted accordinge to that a man hath/and not accordinge to that he hath not.

It is not my mynde that other be set at ease/and ye brought into combraunce: but that ther be egalnes now at this tyme that youre aboundaunce sucker their lacke: that their aboundaunce maye supplye youre lacke: that ther maye be equalite/agreynge to that whych is wrytten. He that gadered moche/had neuer the more aboundaunce/and he that gadered lytell had neuertheles. Thankes be vnto God which put in the hert of Titus the same good mynde toward you. For he accepted the request yee rather he was so well willinge/that of his owne accorde/came vnto you.

Exod. xvi.

We haue sent with him that brother/whose laude is in the Gospell thorow out all the congregations/and not so only/but is also chosen of the congregations to be a felowe with vs in oure iorney concerninge this beniuolence that is ministred by vs vnto the prayse of the Lorde/and to stere vp youre prompt mynde.

For this we eschue/that eny man shulde re-

bake vs in this plenteous distribucion that is ministred by vs / and therfore make prouision for honest thinges / not in the sight of God only / but also in the sight of men.

We haue sent with them a brother of oures whom we haue ofte tymes proued diligent in many thinges / but now moche more diligent. The greate confydence which I haue in you / hath caused me this to do: partly for Titus sake which is my felowe and helper as concernynge you / partly because of other which are oure brethren and the messengers of the congregacions / and the glory of Christ. wherfore shewe vnto them profe of youre loue / and of the reioysinge that we haue of you / that the congregacions maye se it.

¶ The. ix. Chapter.

Of the ministringe to the sayntes / it is but superfluous for me to wryte vnto you: for I knowe youre redines of mynde / wherof I bost my selfe vnto them of Macedonia / & saye that Achaia was prepared ayere a go and youre feruentnes hath prouoked many. Neuertheles yet haue I sent these brethren / lest oure reioysinge ouer you shulde be in vayne in this behalfe / and that ye (as I haue sayd) prepare youre selues lest parauenture yf they of Macedonia come with me / and fynde you vnprepared / the boost that I made in this matter / shulde be a shame to vs. I saye not vnto you.

Wherfore I thought it necessary to exhorte the brethren to come before honde vnto you for to prepare youre good blessinge promysed afore / that it myght be redy: so that it be a blessinge / and not a defraudinge. ✠ This yet remember / howe that he which soweth lytell / shall reepe lytell & he that soweth plenteously shall reepe plenteously. And let euery man do.

Eccl. xxxv. accordynge as he hath purposed in his herte/ not groudgingly/or of necessite. For God loueth a chearfull geuer.

Psal. cxii. God is able to make you ryche in all grace/ & that ye in all thinges hauinge sufficient vnto the vtmoste / maye be ryche vnto all manner good workes/as it is written: He hath sparsed abroade and hath geuen to the poore/his righteweslnes remayneth for euer. He that fyndeth the sower seed / shall mynister breed for fode/ and shall multiplie youre seed and increace the frutes of youre ryghteweslnes ✠ that on all parties/ye maye be made ryche in all singlenes which causeth thorowe vs / thankes geuinge vnto God.

For the office of this ministracion/ not only supplieth the nede of the saynctes: but also is aboundaunt herein / that for this laudable ministringe / thankes myght be geuen to God of many / which prayse God for the obedience of youre professinge the gospell of Christ / and for youre singlenes in distributinge to the & to all men: and in their prayers to God for you longe after you / for the aboundaunt grace of God geuen vnto you. Thankes be vnto God for his vnspeakeable gyfte. D

The. x. Chapter.

I Paul my selfe beseche you by the mekenes and softnes of Christ which when I am present amonge you am of no reputacion/ but am bolde toward you beinge absent. I beseche you that I nede not to be bolde when I am present (with that same confidence/ wherwith I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Neuertheless though we walke compased with the flesshe/ yet we warre not fleshlye. For the weapens of oure warre are not carnall thinges / but thinges myghty in God/ I

in God/to cast doune stronge holdes/wherwith we ouerthrowe ymaginations / and euery hye thinge that exalteth it selfe agaynst the knowledge of God/ and bringe into captiuite all vnderstondinge to the obedience of Christ / and are redy to take vengeaunce on all disobedience/when youre obedience is fulfilled. Loke ye on thinges after the vtter apperaunce?

B Yf eny man trust in him selfe that he is Christes/let the same also consydre of him selfe/that as he is Christes/euen so are we Christes. And though I shulde bost my selfe some what moare of oure auctorite which the Lorde hath geuen vs to edifie and not to destroye you/it shulde not be to my shame. This saye I/ lest I shulde seme as though I went about to make you a frayde with letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake & his speache is rude. Let him that is soche thinke on this wise / that as we are in wordes by letters when we are absent/soche are we in dedes whē we are present.

For we cannot fynde in oure hertes to make oure selues of the nombre of them/ or to cōpare oure selues to them/ which laude thē selues/ neuertheles whyll they measure thē selues with thē selues/ & cōpare them selues with thē selues they vnderstonde nought. But we will not reioyce aboue measure: but accordynge to the quantite of the measure which God hath distributed vnto vs / a measure that reacheth euen to you. For we stretche not out oure selues beyonde measure as though we had not reached vnto you. For euē to you haue we come with the gospell of Christ / & we bost not oure selues out of measure in other mens labours. Ye and we hope/when youre fayth is increased amonge you/to be magnified accordinge to oure measure / more largely & to preache

the gospell in those regions which are beyonde you: and not to reioyce of that which is by another mans measure prepared all redy. Let him that reioyseth/reioyse in the *Lorde. For he that prayseth him selfe/ is not alowed: but he whom the Lorde prayseth.

*Let euery man reioyse in Christ ded: for him and not in the holynes on his awne workes.

The.xj.Chapter.

WOlde to God / ye coulde sufferme a lytell in my folisshnes: yee & I praye you for beare me. For I am gelous ouer you with godly gelousy. For I coupled you to one man / to make you a chaste virgen to Christ. But I feare lest as the serpent begyled. Euen thorow his sutteltie/ euen so youre wittes shuld be corrupte from the singlenes that is in Christ. For yf he that cometh / preache another Jesus then him whom we preached: or yf ye receaue another spyrete then that which ye haue receaued: ether another gospell then that ye haue receaued / ye myght ryght well haue bene content.

we be maried to Christ and not to the preacher.

begyled

I suppose that I was not behinde the chefe Apostles. Though I be rude in speakinge/ yet I am not so in knowledge. How be it amonge you we are knowen to the vtmost what we are in all thinges. Dyd I therin synne/ because I submitted my selfe/ that ye myght be exalted/ and because I preached to you the gospell of God fre: I robbed other congregacions / and toke wages of them / to do you seruice with all. And when I was present with you / and had nede/ I was greuous to no man for that which was lackinge vnto me / the brethren which came from Macedonia/ supplied: and in all thinges I kept my selfe that I shulde not be greuous to you and so will I kepe my selfe

Paul is equall with the hye apostles.

Yf the trueth of Christ be in me / this reioysinge shall not be taken from me in the regions of Achaia. Wherfore? Because I loue you

you not / God knoweth. Neuertheleſſe what
I do / that wyll I do to cut awaye occaſion
from them which deſyre occaſion / that they
myght be founde lyke vnto vs in that wherin
D they reioyce. For theſe falſe apoſtles are diſcea
tefull workers / and faſſion them ſelues lyke
vnto the Apoſtles of Chriſt. And no maruay-
le / for Satan him ſelfe is chaunged into the
faſſion of an angell of lyght. Therfore it is no
great thynge / though his myniſters faſſion
them ſelues as though they were the miniſters
of ryghteweſnes: whoſe ende ſhalbe accordin-
ge to their dedes.

E I saye agayne / leſt eny man thinke that I am
foliſhe: or els euen now take me as a fole / that
I maye boſt my ſelfe a lytell. That I ſpeake /
I ſpeake it not after the wayes of the Lorde.
but as it were foliſhly / whill we are now co-
me to boſtinge. Seynge that many reioyce af-
ter the fleſhe / I will reioyce alſo. For ye ſuffre
foles gladly / becauſe that ye youre ſelues
are wyſe. For ye ſuffre euen yf a man bringe
you into *bondage: yf a man deuoure. yf a man
take: yf a man exalt him ſelfe: yf a man ſmyte
you on the face. I ſpeake as concerninge rebu-
ke / as though we had bene weake.

F How be it wherinſoeuer eny man dare be
bolde (I ſpeake foliſhly) I dare be bolde alſo
They are Ebrues / ſo am I: They are Iſraeli-
tes / euen ſo am I. They are the ſeede of Abra-
ham / euen ſo am I. They are the miniſters of
Chriſt (I ſpeake as a fole) I am moare: In la-
bours moare aboundant: In ſtrypes aboue
meaſure: In priſon moare plenteouſly: In
deeth ofte. Of the Iewes fyue tymes receaa-
ued I euery tyme. xl. ſtrypes ſaue one. Thry
ſe was I beten with roddes. I was once ſto-
ned. I ſuffered thryſe ſhipwracke. Nyght and
daye haue I bene in the depe of the ſee. In ior-

* To moche mekenes and obedience is not alowed in the kynge dome of god but all muſt be accordynge to knowledge.

Actu. xvi.
Actu. xiiii. c
Actu. vii.

neyinge often: in parels of waters: in parels of robbers: in ieoperdies of myne awne nacion: in ieoperdies amonge the hethen. I haue bene in parels in cities/in parels in wildernes/in parels in the see/in parels amonge false brethren/ in laboure and trauayle/in watchinge often/in hunger in thyrst/ in fastinges often/ in colde and in nakednes.

And beside the thinges which outwardly happen vnto me/ I am combred dayly and do care for all congregacions. who is sicke/ and I am not sicke? who is hurte in the fayth and my hert burneth not? If I must nedes reioyce/ I will reioyce of myne infirmities.

¶ The.xij.Chapter.

The God and father of oure Lorde Iesus Christ/ which is blessed for euermore/ knoweth that I lye not. ✠ In the citie of Damascon/ the gouerner of the people vnderkynge Aretas/ layde watche in the citie of the Damascens/ and wolde haue caught me/ and at a wyndowe was I let doune in a basket thorow the wall/ and so scaped his hondes. Actu.ix.d

It is not expedient for me no dout to reioyce: Neuertheles I will come to visions and reuelacions of the Lorde. I knowe a man in Christ aboue.xiiij.yeares agone/ whether he weare in the body I cannot tell/ or whether he were oute of the body I cannot tell (God knoweth) which was taken vp into the thyrd heauen. And I knowe the same man (whether in the body/ or out of the body I cannot tell God knoweth) how that he was taken vp into Paradise/ and hearde wordes not to be spoken/ which no man can vtter. Of this man will I reioyce/ of my selfe will I not reioyce/ except it be of myne infirmities. And yet though I wolde reioyce/ I shulde not be a fole: for I Actu.ix.a

wolde

wolde saye the trouthe. Neuertheleſſe I spare/ leſt eny man shulde thinke of me aboue that he seyth me to be/ or heareth of me.

And leſt I shuld be exalted out of measure
E thorow the aboundance of reuelacions / ther was geuen vnto me vnquyetnes of the fleſshe/ the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thinge besought I the Lorde thryse/ that it myght departe from me. And he sayde vnto me: my grace is sufficient for the. For my strenght is made parfaict thorow weaknes. Very gladly therfore wyll I reioyce of my weaknes / that the strength of Christ maye dwell in me. ✠ Therfore haue I delectacion in infirmities/in rebukes/ in nede/ in persecucions/ in angyshe/ for Christes sake. For when I am weake/ then am I stronge.

I am made a fole in boostinge my selfe. Ye
D haue cõpelled me: I ought to haue bene commended of you. For in nothinge was I inferior vnto the cheefe Apostles / though I be nothinge / yet the tokens of an Apostle were wrought amonge you with all pacience / with signes / & wonders / & myghty dedes. For what is it wherin ye were inferiors vnto other congregacions except it be therin that I was not greuous vnto you. Forgeue me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you: and yet wyll I not be greuous vnto you. For I seke not youres / but you. Also the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

Paule proueth by his sygnes that his auctorite was as great as the auctoryte of the hye Apostles.

I will very gladly bestowe/ and wilbe bestowed for youre soules: though the moare I loue you/ the lesse I am loued agayne. But be it that I greued you not: neuertheleſſe I was crafty and toke you with gile. Dyd I pill you

by eny of them which I sent vnto you? I desyred Titus / and with him I sent a brother. Dyd Titus defraude you of eny thinge? walked we not in one spyrete? walked we not in lyke steppes? Agayne thinke ye that we excuse our selues? we speake in Christ in the syght of God.

But we do all thinges dearly beloued for G
youre edifyinge. For I feare lest it come to
I passe / that when ye come / I shall not fynde
you soche as I wolde: and I shalbe founde vn
to you soche as I wolde not: I feare lest ther
be founde amonge you debate/enuyinge wrath
stryfe/backbytinges/whysperinges/swellinges
and disorde. I feare lest when I come agayne/
God bringe me lowe amonge you / and I be
constrayned to bewayle many of them which
haue synned all redy / and haue not repented
of the vnclennes / fornicacion and wantannes
which they haue committed.

The.xiii.Chapter.

NOw come I the thyrd tyme vnto you I
In the mouth of two or thre witnes-
ses shall euery thinge stonde. I tolde
you before/& tell you before: and as I
Deut. xix. Mat. xviii. Joa. viii. c. Hebre. x. c. sayde when I was present with you the seconde tyme/so write I now beinge absent/to the which in tyme past haue synned/& to all other that yf I come agayne/ I will not spare/seynge that ye seke experience of Christ which speaketh in me / which amonge you is not weake/ but is myghty in you. And verely though it came of weaknes that he was crucified/yet liueth he thorow the power of God. And we no dout are weake in him: but we shall lyue with him/ by the myght of God amonge you.

Proue youre selues whether ye are in the 15
fayth or not. Examen youre awne selues:
knowe ye not youre awne selues how that Je-

sus

ſus Chriſt is in you/excepte ye be caſt awaye? I truſt that ye ſhall knowe that we are not caſt awaye. I deſyre before God that ye do none euyll/not that we ſhuld ſeme commendable: but that ye ſhuld do that which is honeſt: and let vs be counted as leawde perſones. We can do nothinge agaynſt the trueth / but for the trueth. We are glad when we are weake/and ye ſtronge. This alſo we wiſhe for/ euen that we were perfect. Therfore wryte I theſe thinges beynge abſent/ leſt when I am preſent / I ſhuld vſe ſharpenes accordynge to the power which the Lorde hath geuen me/to edifie/and not to deſtroye.

Finallye brethren fare ye well / be perfect/ be of good comforte/be of one mynde/lyue in peace/and the God of loue and peace/ſhalbe with you. Grete one another in an holy kyſſe. All the ſaynctes ſalute you.

The grace of oure Lorde Jeſus Chriſt/and the loue of God/ and the felliſhippe of the holy gooſt be with you all:

A M E N.

¶ The ſeconde epiſtle to the Corinthyans.

¶ Sent from Philippos a cite Macedonia/by Titus and Lucas.

The Prologe vpon the Epistle of Saynct Paul to the Galathyans.

As ye reade Actu. xv. how certen came from Jerusalem to Antioche/ and vexed the disciples there/affirmynge that they coulde not be saued except they were circumcised. Euen so after Paule had conuerted the Galathyans and coupled them to Christ: to trust in him onlye for the remission of synne/ and hope of grace and saluacion/and was departed/there came false Apostles vnto them (as vnto the Corinthyans/ and vnto all places where Paule had preached) and that in the name of Peter/ James and John/ whome they called the hye Apostles/and preached circumcision and the kepynge of the lawe/to be saued by/and mynnisshed Pauls auctorite.

To the confoundynge of those/ Paule magnifieth his office and Apostleshippe in the two fyrst Chapters and maketh him selfe equall vnto the hye Apostles/ and concludeth that euery man must be iustified with oute deseruynges/with oute workes/and with out helpe of the lawe: but alone by Christ.

And in the thyrde and fourth/he proueth the same with scripture/examples and similitudes/and sheweth that the lawe is cause of more synne and bringeth the curse of God vpon vs/and iustifieth vs not: but that iustifyinge cometh by grace promysed vs of God thorow the deseruynge of Christ/ by whome (yf we beleue) we are iustified with oute helpe of the workes of the lawe.

And in the. v. and. vi. he exhorteth vnto the workes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrst he preacheth the dampnacion of the lawe: then the iustifyinge of fayth/and thyrdly the workes of loue. For on that condicion that we hence forth loue and worke/is the mercye geuen vs. Orelse yf we will not worke the will of God hence forwarde/we fall from fauoure and grace and the inheritaunce that is frelye geuen vs for Christes sake/thorow oute awne faulte/we lose agayne.

The epistle

of sayncte Paule the Apostle vnto the Galathyans.

¶ The fyrst Chapter.

PAul an Apostle not of men/ neither by man/but by Jesus Christ/and by God the father which rayled him from deeth:and all the brethren which are with me.

Unto the congregacions of Galatia.
Grace be with you and peace from God the father/and from oure Lorde Jesus Christ/which gaue him selfe for oure synnes / to deliuer vs from this present euyll worlde / thorow the will of God oure father/ to whom be prayse for euer and euer:Amen.

I maruayle that ye are so sone turned from him that called you in the grace of Christ/vnto another Gospell:which is nothinge els/but that ther be some which trouble you/and intende to peruert the Gospell of Christ. Neuer theles though we oure selues / or an angell from heuen/preache eny other gospell vnto you then

Paul though he came longe after the Apostles yet had he not his auctorite of Peter or of any that went before him. Neither brought he with him letters of recommendacion or bulles of confirmacion. But the confirmacion

of his apostleship was the worde of God/cõscience of men/& the power of the spirite that testified with him by miracles & manyfolde gyftes of grace

then that which we haue preached vnto you/ holde him as a cursed. As I sayde before/so saye I now agayne/ yf eny man preache eny other thinge vnto you/ then that ye haue receaued/holde him accursed. Preache I mannes doctrine or Godes? Other go I about to please men? Yf I stodyed to please men/ I were not the seruaunt of Christ.

✠ I certifie you brethren/that the Gospell which was preached of me/was not after the manner of men/nether receaued I it of man/ nether was I taught it: but receaued it by the reuelacion of Iesus Christ. For ye haue heard of my conuersacion in tyme past/in the Iewes wayes how that beyonde measure I persecuted the congregacion of God/and spoyled it: and preuayled in the Iewes laye/ aboue many of my companions/ which were of myne awne nacion/ and was a moche more feruent mayntener of the tradicions of the elders.

But when it pleased God (which seperated me from my mothers wombe/and called me by his grace/for to declare his sonne by me) that I shuld preache him amonge the hethen: immediatly I commened not of the matter with flesshe and bloud/nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia/& came agayne vnto Damasco. Then after thre yeare/ I returned to Ierusalem to se Peter/ and abode with him .xv. dayes no nother of the Apostles sawe I/saue James the Lordes brother. The thinges which I wryte/ beholde/ God knoweth I lye not.

Paules gospell was not confirmed by the auctorite of man/but by the miracles of the spirite.

After that I went into the costes of Syria and Cilicia: & was vnknowen as touchinge my person/ vnto the congregacions of Iewrye/ which were in Christ. But they hearde only/ that he which persecuted vs in tyme past/now preacheth

preacheth the fayth which before he destroyed. And they glorified God on my behalfe.

The .ii. Chapter.

Then .xiiij. yeares ther after/ I went vp agayne to Jerusalem with Barnabas/ and toke with me Titus also. Ye and I went vp by reuelation/ and commened with them/ of the gospell which I preache amonge the Gentyls: but betwene oure selues/ with them which were counted chefe/ lest it shuld haue bene thought that I shuld runne or had runne in vayne. Also Titus which was with me/ though he were a Greke yet was not compelled to be circumcised/ and that because of incōmers beynge false brethren which came in amōge other to spye out oure libertie which we haue in Christ Jesus/ that they myght bring vs into bondage. To whom we gaue no rowme/ no not for the space of an houre/ as concernynge to be brought into subiection: and that because that the trueth of the Gospell myght contynue with you.

Paul defendeth the libertie of the gospell.

Of them which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person (neuertheles they which seme great/ added nothinge to me. But contrary wyse/ when they sawe that the Gospell ouer the vncircumcision was committed vnto me/ as the Gospell ouer the * circumcision was vnto Peter: for he that was myghty in Peter in the Apostlesshippe ouer the circumcision/ the same was myghty in me amōge the Gentyls: and therfore when they perceaued the grace that was geuen vnto me/ then James/ Cephas and John/ which semed to be pylers/ gaue to me and Barnabas the ryght hondes and agreed with vs/ that we shuld preache amonge the Hethen/ and they amonge the Jewes: warnynge only that we shulde remember the

Paul is of as hye auctorite as Peter James of John.

Deut. x. d. ii. Par. xix. Job. xxxiiii. Sap. vi. b. Roma. ii. b. Epheſ. vi. b. Collo. iii. b. Actu. x. e. i. Pet. i. e.

* Circumcision are the Jewes and Vncircumcision are the Gentyles.

ber the poore. Which thinge also I was diligent to do.

Paule rebuketh Peter in the face.

And when Peter was come to Antioche/ I withstode him in the face/ for he was worthy to be blamed. For yer that certayne came from James/ he ate with the Gentyls. But when they were come/ he withdrue & separated himselfe/ fearynge them which were of the circumcision. And the other Jewes dissembled lyke wyse/ in so moche that Barnabas was brought in to their simulacion also. But when I sawe that they went not the ryght waye after the trueth of the Gospell/ I sayde vnto Peter before all men/ yf thou beynge a Jewe/ lyuest after the manner of the Gentyls/ & not as do the Jewes: why causest thou the Gentyls to lyue as do the Jewes? we which are Jewes by nature/ & not synners of the Gentyls/ knowe that a man is not iustified by the * dedes of the lawe: but by the fayth of Jesus Christ. And therfore we haue beleued on Jesus Christ that we myght be iustified by the fayth of Christ/ & not by the dedes of the lawe: because that by the dedes of the lawe no flesshe can be iustified.

* Dedes of the lawe iustifie not/ but fayth iustifieth.

The lawe stereth my synne & damnacion/ and maketh me flee to Christ for mercye and lyfe.

As the lawe rored vnto me that I was dampned for my synnes: so fayth certifieth me that I am forgeuen and shall lyue thorow Christ.

Yf then whyll we seke to be made ryghteowes by Christ/ we oure selues are founde synners/ is not then Christ the minister of synne? God forbyd. For yf I bylde agayne that which I destroyed/ then make I my selfe a trespasser. But I thorow the lawe/ am deed to the lawe: that I myght lyue vnto God. I am crucified with Christ. I lyue verely: yet now not I but Christ lyueth in me. For the lyfe which I now lyue in the flesshe/ I lyue by the fayth of the sonne of God which loued me/ and gaue him selfe for me. I despyse not the grace of God. For yf ryghteweines come of the lawe/ then Christ dyed in vayne.

The. iij. Chapter.

O foolysshe Galathyans: who hath bewitched you/that ye shuld not beleue the trueth? To whom Jesus Christ was described before the eyes and amonge you crucified. This only wolde I learne of you receaued ye the spyrete by the dedes of the lawe/or by preachinge of the fayth? Are ye so vnwyse/that after ye haue begonne in the spyrete/ye wolde nowe ende i the flesshe? So many thinges haue ye suffred in vayne/yf that be vayne. Which ministred to you the spyrete/and worcheth miracles amonge you/doth he it thorow the dedes of the lawe or by preachinge of the fayth? Euen as Abraham beleued God/and it was accounted to him for ryghtewesnes. Vnderstonde therfore/that they which are of fayth/the same are the chyldren of Abraham.

Gene. xv. Roma. iiii. a Jacob. ii. d.

For the scripture sawe afore honde/that God wolde iustifie the hethen thorow fayth/ therfore shewed before honde glad tydinges vnto Abraham: In the shall all nacions be blessed. So then they which be of fayth/ are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe/are vnder malediction. For it is wrytten: cursed is euery man that contynueth not in all thinges which are wrytten in the boke of the lawe/to fulfill the. That no man is iustified by the lawe in the syght of God/ is euident. For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe (shall lyue in them.) But Christ hath deliuered vs from the curse of the lawe/and was made a *cursed for vs. For it is wrytten: cursed is euery one that hangeth on tree/that the blessynge of Abraham myght come on the Gentyls thorow Jesus Christ/ and that we myght receaue the promes of the spyrete thorow fayth.

Gene. xxii. Eccle. xxiii.

The lawe curseth: but fayth blesseth.

(For fayth onlye maketh the cõsciẽce a lyue.

* Christ was accursed ferre sakes/that is he was punnyssheb & slayne for our synnes.

Brethren

Brethren I will speake after the maner of men. Though it be but a mans testament yet no man despyseth it/or addeth eny thinge ther to when it is once alowed. ✠ To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy sede/ as in one/which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde iiij. C. and. xxx. yeares/doth not disnaull the testament/ that was confermed afore of God vnto Christ ward/to make the promes of none effect. For yf the inheritaunce come of the lawe/it cometh not of promes. But God gaue it vnto Abraham by promes.

The lawe. Wherfore then serueth the lawe? The lawe was added because of transgression (tyll the seed came to which the promes was made) and it was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promes of God? God forbyd. How be it yf ther had bene a lawe geuen which

*The lawe geueth no lyfe but threateneth deeth. coulde haue geuen *lyfe: then no doute ryghteousnes shuld haue come by the lawe. But the scripture cõcluded all thinges vnder synne that the promes by the fayth of Jesus Christ/ shuld be geuen vnto them that beleue. ✠ Before that fayth came/we were kept and shut vp vnder the lawe/ vnto the fayth which shuld afterwarde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/that we myght be made ryghteous by fayth. But after that fayth is come/now are we no lenger vnder a scolemaster.

*Fayth maketh us sonnes and of the nature of Christ/ & bindeth For ye are all the *sonnes of God/ by the fayth which is in Christ Jesus. For all ye that are baptised haue put on Christ. Now is ther no Jewe nether Gentyl: ther is nether bonde nor fre: ther is nether man ner woman; but ye are all one

all one thinge in Christ Jesu. ¶ If ye be Christes/then are ye Abrahams seed/and heyres by promes.

echeto haue other in the same reuerence that he hath Christ

¶ The. iiij. Chapter. ✠

AND I saye that the heyre as longe as he is a chylde / differeth not from a seruaunt/though he be Lorde of all/but is vnder tuters and gouerners/vntyll the tyme appoynted of the father. Euen so we / as longe as we were chyldren / were in bondage vnder the ordinaunces of the worlde. But whē the tyme was full come / God sent his sonne borne of a woman and made bonde vnto the lawe to redeme them which were vnder the lawe: that we thorow election/myght receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes / God hath sent the spyrete of his sonne into oure hertes/which cryeth Abba father. wherfore now/ thou art not a seruaunt/but a sonne. ¶ If thou be the sonne / thou arte also the heyre of God thorow Christ. ✠

Notwithstondinge/ whē ye knewe not God ye dyd seruice vnto them which by nature were no goddes. But now seynge ye knowe God (yee rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly ceremonies/ wher vnto agayne ye desyre afreshe to be in bondage? ¶ Ye obserue dayes/and monethes/and tymes/ and yeares. I am in fear of you/ lest I haue bestowed on you labour in vayne.

Bedgarlye ceremonies

Brethren I beseech you / be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe how thorow infirmitie of the flesshe / I preached the Gospell vnto you at the fyrst. And my temptacion which I suffred by reason of my flesshe/ ye despysed not neyther abhorred: but receaued me as an angell of God.

Infirmitie temptacion are perfection/rebuke and thecrosse.

ye as Christ Jesus. How happy were ye then for I beare you recorde that yf it had ben possible ye wolde haue plucked out youre awne eyes/and haue geuē them to me. Am I ther fore become youre enemye / because I tell you the trueth?

They are gelous ouer you amysse. Ye/they intende to exclude you/that ye shuld be feruent to them warde. It is good alwayes to be feruent/so it be in a good thinge/& not only when I am present with you.

My lytell chyldren (of whom I trauayle in birthagayne vntyll Christ be fashioned in you) I wolde I were with you now/& coulde chaunge my voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe haue ye not hearde of the lawe? ✠ For it is wrytten that Abrahā had two sonnes/the one by a bonde mayde / the other by a fre woman. Yee and he which was of the bonde woman was borne after the flesshe: but he which was of the fre woman / was borne by promes. Which thynges be token mystery. For these wemen are two testamentes/the one from the mounte Syna / which gendreth vnto bondage/which is Agar. For mounte Syna is called Agar in Arabia / and bordreth vpon the cite/ which is now Jerusalem / and is in bondage with her chyldren.

Gene.xxi.

But Jerusalem/which is aboue/is fre: which is the mother of vs all. For it is wrytten: reioyce thou baren/that beareste no chyldren: breake forth and crye/thou that trauelest not. For the desolate hath many moo chyldren then she which hath an husband. Brethren we are after the maner of Isaac/chyldren of promes. But as then he that was borne carnally/persecuted him that was borne spiritually. Euen so is it now. Neuertheles what sayth the scripture: put

Esaie.liij.

Roma.ix.b

Gene.xxi.a

but awaye the bonde woman and her sonne: for the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren we are not chyldren of the bonde woman: but of the fre woman. ✠

¶ The. v. Chapter.

Thelibertie and fredome that we haue in Christ ought euery man to stonde by

STondfast therfore in the libertie wherwith Christ hath made vs fre/ & wrappe not youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be circumcised Christ shall profit you nothinge at all. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. we loke for and hope in the spryte/ to be iustified thorow fayth. For in Jesu Christ/ nether is circumcision eny thinge worth/ nether yet vncircūcision/ but ✠ fayth which by loue is myghty in operacion. Ye dyd runne well: who was a let vnto you/ that ye shuld not obey the trueth? Euen that counsell that is not of him that called you. A lytell leuen doth leuen the whole lompe of dowe.

✠ Fayth which worketh thorow loue is the true fayth and all that god requyreth of vs.

✠ I haue trust towarde you in the Lorde/ that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgemēt/ whatsoeuer he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecution? For then had the offence which the crosse greueth ceased. I wolde to God they were seperated from you/ which trouble you. Brethrē ye were called into (libertie) only let not youre libertie be an occasion vnto the fleshe/ but in loue serue one another. For all the lawe is fulfilled in one worde/ which is this: thou shalt loue thyne neyghbour as thy selfe. ✠ Eye byte and deuoure one another: take hede lest ye be consumed one of another.

(Christes libertie) is not libertie of cōscience & not of the flesshe.

Leui. ix. d
Mat. xx.
Marc. xii. e
Roma. xiii.
Jacob. ii. b
1. Pet. ii. b

✠I saye walke in the spyete/and fulfill not the lustes of the flesshe. For the flesshe lusteth contrary to the spyete / and the spyete contrary to the flesshe. These are contrary one to the other/so that ye cannot do that which ye wolde. But and yf ye be ledde of the spyete / then are ye not vnder the lawe. The dedes of the flesshe are manifest / whiche are these/aduoutrie fornication/vnclennes wantannes/ydolatrie/witchecraft/hatred variaūce/zele/wrath/stryfe/sedicion/sectes/enuyinge/murther/dronkennes/glottony/and soche lyke: of the which I tell you before as I haue tolde you in tyme past / that they which commit soche thinges/ shall not inherite/the kyngdome of God. But ✠the frute of the spyete is/loue/ioye/peace/longe sufferinge/gentlenes/goodnes/faythfulnes/ meknes/temperancye. Agaynst suche there is no lawe. They that are Christis / haue crucifyed the flesshe with the appetites and lustes. ✠

Dedes of the fleshe.

To commite soche dedes maketh vs vnder dampnaciō of the lawe.

✠The frute of the spirite. These dedes testifie that weare not vnder the dānaciō of the lawe.

✠If we lyue in the spyete/let vs walke in the spyete. Let vs not be vayne glorius/prouokynge one another/and enuyinge one another.

¶The.vj. Chapter.

Brethren/yf eny man be fallen by chaunce into eny faute: ye which are spirituall helpe to amende him / in the spyete of meknes: consyderynge thy selfe / lest thou also be tempted. Beare ye one anothers burthen and so fulfill the lawe of Christ. Yf eny man seme to him selfe that he is somwhat/ whē in dede he is nothinge/the same deceaueth him selfe in his ymaginacion. Let euery man proue his awne worke / and then shall he haue reioysinge in his awne selfe/and not in another. For euery man shall beare his awne burthen.

The dutie of euery christen man.

1.Cor.iii.b.

✠The couenaunt of mercye in christ is made.

Let him that is taught in the worde/minister vnto him that teacheth him / in all good thinges. Be not ✠deceaued. God is not mocked.

For

For whatsoeuer a man soweth/that shall he reepe. He that soweth in his flesshe/shall of the flesshe reepe corrupcion. But he that soweth in the spyrete/ shall of the spyrete reepe lyfe euerlastynge. Let vs not be wery of well doynge. For when the tyme is come/we shall repe with out werynes. whyll we haue therfore tyme/let vs do good vnto all men/and specially vnto them which are of the housholde of fayth. only ye to the that will worke. ii. Thes. iii.

Beholde how large a letter I haue written vnto you with myne awne honde. As many as desyre with vtwarde apperaunce to please carnally / they constrayne you to be circumcised/ only because they wolde not suffre persecucion with the crosse of Christ. For they them selues which are circumcised / kepe not the lawe: but desyre to haue you circūcised/ that they myght reioyce in youre flesshe.

God forbyd that I shuld reioyce/ but in the crosse of oure Lorde Jesu Christ / wherby the worlde is crucified as touchynge me/and I as concernynge the worlde. For in Christ Jesu nether circumcision auayleth eny thinge at all/ nor vncircūcision: but a *new creature. And as many as walke accordynge to this rule / peace be on them/and mercy/and vpon Israel that pertayneth to God. From hence forth/let no man put me to busynes. For I beare in my bodye the markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre spyrete. Amen. *Nothinge helpeth saue to be a new creature.

The vnto the Galathyans written from Rome.

The Prologe vpon the Epistle of Sayna Paul to the Ephesyans.

In this pistle/and namely in the.iii. fyrst Chapters / Paul sheweth that the gospell and grace therof was forsene and predestinat of God frō before the beginnynge / and deserued thorow Christ/and nowar the last sent forth that all men shuld beleue theron/therby to be iustified / made ryghteous/ lyuinge and happie/and to be deliuered from vnder the dampnacion of the lawe and captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mānes doctrines/and to beware of putrynge trust in any e thinge saue Christ/affirmynge that he only eis sufficient/and that in him we haue all thinges/and beside him nede nothinge.

In the.v.and.vi. he exhorteth to exercise the fayth and to declare it abroade thorow good workes / and to auoyde synne/and to armethem with spirituall armoure agaynst the deuell / that they myght stonde fast in tyme of tribulacion and vnder the crosse.

The epistle of Saynct Paul Apostle vnto the Ephesyans.

The fyrst Chapter.

PAulan Apostle of Jesu Christ / by the will of God.

To the Saynctes/ which are at Ephesus/ and to them which beleue on Jesus Christ.

Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ/which hath blessed vs with all ma-

pfit

ner of spirituall blessynges in heuenly thinges by Christ / accordynge as he had chosen vs in him/before the foundacion of the worlde was layde/that we shuld be saintes / & without blame before him / thorow loue. And ordeyned vs before thorow Jesus Christ to be heyres vnto him selfe/accordinge to the pleasure of his will to the prayse of the glorie of his grace where with he hath made vs accepted in the beloued. ii. Cor. i. c i. Petr. i. c Predestinacion.

B By whom we haue redemption thorow his bloude/euen the forgeuenes of synnes / accordynge to the ryches of his grace / which grace he shed on vs aboundantly in all wysdome/ and perceueaunce. And hath opened vnto vs the *mystery of his will accordynge to his pleasure/and purposed the same in him selfe/to haue it declared when the tyme were full come/ that all thinges / bothe the thinges which are in heuen / and also the thinges which are in erthe/shuld be gadered to geder/euen in Christ: that is to saye / in him in whom we are made heyres/and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will: that we which before beleued in Christ shuld be vnto the prayse of his glory. Redempcio is the forgeuenes of synnes. *Mysterye is secrete councell. Preneestinacion.

L In whom also ye (after that ye hearde the worde of trueth/ I meane the Gospell of youre saluacion / wherin ye beleued) were sealed with the holy spyrite of promes / which is the ernest of oure inheritaunce/to redeme the purchased possession / and that vnto the laude of his glory. wherefayth to Christ & therelofoute to all that are sanctified in his bloude.

Wherfore euen I (after that I hearde of the fayth which ye haue in the Lorde Jesu & loue vnto all the saynctes) cease not to geue thankes for you / makynge mencion of you in my prayers/that the god of our lorde Jesus Christ and the father of glory / myght geue vnto you

the spyrete of wysdome / and open to you the knowledge of him selfe / and lyghten the eyes of youre myndes that ye myght knowe what that hope is / where vnto he hath called you / and what the ryches of his glorious inheritaunce is apon the saynctes / & what is the exceedinge greatnes of his power to vs warde which *beleue accordynge to the workynge of that his mighty power / which he wrought in Christ when he rayled him from the deed / and set him on his ryght honde in heuenly thinges / above all rule / power / and myght and dominacion / & aboue all names that are named / not in this worlde only / but also in the worlde to come: and hath put all thinges vnder his fete / & hath made him aboue all thinges / the heed of the congregacion which is his body and the fulnes of him that filleth all in all thinges.

*Fayth is the worke of god onlye / euen as was the rayssinge vp of Christ.

¶ The .ij. Chapter.

Ad you hath he quickened also that were deed in treaspasse and synne / in the which in tyme passed ye walked / accordynge to the course of this worlde / and after the gouerner that ruleth in the ayer / the spyrete that now worketh in the chyldren of vnbeleefe / amonge which we also had oure conuersacion in tyme past / in the lustes of oure flesshe / and fulfylled the will of the flesshe and of the mynde : and were * naturally the chyldren of wrath / euen as well as other.

Collos. ii. b.

*we be all by nature the childre of wrath & heyres of dapnacion.

But God which is rych in mercy thorow his greate loue wherwith he loued vs / euen when we were deed by synne / hath quickened vs together in Christ (for by grace are ye saued) and hath rayled vs vp together and made vs sytte together in heuenly thinges thorow Christ Jesus / for to shewe in tymes to come the exceedynge ryches of his grace / in kyndnes to vs warde in Christ Jesu. For by grace are ye made safe

ne take thorowe fayth / and that not of youre selues. For it is the gyfte of God / and cõmeth not of workes / lest eny man shulde bost him selfe. For we are his workemanshyp created in Christ Jesu vnto * good workes / vnto the which God ordeyned vs before / that we shulde walke in them.

Wherfore remember that ye beynge in tyme passed gentyls in the flesshe / and were called vncircumcision to thē which are called circumcision in the flesshe / which circumcision is made by hondes: Remember I saye / that ye were at that tyme with out Christ / and were reputed aliantes from the cõmen welth of Israel / and were straungers from the * testamentes of promes and had no hope / and were with out God in this worlde. But now in Christ Jesu / ye which a whyle agoo were farre of / are made nye by the bloude of Christ.

For he is oure peace / which hath made of both one & hath broken doune the * wall that was a stoppe betwene vs / and hath also put awaye thorow his flesshhe the cause of hatred (that is to saye / the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in him selfe / so makinge peace: and to reconcile both vnto God in one body thorow his crosse / and slewe hatred therby: & came and preached peace to you which were a farre of / and to them that were nye. For thorow him we both haue an open waye in / in one spirite vnto the father.

Now therfore ye are no moare straungers and forseners: but cytesins with the saynctes / and of the housholde of God: & are bylt vpon the foundacion of the Apostles and Prophetes / Jesus Christ beynge the heed corner stone / in whom euery bylding coupled to gether groweth vnto an holy temple in the Lorde / in whom

* The promises of mercie in christes bloude / are made vs on that condicion that we kepe the lawe ād loue one another as Christ loued vs.

* The gentyles tyll christ came were not vnder the couenaunt of mercie / but the Jewes only.

* Moses lawe / that was the wall & cause of hate betwene the Jewes & gentyles: is taken a waye. In whose stede is loue come to loue one another as Christ loued vs.

Foundacio is the worde of God.

whom ye also are bylt to gether/and made habitacion for God in the spyrete. ✠

¶ The .iij. Chapter.

Paule was an Apostle to the hethen & learned his gospell by reuelacion.

FOr this cause I Paul am in the bondes of Jesus Christ for youre sakes/ which are hethen: Yf ye haue heard of the ministracion of the grace of God/ which is geuen me to you warde. For by reuelacion shewed he this mystery vnto me/as I wrote aboue in feawe wordes/ wherby when ye rede/ye maye knowe myne vnderstondinge in the mystery of Christ/which mystery in tymes passed was opened vnto the sonnes of men as it is now declared vnto his holy Apostles and Prophetes by the spyrete: that the gentyls shulde be inheritours also/and of the same body/and partetakers of his promes that is in Christ / by the meanes of the Gospell/ wherof I am made a minister/by the gyfte of the grace of God geuen vnto me thorow the workinge of his power.

✠ where true fayth in Christ is ther is loue to the neyboure. And fayth and loue maketh vs vnderstonde all thinges. Fayth vnderstondeth the secretes of god and the mercye that is geuen hyr in

Vnto me the lest of all saynctes is this grace geuen/that I shulde preache amonge the gentyls the vnsearchable ryches of Christ/and to make all men se what the fely shippe of the mystery is / which from the beginnynge of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ / to the intent/ that now vnto the rulers and powers in heuen myght be knowen by the congregacion/the manyfolde wysdome of God/accordinge to the eternall purpose/which he purposed in Christ Jesu oure Lorde / by whom we are bolde to drawe nye in that trust / which we haue by fayth on him. ✠ Wherfore I desyre that ye faynt not because of my tribulacions for youre sakes: which is youre prayse.

For this cause I bowe my knees vnto the father of oure Lorde Jesus Christ/which is fa-

ther

ther ouer all that is called father in heuen and in erth/ that he wolde graunt you accordinge to the ryches of his glorie / that ye maye be strenghted with myght by his spyrete in the inner man that Christ maye dwell in youre hertes by* fayth/ that ye beinge roted and grounded in loue/ myght be able to cõprehende with all saynctes/ what is that bredth and length/ deepth and heyth: and to knowe what is the loue of Christ/ which loue passeth knowledge: that ye myght be fulfilled with all maner of fulnes which cometh of God.

Christ. And loue knoweth hyr dutie to hyr neyboure. ¶ can interprete all lawes and ordinaunces ¶ knoweth how farre forth they are to be kept and when to be dispensed with.

Vnto him that is able to do exceedinge abouñ dantly aboue all that we axe or thinke accordinge to the power that worketh in vs be prayse in the cõgregacion by Jesus Christ/ thorowout all generacion from tyme to tyme: Amen. ✠

The.iiij. Chapter. ✠

Therfore which am in bondes for the Lordes sake/ exhorte you that ye walke worthy of the vocacion wherwith ye are called/ in all humblenes of mynde/ and meknes/ and longe sufferinge/ forbearinge one another thorowe loue/ and that ye be diligent to kepe the vnitie of the spyrete in the bonde of peace/ beynge one body/ and one spyrete/ euen as ye are called in one hope of youre callinge. Let ther be but one Lorde/ one fayth/ one baptime: one God and father of all/ which is aboue all/ thorow all and in you all.

The lyuinge of a true beleuer.

Roma. xii. j. Cor. xii.

One God. One Lorde One fayth One baptime.

✠ Vnto euery one of vs is geuen grace accordinge to the measure of the gyft of Christ. Wherfore he sayth: He is gone vp an hye and hath ledde captiuitie captiue/ and hath geuen gyftes vnto men. That he ascended what meaneth it/ but that he also descended fyrst into the lowest parties of the erth? He that descended/ is euen the same also that ascended vp/ euen aboue all heauens/ to fulfill all thinges.

Rom. xii. i. Cor. xii. ii. Cor. x. Psal. xbii.

And the

1. Cor. xii.

And the very same made some Apostles/some Prophetes/some Euangelistes/some Shepeherders/and some Teachers: that the Saynctes myght haue all thinges necessarie to worke and minister with all/to the edifyinge of the body of Christ/tyll we euery one (in the vnitie of fayth/& knowledge of the sonne of God) growe vp vnto a parfayte man/after the measure of *age of the fulnes of Christ. ✠ That we hence forth be no moare chyldren/ waueringe and caryed with euery wynde of doctrine/ by the wylynes of men and craftines/ wherby they laye awayte for vs to deceaue vs.

*wherfore the true ministers of the congregacion serue. Euen to make be perfectmen in the full knowledge of Christ.

But let vs folowe the trueth in loue/and in all thinges growe in him which is the heed/ that is to saye Christ/in whom all the body is coupled and knet to gether in euery ioynt/ wherwith one ministreth to another (accordinge to the operacion as euery parte hath his measure) and increaseth the body/vnto the edifyinge of it selfe in loue.

✠ This I saye therfore and testifie in the Lorde/that ye hence forth walke not as other gentyls walke/in vanitie of their mynde/blynded in their vnderstondinge/beynge straungers fro the lyfe which is in God thorow the ignorancy that is in them/ because of the blyndnes of their hertes: which beynge past repentaunce/ haue geuen them selues vnto wantannes/to worke all manner of vnclennes/euen with gredines. But ye haue not so learned Christ/yf so be ye haue heard of him/and are taught in him/euen as the trueth is in Iesu. So then as concerninge the conuersacion in tyme past/laye from you that olde man/which is corrupte thorow the deceauable lustes/ ✠ & be ye renued in the spryte of youre myndes/and put on that newe man/which after the ymage of God is shapen in ryghteweknes and true holynes.

Ignorauncе is cause of euyll lyuinge.

Rom. vi. a. Collo. iii. b.

✠ wher

Wherfore put awaye lyinge/and speake eue-
ry man truth vnto his neyghbour for as mo-
che as we are members one of another. Be an-
gry but synne not: let not the sonne go doune
vpon youre wrath nether geue place vnto the
back byter. Let him that stole steale no moa-
re/but let him rather laboure with his hondes
some good thinge/ that he maye haue to geue
vnto him that nedeth. ✠

Let no filthy communicacion procede out of
youre mouthes: but that which is good to edi-
fie with all/when nede is: that it maye haue
fauour with the hearers. And greue not the
holy spyrete of God/by whom ye are sealed vn-
to the daye of redempcion. Let all bitternes/
fearfulnes and wrath/rorynge and cursyd spea-
kinge/be put awaye from you/ with all mali-
ciousnes. Be ye courteouse one to another/
and mercyfull/ forgeuinge one another/ euen
as God for Christes sake forgaue you.

Hebre. xii. i. Pet. ii. a. and. iii. a.

Aduenge nor.

Psal. iiii. b.

Steale not

Fylthie cō mucicacion

They that haue the spirite of God shalbe greued to heare soche thinges.

¶ The. v. Chapter. ✠

BE ye folowers of God as derechyldren/
and walke in loue euen as Christ loued
vs/ & gaue him selfe for vs/an offeringe
and a sacrifice of a swete sauer to God.
So that fornicacion and all vnclennes/or coue-
tousnes be not once named amonge you as it
becommeth sayntes: nether filthynes/ nether
folysshe talkynge/ nether gestinge which are
not comly: but rather geuinge of thankes. For
this ye knowe that no whormonger/ether vn-
clene person/or coueteous person/which is the
worshypper of ymages/ hath eny inheritaun-
ce in the kyngdome of Christ and of God.

Vngodlye communicacion strengthneth the bodye agaynst the spirite.

These haue no parte with Christ

Let no man deceaue you with vayne wordes.
For thorow soche thinges cometh the wrath
of God vpon the chyldren of vnbeleefe. Be not
therfore companions with them. Ye were on-
se derknes/but are now lyght in the Lorde.

ii. Thes. ii. a Math. xxiii. Marc. xiii. Luc. xxi. b.

walke

walke as chyldren of lyght. For the frute of the spyrete is in all goodnes/ryghteousnes and trueth. ✠ Accept that which is pleasinge to the Lorde: and haue no felowshippe with the vnfrutefull workes of darcknes: but rather rebuke them. For it is same euen to name those thinges which are done of them in secrete: but all thinges/when they are rebuked of the lyght are manifest. For whatsoeuer is manifest/that same is lyght. Wherfore he sayth: awake thou that slepest/and stonde vp from deeth/and Christ shall geue the lyght.

Ignorauncе is cause of euyll doyinge.

✠ Take hede therfore that ye walke circumspectly: not as foles: but as wyse *redemynge the tyme: for the dayes are euyll. Wherfore/be ye not vnwyse/but vnderstonde what the will of the Lorde is/and be not droncke with wyne/wherin is excesse: but be fulfilleth with the spyrete speakinge vnto youre selues in psalmes and hymnes/and spyretuall songes/singinge and makinge melodie to the Lorde in youre hertes/geuinge thankes alwayes for all thinges vnto God the father/in the name of oure Lorde Jesus Christ: submitting youre selues one to another in the feare of God. ✠

*Redemynge the tyme/that is spendinge the tyme well.

Collo. iiii. Roma. xii. i. Thes. iii.

Wyues.

Collo. iii.

Wemen submit youre selues vnto youre awne husbandes/as vnto the Lorde. For the husbande is the wyues heed euen as Christ is the heed of the congregacion/and the same is the saueoure of the body. Therfore as the cõgregacion is in subiecciõ to Christ/lykewyse let the wyues be in subiecciõ to their husbandes in all thinges. Husbandes loue youre wyues/euẽ as Christ loued the congregacion/and gaue him selfe for it/to sanctifie it/and clensed it in the *fountayne of wäter thorow the worde/to make it vnto him selfe/a glorious congregacion with out spot or wrinckle/or eny soche thinge: but that it shuld be holy and with out blame.

i. Cor. xi. a.

Collo. iii. c. i. Pet. iii.

Husbandes.

*Baptime sauеth thorow the worde/that is

So ought men to loue their wyues/as their awne bodyes. He that loueth his wyfe/loueth him selfe. For no man euer yet hated his awne flesshe: but norisheth and cherisheth it/euen as the Lorde doth the congregacion. For we are members of his body/of his flesshe/and of his bones. For this cause shall a man leaue father and mother/and shall contynue with his wyfe/and two shalbe made one flesshe. This is a great secrete/but I speake bitwene Christ and the congregacion. Neuertheles le do ye so that euery one of you loue his wyfe truely euen as him selfe. And let the wyfe se that she feare her husbande.

thorow fayth in the worde accordinge to the couenaunt made in Christ.

Gene.ii.d. Math.xix. Marc.x.a. i.Cor.vi.d

¶ The.vj. Chapter.

Chyldren obey youre fathers & mothers in the Lorde: for so is it ryght. Honoure thy father and mother/that is the fyrst commaundement that hath eny promes/that thou mayst be in good estate/and lyue longe on the erthe. And ye fathers moue not youre chyldren to wrath: but bringe them vp with the norter and informacion of the Lorde. Seruaun tes be obedient vnto youre carnall masters/ with feare and tremblinge in singlenes of youre hertes/as vnto Christ: not with seruice in the eye syght/as men pleasers: but as the servauntes of Christ/doynge the will of God from the herte with good will/seruinge the Lorde/and not men. And remember that what soeuer good thinge eny man doeth that shall he receaue agayne of the Lorde/whether he be bonde or fre. And ye masters/do euen the same thinges vnto them puttinge awaye threatninges: and remember that euen youre master also is in heauen/nether is ther eny respecte of person with him.

Chyldren.

Collo.iii.d. Exod.xx. Deut.vi.c. Eccles.iii. b Math.xv. Marc.vii.

Fathers.

Seruaun tes.

Collo.iii.d Titus.ii.c. i.Per.ii.c.

Christ hath purchased a rewarde for all thinges.

Masters.

Finally my brethren/be stronge in the Lorde/& in the power of his mygh. Put on the armoure

armour of God / that ye maye stonde stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst flesshe and bloud: but agaynst rule/agaynst power/& agaynst worldy rulers of the derckenes of this worlde agaynst spretuall wickednes/for heauenly thinges.

For this cause take vnto you the armoure of God/that ye maye be able to resist in the euyll daye/and stonde perfect in all thinges.

* The armoure of God foloweth/Veritie/the shoes of a stedfast purpose to folowe the Gospell fayth/ the helmet of saluacion which is hope/the worde of God/ which is the swerde.

Stonde therfore/& youre loynes gyrd about with veritie/hauinge on the brest plate of rygh tewesnes/and shood with showes prepared by the Gospell of peace. Above all take to yau the shelde of fayth/ wherwith ye maye quenche all the fyrie dartes of the wicked. And take the helmet of saluacion/and the swearde of the spryte/which is the worde of God. ✠ And praye all wayes with all manner prayer and supplicacion: and that in the spryte: and watch therunto with all instance and supplicacion for all saynctes and for me/that vttraunce maye be geuen vnto me/ that I maye open my mouth boldly/ to vtter the secretes of the Gospell/wherof I am messenger in bondes/that therin I maye speake frely/as it becommeth me to speake.

But that ye maye also knowe what condicion I am in and what I do/ Tichicus my dere brother and faythfull minister in the Lorde shall shewe you of all thinges / whom I sent vnto you for the same purpose/ that ye myght knowe what case I stonde in/& that he myght comfort youre hertes.

Peace be with the brethren/and loue with fayth/from God the father and from the Lorde Jesu Christ. Grace be with all them which loue oure Lorde Jesus Christ in purenes.

AMEN.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

The Prologe vpon the Epistle of S. Paul to the Philippyans.

Paul prayseth the Philippyans/ and exhorteth them to stande fast in the true fayth/ and to encrease in loue. And because that false Prophetes studye all wayes to impunge and destroye the true fayth/ he warneth them of soche worke lerners or teachers of workes/ and prayseth Epaphroditus. And all this doth he in the fyrst and second Chapters.

In the thyrde he reproueth faythlesse and mannes tyghteousnes/ which false Prophetes teache and maynteme. And he setteth him selfe for an ensample/ how that he him selfe had liued in soche false ryghtewesnes and holynes vnrebukable/ that noman coulde complayne on him/ and yet now setteth nought therby for Christes tyghtewesnes sake. And finally he affirmeth that soche false Prophetes are the enemyes of the crosse/ and make their bellyes their God. For further then they maye falsely and without all perell and sofferinge/ wyll they not preache Christ.

The epistle of Sayncte Paule the Apostle vnto the Philippyans.

The fyrst Chapter.

Paul and Timotheus the seruauntes of Jesu Christ. To all the Sayntes in Christ Jesu/ which are at Philippos/ with the Bishops and Deacons. Bishopes and Deacones.

Grace bewith you and peace from God oure father/ and from the Lorde Jesus Christ.

Athens

I thanke my God with all remẽbrauce of you/all wayes in all my prayers for you/ and praye with gladnes/ because of the fellowshyp which ye haue in the gospell from the fyrst daye vnto now: ✠ And am suerly certified of this / that he which beganne a good worke in you / shall go forthe with it vntyll the daye of Iesus Christ as it becommeth me so to iudge of you all /because I haue you in my herte/ and haue you also euery one companions of grace with me/euen in my bondes as I defende and stablysshe the gospell.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this I praye/ that youre loue maye increace more and more in knowledge / and in all fealinge / that ye myght accepte thinges most excellent / that ye myght be pure and soche as shulde hurte no mannes conscience/ vntyll the daye of Christ / fylled with the frutes of ryghtewelnes / which frutes come by Iesus Christ vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my bysynes is happened vnto the greate furtheringe of the gospell. So that my bondes in Christ/ are manifest thorow out all the iudgemẽt hall and in all other places: In so moche that many of the brethren in the Lorde are boldned thorow my bondes and dare more largely speake the worde with out feare. Some there are which preache Christ of enuye and stryfe / and some of good wyll. The one parte preacheth Christ of stryfe and not purely / supposinge to adde more aduersite to my bondes. The other parte of loue / because they se that I am set to defend the gospell.

what then? So that Christ be preached all maner wayes/ whether it be by occasion/ or of

true meaninge/I therin ioye: ye and will ioye. For I knowe that this shall chaunce to my sal
uacion / thorow youre prayer and ministringe of the spyrete of Jesu Christ as I hertely loke for and hope that in nothynge I shalbe asha-
med: but that with all confidence/as all wayes in tymes past/euen so now Christ shall be ma-
gnified in my body whether it be thorowe lyfe/or els deeth. For Christ is to me lyfe/and deeth is to me auauntage.

Yf it chaunce me to lyue in the flesshe/that is to me frutefull forto worke/& what to chose I wote not. I am constrayned of two thinges I desyre to be lowsed and to be with Christ/ which thinge is best of all. Neuertheless to abyde in the flesshe is moare nedfull for you. And this am I sure of/that I shall abyde/and with you all cõtinue/ for the furtheraunce and ioye of youre fayth that ye maye moare aboun dantly reioyce in Jesus Christ thorow me/by my comminge to you agayne.

Only let youre conuersacion be/as it be cõ-
meth the gospell of Christ: that whether I co-
me & se you/ or els be absent/ I maye yet hea-
re of you that ye continue in one spyrete/and in one soule/labouringe as we do/to mayntayne the fayth of the gospell and in nothinge fea-
ringe youre aduersaries: which is to them a to ken of perdicion & to you of saluacion and that of God. For vnto you it is geuen that not on-
ly ye shulde beleue on Christ: but also suffre *for his sake/ & haue euē the same fyght which ye sawe me haue and now heare of me.

*Tribulacion is a token of saluacion to the true beleuers.

The. ij. Chapter.

If ther be amonge you eny cõsolacion in Christ/yf ther be eny confortable loue/ yf ther be eny fellyshyppe of the spyrete/ yf ther be eny cõpassion or mercy: fulfill my ioye/ that ye drawe one waye / haueynge

one loue/beynge of one accorde/& of one mynde/that nothinge be done thorow stryfe or vayne glory, but that in meknes of mynde euery man esteme other better then him selfe/ *and loke not euery man on his awne thinges/but euery man on the thinges of other men.

*Looke not on youre awne gyftes or profyt/but on loue &c

✠Let the same mynde be in you that was in Christ Jesu: which beinge in the shape of God/and thought it not robbery to be equall with God. Neuertheles he made him selfe of no reputacion/& toke on him the shape of a seruaunte/and became lyke vnto men/and was founde in his aparell as a man. He humbled him selfe and became obedient vnto the deeth/euen the deeth of the crosse. Wherfore God hath exalted him & geuen him a name aboue all names: that in the name of Jesus shulde euery knee bowe/both of thinges in heauen & thinges in erth and thinges vnder the erth/and that all tonges shulde confesse that Jesus Christ is the Lorde/vnto the prayse of God the father. ✠

To folowe Christ is oure profession & so to humble oure selues/that we maye be so exalted.

Hebre. ii. b.

Roma. xiiii

Esai. xlv.

Wherfore my dearly beloued/as ye haue alwayes obeyed/not when I was present only/but now moche more in myne absence/euen so worke out youre awne *saluacion with feare & trebling. For it is god which worketh in you/both the will & also the dede euen of good will.

As ye be saued frō synne thorow fayth so worke accordynge to the conenaunt vntyll ye come to the saluacion of glory

Do all thinge with out murmuringe and disputinge/that ye maye be fauteles & pure/and the sonnes of God without rebuke in the mides of a croked and peruerse nacion: amonge which se that ye shyne as lyghtes in the worlde/holdynge faste the worde of lyfe/vnto my reioysinge in the daye of Christ/that I haue not runne in vayne/nether haue labored in vayne. Yee and though I be offered vp vpon the offeringe and sacrifice of youre fayth: I reioyce/and reioyce with you all. For the same cause also/reioyce ye/and reioyce ye with me.

For yf ye cease worke ynge the spirite quencheth agayne/and ye cease

I trust

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you / that I also maye be of good comforte / when I knowe what case ye stonde in. For I haue noman that is so lyke mynded to me / which with so pure affection careth for youre matters. For all other seke their awne / and not that which is Jesus Christes. Ye knowe the proffe of him / how that as a sonne with the father / so with me bestowed he his labour vpon the gospell. Him I hope to sende allone as I knowe how it wyll go with me. I trust in the Lorde / that I also my selfe shall come shortly.

to be partakers of the promes.

I supposed it necessary to sende brother Epaphroditus vnto you / my cõpanion in laboure & felowe soudier / youre Apostel & my minister at my nedes. For he longed after you / and was full of heuines / because that ye had hearde saye that he shulde be sicke. And no doute he was sicke / and that nye vnto deeth. But god had mercy on him: not on him only / but on me also lest I shuld haue sorowe vpon sorowe.

I sent him therfore the diligentliar / that when ye shulde se him / ye myght reioyce agayne / & I myght be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes / & make moche of soche: because that for the worke of Christ he went so farre / that he was nye vnto deeth and regarded not his lyfe / to fulfill that seruice which was lackinge on youre parte towarde me.

The .iij. Chapter.

Moreouer / my brethren reioyce in the Lorde. It greueth me not to wrytte one thinge often to you. For to you it is a sure thinge. Beware of dogges / beware of euyll workers Beware of dissention for we are circumcision which* worshyp God in the spyrete / and reioyce in Christ Jesu / and haue no confydence in the flesshe: though I

haue wherof I myght reioyce in the flesshe. Yf eny other man thinketh that he hath wher of he myght trust in the flesshe: moche moare I: circumcised the eyght daye/of the kynred of Israel / of the tribe of Beniamin / an Ebrue borne of the Ebrues: as concerninge the lawe/ a Pharisaye/ and as concerninge feruentnes/ I persecuted the congregacion/ and as touchinge the ryghtewesnes which is in the lawe / I was vnrebukable.

But the thinges that were vauntage vnto me/ I counted losse for Christes sake. Ye I thinke all thinges but losse for that excellent knowledges sake of Christ Iesu my Lorde. For whom I haue counted all thinge losse/ and do iudge them but donge/ that I myght wynne Christ/ and myght be founde in him/ not hauinge myne awne ryghtewesnes which is of the lawe: but that which springeth of the fayth which is in Christ. I meane the ryghtewesnes which commeth of God thorowe fayth in knowinge him and the vertue of the resurrection/ and the fellowshyppe of his passions / that I myght be comformable vnto his (deeth) yf by eny meanes I myght attayne vnto the resurrection of the deed.

Not as though I had all redy attayned to it/ ether were all redy perfect: but I folowe/ yf that I maye cõprehende that/ wherin I am cõprehended of Christ Iesu. Brethren I counte not my selfe that I haue gotten it: but one thinge I saye: I forget that which is behinde and stretche my selfe vnto that which is before. and preache vnto that marke apoynted/ to obtayne the rewarde of the hye callinge of God in Christ Iesu. Let vs therfore as many as be perfect/ be thus wyse mynded: & yf ye be other wyse mynded / I praye God open euen this vnto you. Neuertheles in that wher vnto we

are

* we worshippe god in spirite thorow fayth & loue/ we reioyce that Christ hath redemed vs & trust not in oure workes Christ onlye is oure righteousnes and for his sake oure synnes are forgeuen vs. And for his sake oure goodworke are accepted: which else were dãnable for the synne that is in them.

(Deeth) we must dye with Christ yf we will lyue with him.

* I loke not on the workes that I haue done/ but what I lacke of the perfectnes of Christ.

paule the 3

bercome/let vs procede by one rule / that we
10 maye be of one accorde.

Brethren be folowers of me/& loke on the
which walke euen so / as ye haue vs for an en-
sample. For many walke/of whom I haue tol-
de you often (and now tell you wepinge) that
they are the enemyes of the crosse of Christ/ Rom.xvi.
whose ende is dampnacion whose god is their
bely/and whose glory is to their shame/ which
are worldely mynded. But oure conuersacion
is in heauen / from whence we loke for a saue- If we be lyke christ in conuersacion we shalbe lyke him in glorye.
our/euen the Lorde Iesus Christ/which shall
chaunge oure vyle bodyes /that they maye be
fashioned lyke vnto his glorious body / accor-
ding to the workinge/wherby he is able to sub
due all thinges vnto him selfe.

The.iiij.Chapter.

Therfore my brethrē dearly beloued and
longed for/ my ioye and croune/ so con-
tinue in the Lorde ye beloued I praye
Euodias / and beseche Sintiches that
they be of one accorde in the Lorde. Yee and I
beseche the faythfull yockfelowe / helpe that
wemen which labored with me in the gospell/
and with Clement also/and with other my la
bour felowes/ whose names are in the boke of
lyfe. Reioyce in the Lorde alwaye/& agayne
I saye reioyce. Let youre softenes be knowen
vnto all men. The Lorde is euen at honde.
Be not carefull: but in all thinges shewe you-
re peticion vnto God in prayer and supplica-
cion with geuinge of thankes. And the peace of
God which passeth all vnderstondynge kepe
youre hertes and myndes in Christ Iesu.

Furthermore brethren/ whatsoeuer thinges
are true/ whatsoeuer thinges are honest/ what
soeuer thinges are iust / whatsoeuer thinges
are pure / whatsoeuer thinges pertayne to lo-
ue / whatsoeuer thinges are of honest reporte:

paule to the phillippyans
paul to the phillippyans

yf ther be eny verteous thinge / yf ther be eny laudable thinge / those same haue ye in youre mynde / which ye haue both learned and receaued / herde and also sene in me: those thinges do / and the God of peace shalbe with you. I reioyse in the Lorde greatly / that now at the last ye are reuiued agayne to care for me / in that wherin ye were also carefull / but ye lacked opportunite. I speake not because of necessite. For I haue learned in whatsoeuer estate I am / therwith to be content. I can both cast doune my selfe / I can also ereede. Euery where and in all thinges I am instructed / both to be full / and to be hungry: to haue plenty / & to suffre nede. I can do all thinges thorow the helpe of Christ which strengtheneth me. Not withstondinge ye haue well done / that ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in the begynninge of the gospell / when I departed from Macedonia / no congregacion bare parte with me as concernynge geuynge & receauynge but ye only. For when I was in Tessalonica / ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on youre parte. I receaued all / and haue plentie. I was euen filled after that I had receaued of Epaphroditus / that which came from you / an odour that smelleth swete / a sacrifice accepted & pleasaunt to God. My God fulfill all youre nedes thorow his glorious ryches in Jesu Christ. Vnto God & oure father be prayse for euermore. Amen. Salute all the sayntes in Christ Jesu. The brethren which are with me / grete you. All the sayntes salute you: & most of all they which are of the Emperours housholde. The grace of oure Lorde Jesu Christ be with you all. Amen.

Rom. xvi.

Sent from Rome by Epaphroditus.

The prologe vpon the Epistle of Sayncte Paul to the Collossyans.

As the pistle to the Galathyans holdeth the maner and fassion of the epistle to the Romayns/breflye comprehendynge all that is therin at lenght disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesyans/ contaynynge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/ he prayseth them and wysheth that they contynew in the fayth/ and growe perfecter therin/ and then describeth he the Gospell/ how that it is a wysdome that confesseth Christ to be the Lorde and God/ crucified for vs/ and a wysdome that hath bene hyd in Christ sence a fore the beginnynge of the worlde/ and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde/ he warneth them of mennes doctrine/ and describeth the false prophetes to the vttermost and rebuketh them accordynge.

In the thyrde/ he exhorteth to be frutefull in the pure fayth with all maner of good workes one to another/ and describeth all degrees and what their duryes are.

In the fourth he exhorteth to praye/ and also to praye for him/ and saluteth them.

The epistle

of sanyct Paul the Apostle to the Collossyans.

¶ The fyrst Chapter.

PAul an Apostle of Jesu Christ by the will of God/and brother Timotheus.
To the saynctes which are at Colossa/and brethren that beleue in Christ. Grace be with you and peace from God oure father/and from the Lorde Jesu Christ.
we geue thankes to God the father of oure Lorde Jesus Christ/alwayes prayenge for you sence we heard of youre *fayth which ye haue in Christ Jesu/and of the loue which ye beare to all saynctes for the hopes sake which is layde vp in store for you in heuen/of which hope ye haue herde before by the true worde of the Gospell/which is come vnto you/euen as it is into all the worlde/and is frutefull/as it is amonge you/from the fyrst daye in the which ye herde of it/and had experience in the grace of God in the trueth/as ye learned of Epa-

*where the fayth of Christ is: there is loue to the brethren.

phra

yͤ̄ is oure deare felowe seruaunt/which is for you a faythfull minister of Christ/which also declared vnto vs youre loue/ which ye haue in the spyrete.

B * For this cause we also/sence the daye we herde of it/haue not ceasyd prayinge for you/ and desyringe that ye myght be fulfilled with the knowledge of his will/in all wysdome and spyretuall vnderstondynge/that ye myght walk worthy of the Lorde in all thinges that please heynge frutfull in all good workes and encreasynge in the knowledge of God/ strengthed with all myght/thorowe his glorious power/ vnto all pacience and longe sufferynge with ioyfulnes * geuynge thankes vnto the father which hath made vs mete to be part takers of the enheritaunce of sayntes in lyght.

C which hath deliuered vs from the power of derknes/and hath translated vs into the kyngdome of his dere sone/in whom we haue redempcion thorow his bloud/ that is to saye the forgeuens of synnes which is the ymage of the inuisible God/fyrst begotten of all creatures. For by him were all thinges created thinges that are in heauen/and thinges that are in erth: thinges visible/ thinges inuisible/ whether they be maieste or lordshippe/ ether rule or power. All thinges are creatyd by him/ and in him/and he is before all thinges/and in him all thinges haue their beynge.

Oure redemcion is the forgeuenes of oure synnes.

And he is the heed of the body/ that is to wit of the congregacion: he is the beginnynge and fyrst * begotten of the deed/that in all thinges he myght haue the preeminēce. For it pleased the father that in him shuld all fulnes dwell/and by him to reconcile all thinge vnto him selfe and to set at peace by him thorow the bloud of his crosse/both thinges in heuen and thinges in erth.

* He is the fyrst that hath the glorye and newe lyfe of the resurrection.

And you

And you (which were in tymes past straungers and enymes/because youre myndes were set in euyll workes) hath he now reconcilied in the body of his flesshe thorowe deeth/to make you holy/vnblameable and with out faut in his awne syght/yf ye cõtinue grounded and stablysshed in the fayth/and be not moued awaye from the hope of the Gospell/wher of ye haue herde/ howe that it is preached amonge all creatures which are vnder heauen/wher of I Paul am made a minister.

* Passions or sofferinges of christ is the passions which we must sofre for his sake. For we haue professed & are appoynted to soffre with Christ John. xv. As my father sent me/so send I you.

Now ioye I in my* sofferynges which I sufD fre for you/and fulfill that which is behynde of the passions of Christ in my flesshe for his bodyes sake/which is the congregacion/wher of I am made a minister accordynge to the ordinaunce of God which ordinaunce was geuen me vnto you warde/to fulfill the worde of God that mystery hyd sence the worlde begaune/ & sence the beginnynge of generacions: but now is opened to his sayntes/to whom God wolde make knowen the glorious ryches of this mystery amonge the Gentyls/ which ryches is Christ in you/the hope of glory/ whom we preach/warnynge all men/& teachynge all men in all wysdome/to make all men parfect in Christ Jesu. Wherin I also laboure and stryue euen as farforth as his worckynge worketh in me myghtely.

A true Apostle wolde haue all men perfecte in the knowledge of Christ & of his doctrine.

¶ The. ij. Chapter.

I Wolde ye knewe what fyghtinge I haue for youre sakes and for them of Laodicia/and for as many as haue not sene my parson in the flesshe/ that their hertes myght be comforted and knet to geder in loue/ and in all ryches of full vnderstondynge/for to knowe the mystery of God the father and of Christ/in whom are hyd all the treasures of wysdome and knowledge. This I saye lest eny man shuld begyle you with entysinge wordes.

1. Cor. 2. d.

For

for though I be absent in the flesshe/yet am I present with you in the spyrete/ ioyinge and beholdynge the order that ye kepe/and youre stedfast fayth in Christ. As ye haue therfore receaued Christ Jesu the Lorde/euen so walke/roted and bylt in him and stedfaste in the fayth/as ye haue learned:and therin be plentrous in geuynge thankes.

Beware lest eny man come and spoyle you thorow philosophy and disceakfull vanitie/thorow the tradicions of men/ and ordinaunces after the worlde/and not after Christ. For in him dwelleth all the fulnes of the Godheed bodyly/& ye are complete in him which is the heed of all rule and power/in whom also ye are circumcised with circumcision made with out hondes / by puttynge of the sinfull body of the flesshe thorow the circumcision that is in Christ in that ye are buryed with him thorow baptim/in whom ye are also rysen agayne thorowe fayth/that is wrought by the operacion of God which rayled him from deeth.

Philosophy and traditiones of men.

Christ is sufficient.

Fayth is the workynge of God. Epheſ.ii.

And ye which weare dead in synne thorow the vncircumcision of youre flesshe/hath he quycked with him/& hath forgeuē vs all oure trespaces & & hath put out the *handwrittinge that was agaynst vs/cōtayned in the lawe wrytte/ & that hath he taken out of the waye & hath fastened it to his crosse/& hath spoyled rule & power/& hath made a shewe of thē openly/& hath triumphed ouer them in his awne person.

*The lawe is oure hondewrittinge in that the cōscience setteth to hyr seale/ subscriberh and consenteth that the lawe is iust/ & we synners which lawe conceruninge dam-

Let noman therfore trouble youre consciences aboute meate and drincke or for a pece of an holydaye/as the holydaye of the newe mone/or of the Saboth dayes which are nothinge/but shaddowes of thinges to come:but the body is in Christ. Let no man make you shote at awronge marke/which after his awne ymaginacion walketh in the humblenes and holy-

nes of

nacion is taken awaye thorow fayth in Christ.

nes of angels / thinges which he neuer sawe / causelesse puft vp with his fleshly mynde / & holdeth not the heed / wherof all the body by ioyntes and couples receaueth norisshment / and is knet to geder / and encreaseth with the increasinge that cometh of God.

Wherfore yf ye be deed with Christ from ordinaunces of the worlde / why as though ye yet lyued in the worlde / are ye ledde with tradicions of them that saye: Touche not / tast not / handell not: which all perisshe with the vsynge of them / and are after the cõmaundementes and doctrins of men: which thinges haue the similitude of wysdome in chosen holynes and humblenes / & in that they spare not the body / & do the flesshe no worshype vnto his nede.

All the mercye that is set forth in the two vpper chapt. is promysed to them only that will folowe Christ and lyue as hers after followeth.

¶ The. iij. Chapter. ✠

IF ye be then risen agayne with Christ / seke those thinges which are aboue / where Christ sytteth on the ryght honde of God. Set youre affection on thinges that are aboue / and not on thinges which are on the erth. For ye are deed and youre lyfe is hyd with Christ in God. When Christ which is oure lyfe / shall shewe him selfe then shall ye also appere with him in glory. ✠

These membres must be slayne.

Mortifie therfore youre membres which are on the erth / fornicacion / vnclennes vnnaturall lust / euyll concupiscence / & coueteousnes which is worshippynge of ydoles: for which thinges sakes the wrath of God cometh on the chyldren of vnbeleue. In which thinges ye walked once / when ye lyued in them.

Roma. vi. b. Ephes. iii. Heb. xii. 1. Pet. ii. a.

But now put ye also awaye from you all thinges: wrath / [illegible]nes / maliciousnes / cursed speakynge / filthy [illegible]kynge out of youre mouthes. Lye not one to another / that the olde man with his workes be put of / and the new put on / which is renued in knowledge after the

ymage

ymage of him that made him/where is nether Gentyle ner Iewe/circumcision nor vncircumcision/Barbarous or Scythian/ bonde or free: but Christe is all in all thinges.

Euery man is Christ to another.

✠ Now therfore as electe of God/holy and beloued/put on tender mercye/kyndnes/humblenes of myndes/meknes/longe sufferynge/ forbearynge one another and forgeuynge one another/yf eny man haue a quarell to another/euen as Christ forgaue you/euen so do ye. Aboue all these thinges put on loue/which is the bonde of parfectnes. And the peace of God rule in youre hertes/to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhorte you reawne selues/in psalmes/and hymnes/& spyrituall songes/which haue fauour with them/ synginge in youre hertes to the Lorde. And all thinges (whatsoeuer ye do in worde or dede) do in the name of lorde the Iesu geuynge thankes to God the father by him. ✠

Ephe. iiii. b.

Christes enfample folowe.

i. Cor. x. g.

the lord

Wyues/submit youre selues vnto youre awne husbandes/as it is comly in the Lorde. Husbandes loue youre wyues and be not bitter vnto them. Children/obey youre fathers and mothers/in all thinges/for that is well plesynge vnto the Lorde. Fathers/rate not youre children/lest they be of a desperate mynde. Seruaunt es/be obedient vnto youre bodyly masters in all thinges: not with eye seruice as men plesers/but in synglenes of herte fearynge God. And whatsoeuer ye do do it hertely as though ye dyd it to the Lorde and not vnto men: for as moche as ye knowe that of the Lorde ye shall receaue the reward of inheritaūce/for ye serue the lorde Christ. But he that doth wrōge shall receaue for the wrōge that he hath done: for there is no respect of persons with god. Ye masters do vnto

Ephes. v. c. i. Pet. iii. a.

Husbandes.

Ephe. vi. a.

Children.

Fathers.

Ephe. vi. a. Titus. ii. c. i. Pet. ii. c.

Seruaunt es.

Cap. vi. b. Roma. i. b.

Masters.

do vnto youre seruauntes that which is iust and equall/ seinge ye knowe that ye also haue a master in heauen. ¶ The iiij. Chapter.

Ephes. 5. d. Continue in prayer & watch in the same with thankes geuynge/ prayenge also for vs/ that God open vnto vs the doze of vtteraunce/ that we maye speake the mystery of Christ (wherfoze I am also in bondes) that I maye vtter it/ as it becõmeth me to speake. Walke wysely to them that are without/ & redeme the tyme. Let youre speache be alwayes well fauoured and powdzed with *salt/ that ye maye know how to answer euery man.

*Salt is the wysdome of Godes worde.

The deare bzother Tichicos shall tell you of all my busynes/ which is a faythfull minister/ and felowe seruaunt in the Lozde/ whom I haue sent vnto you foz the same purpose/ that he myght knowe how ye do/ and myght comfozt youre hertes/ with one Onesymus a faythfull and a beloued bzother/ which is one of you. They shall shewe you of all thinges/ which are adoynge here.

Marke the Euangelist Aristarchus my prison felowe saluteth you/ and Marcus Barnabas systers sonne: touchinge whom/ ye receaued cõmaundementes. Yf he come vnto you/ receaue him: and Jesus which is called Justus/ which are of the circumcision. These only are my wozkefelowes vnto the kyngdome of God/ which were vnto my consolacion. Epaphzas the seruaũt of Christ/ which is one of you/ saluteth you/ and alwayes laboreth feruently foz you in pzayers/ that ye maye stonde perfect and full in all that is the will of God. I beare him recozde that he hath a feruent mynde towarde you and towarde them of Laodicia and them of Hierapolis. Deare Lucas the Phisicion greteth you/ and Demas.

Luke the Euangelist ii. Tim. iiij. Salute the bzethzen which are of Laodicia/ and salute Nymphas and the congregacion/ which

which is in houſſe. And when the piſtle is reed of you / make that it be reed in the congrega-cion of the Laodicyans alſo: and that ye lyke wyſe reade the epiſtle of Laodicia. And ſaye to Archippus: take hede to the office that thou haſt receaued in the Lorde/that thou fulfill it. The ſalutacion by the honde of me Paul. Remember my bondes. Grace bewith you: Amen.

¶ Sent from Rome by Tychicus/ Onelymus.

¶ The prologe vpon the fyrſt epiſtle of ſaynt Paul to the Theſſalonyans.

IN this piſtle dyd Paul wirte of ex-ceadynge loue and care: & prayſeth them in the.ii. fyrſt Chap. becauſe they dyd receaue the Goſpell erneſtly / and had in tribulacion & perſe-cucion cõtinued therin ſtedfaſtlye/ and were become an enſample vnto all congregacions / and had therto ſoffred of their awne kynſmen as Chriſt and his Apoſtles dyd of the Jewes/ purtynge thẽtherto in mynde/ how purelye and godlye he had lyued amonge them to their enſample / and thanketh God that his Goſpell had brought forth ſochye frute amonge them.

In the.iii. Chap. he ſheweth his diligence and care/ leaſt his ſo great laboure and their ſo bleſſed a begin-nynge ſhuld haue been in vayne / Satan and his Apoſtles vexynge them with perſecucion / and deſtroyenge their fayth with mennes doctrine. And therfore he ſent Timothe to them / to comforte them and ſtrenght them in the fayth/ and thanketh God that they had ſo conſtantly endured/ and deſyred God to encreaſe them.

In the fourth he exhorteth them to kepe them ſelues from ſynne/ and to do good one to another. And therto he informeth them concernynge the reſurreccion.

In the fyueth he writeth of the laſt daye / that it ſhuld come ſodenlye/ exhortinge to prepare them ſelues ther after and to kepe a good order concernynge obey-dience and rule.

The fyrst Epistle of Saynct Paul vnto the Thessalonyans.

¶ The fyrst Chapter.

PAul/ Syluanus & Timotheus. Vnto the congregacion of the Thessalonyans/ in God the father / and in the Lorde Jesus Chryst.

Grace be with you/ and peace from God oure father /and from the Lorde Jesus Chryst.

We geue God thankes all waye for you all/ makynge mencion of you in oure prayers without ceasynge/ and call to remembraunce youre worke in the fayth/ and labour in loue/ and perseueraunce in the hope of oure Lorde Jesus Chryst in the syght of God oure father: because we knowe brethren beloued of God / how that ye are electe. For oure Gospell came not vnto you in worde only/ but also in power/ and also in the holy goost and in moche certaynte/ as ye knowe after what maner we behaued oure selues amonge you/ for youre sakes.

And ye

And ye became folowers of vs and of the
Lorde/and receaued the worde in moche affliction with ioye of the holy goost: so that ye were an ensample to all that belene in Macedonia and Achaia. For from you sounded out the worde of the Lorde / not in Macedonia and in Achaia only: but youre fayth also which ye haue vnto God / spred her selfe abroade in all quartars / so greatly that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you: & how ye tourned to God from ymages / for to serue the lyuinge and true God / & for to loke for his sonne from heauē / whom he rayled from deeth: I mean Jesus which deliuereth vs from wrath to come.

The .ij. Chapter.

For ye youre selues knowe brethren of oure entraunce in vnto you / how that it was not in vayne: but euen after that we had suffered before and were shamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God / with moche striuynge. Oure exhortacion was not to bringe you to erroure / nor yet to vnclennes / nether was it with gyle: but as we were alowed of God / that the Gospell shulde be committed vnto vs: euen so we speake / not as though we entended to please men / but God / which tryeth oure hertes.

Nether was oure conuersacion at eny tyme with flatterynge wordes / as ye well knowe nether in cloked couetrousnes / God is recorder nether sought we prayse of men / nether of you, nor yet of eny other / when we myght haue bene chargeable / as the Apostles of Christ but we were tender, amonge you / euen as a norsse cherissheth her chyldren / so was oure

affection towarde you/ oure good will was to haue dealte vnto you/ not the Gospell of God only: but also oure awne soules/ because ye were deare vnto vs.

A sure token of a true apostle.

✠ Ye remember bzethzen oure labour/ and trauayle. For we laboured daye and nyght because we wolde not be greueous vnto eny of you/ and preached vnto you the Gospell of God. Ye are witnesses/ and so is God/ how holyly and iustly and vnblameable we behaued oure selues amõge you that beleue: as ye knowe how that we exhorted and comforted and besought euery one of you/ as a father his chyldzen/ that ye wolde walke worthy of God/ which hath called you vnto his kyngdome and glory.

Actu.xx. i.Cor.iii. ii.Thes.iii.

For this cause thanke we God with out ceasynge/ because that when ye receaued of vs the worde wherwith God was preached/ ye receaued it not as the worde of man: but euen as it was in dede/ the worde of God/ which worketh in you that beleue. ✠ For ye bzethzen became folowers of the congregacions of God which in Iewry are in Chzist Iesu: for ye haue suffered lyke thynges of youre kynsmen/ as we oure selues haue suffered of the Iewes. which as they kylled the Lozde Iesus & their awne Pzophetes/ euen so haue they persecuted vs/ and God they please not/ and are contrary to all men and forbyd vs to preache vnto the Gentyls that they myght be saued/ to fulfill their synnes all waye. For the wzath of God is come on them/ euen to the vtmost.

For as moch bzethzen as we are kept from you for a season/ as concernynge the bodyly presence/ but not in the herte/ we enforsed the more to se you personally with great desyze. And therfore we wolde haue come vnto you/ I Paul once and agayne: but Satan withstode

vs.

vs. For what is oure hope or ioye/or croune of
reioyſynge/are not ye it in the preſence of oure
Lorde Ieſus Chriſt at his commynge? yes ye
are oure glory and ioye.

¶ The. iij. Chapter.

WHerfore ſence we coulde no lenger for-
beare / it pleaſed vs to remayne at
Athens alone / and ſent Timotheus
oure brother and myniſter of God/ Actu. xvi.
and oure laboure felowe in the Goſpell of
Chriſt/ to ſtablyſſhe you and to comforte you
ouer youre fayth/that no man ſhuld be moued
in theſe afflictions. For ye youre ſelues knowe
that we are euen apoynted there vnto. For ve-
rely when I was with you/I tolde you before
that we ſhulde ſuffre tribulacion /euen as it ca
me to paſſe / and as ye knowe. For this cauſe
when I coulde no lenger forbeare/I ſent/that
I myght haue knowledge of youre fayth / leſt
haply the tempter had tempted you / and that
oure laboure had bene beſtowed in vayne.

But now lately when Timotheus came frō
you vnto vs / and declared to vs youre fayth
and youre loue and how that ye haue good re-
membraunce of vs all wayes / deſyringe to ſe
vs as we deſyre to ſe you. Therfore brethren
we had conſolacion in you/ in all oure auerſite
and neceſſite / through youre fayth. For now
are we alyue/yf ye ſtonde ſtedfaſt in the Lorde.
For what thankes can we recompence to God
agayne for you / ouer all the ioye that we ioye
for youre ſakes before oure God / whyle we/
nyght & daye praye excedingly that we myght
ſe you preſently /and myght fulfill that which
is lackynge in youre fayth.

God him ſelfe oure father / and oure Lorde
Ieſus Chriſt gyde oure iorney vnto you: and
the Lorde increace you and make you flowe
ouer in loue one towarde a nother/ and towar-

de all men/euen as we do towarde you/to make youre hertes stable and vnblameable/in holynes before God oure father/at the commynge of oure Lorde Jesus Christ / with all his sayntes.

¶The.iiij.Chapter.

FUrthermore we beseche you brethren/ and exhorte you in the Lorde Jesus/ that ye increace more and more/euen as ye haue receaued of vs / how ye ought to walke and to please God. Ye remēber what commaundementes we gaue you in oure Lorde Jesu Christ. For this is the will of God/euen that ye shuld be holy/and that ye shuld abstayne frō fornicacion/that euery one of you shuld knowe how to kepe his vessell in holynes and honoure/and not in the lust of cōcupiscence/as do the hethen which knowe not God / that no man go to farre and defraude his brother in bargayninge: because the Lorde is a venger of all suche thinges /as we tolde you before tyme and testified. For God hath not called vs vnto vnclennes: but vnto holynes. He therfore that despyseth/ despyseth not man/but God/which hath sent his holy spyrete amonge you.

But as to chynge brotherly loue / ye nede not that I write vnto you. For ye are taught of God to loue one another. Ye and that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseche you brethrē that ye encreace more and more/ that ye studye to be quyet / and to medle with youre awne busynes / and to worke with youre awne hondes/ as we commaunded you: that ye maye behaue youre selues honestly towarde them that are with out/and that nothinge be lackynge vnto you.

I wolde not brethren haue you ignorant concernynge them which are fallen a slepe/that ye sor-

Roma.xii. Ephe.v.a

Joh.xiii.d and.xv.b i.Joh.ii b i.Joh.iiii.b

A good lesson for monkes & idle freers.

Resurrection.

yelozowe not as other do which haue no hope
Foꝛ yᵗ we beleue that Jeſus dyed and roſe
agayne: euen ſo thē alſo which ſlepe by Jeſus/
will God bꝛinge agayne with him . And this
ſaye we vnto you in the wozde of the Lozde/ i.Cor.xv.d.
that we which lyue and are remayninge in the
commynge of the Lozde / ſhall not come yerre
they which ſlepe. Foꝛ the Lozde him ſelfe ſhall
deſcende from heauen with a ſhowte and the
voyce of the archangel and trompe of God.
And the deed in Chꝛiſte ſhall aryſe fyꝛſt : then
ſhall we which lyue and remayne/be caught vp
with them alſo in the cloudes to mete the Loꝛ
de in the ayer. And ſo ſhall we euer be with the
Lozde . Wherfoꝛe comfoꝛte youre ſelues one
another with theſe wozdes. ✠

¶ The.v. Chapter.

A OF the tymes and ſeaſons bꝛethꝛen ye ii.Petri.iii.
haue no nede that I wꝛytte vnto you: Apoc.iii.c.
foꝛ ye youre ſelues knowe parfectly/ and.xvi.
that the daye of the Lozde ſhall come euen as
a theke in the nyght. when they ſhall ſaye pea
ce and no daunger then commeth on them ſo-
den deſtruccion / as the trauaylynge of a wo-
man with chylde/and they ſhall not ſcape. But
ye bꝛethꝛen are not in darknes/ that that daye
ſhuld come on you as it were a theke . ✠ Ye
are all the chyldꝛen of lyght / and the chyldꝛen
of the daye . we are not of the nyght nether of
darknes.

B Therfoꝛe let vs not ſlepe as do other: but
let vs watch and be ſober . Foꝛ they that ſlepe Eſai.lix.c
ſlepe in the nyght : and they that be dꝛoncken/ Epheſ.vi.
are dꝛoncken in the nyght . But let vs which
are of the daye/be ſober / armed with the bꝛeſt Fayth is the
plate of fayth and loue/and with hope of ſalua bꝛeſt plate
cion as an helmet . Foꝛ God hath not apoyn- and hope is
ted vs vnto wꝛath : but to obtayne ſaluacion the helmet.
by the meanes of oure lozde Jeſu Chꝛiſt which

dyd for vs: that whether we wake or slepe / we
shuld lyue to geder with him.

Wherfore comforte youre selues to geder /
and edifie one another / euen as ye do. ✠

We beseche you brethren / that ye knowe them
which laboure amonge you and haue the ouer-
syght of you in the Lorde and geue you exhor-
tacion / that ye haue them the more in loue / for
their workes sake / and be at peace with them.
✠ We desyre you brethren / warne them that
are vnruly / comforte the feble mynded / for bea-
re the weake / haue continuall pacience toward
all men. See that none recompence euyll for
euyll vnto eny mā: but euer folowe that which
is good both amonge youre selues / and to all
men. Reioyce euer. Praye continually. In all
thinges geue thankes. For this is the will of
God in Christ Iesu towarde you.

Quenche not the *spyrete. Despyse not pro-
phesyinge. Examen all thinges / and kepe that
which is good. Abstayne from all suspicious
thinges. The very God of peace sanctifie you
thorow out. And I praye God that youre who
le spyrete / soule and body / be kept fautlesse vnto
the commynge of oure Lorde Iesus Christ. ✠
Faythfull is he which called you: which will
also do it. Brethren / praye for vs. Grete all
the brethren with an holy kysse. I charge you
in the Lorde / that this pistle be reed vnto all
the holy brethren. The grace of the Lorde Je-
sus Christ bewith you: Amen.

* The spirite wherby we beleue in Christ & consent to the lawe is quenched agayne with euell cōuersacion and lewde communicacion.

Examyn all maner of beatninge.

1. Cor. i. b.

¶ The fyrst pistle vnto the Thes-
salonyans sent from
Athens.

¶ The prologe to the seconde epistle of S. Paul to the Thessalonyans.

Because in the fore pistle he had sayde that the last daye shulde come sodenly/the Thessalonyans thought that it shulde haue come shortlye. Wherfore in this pistle he declareth him selfe.

And in the fyrst Chapter he comforteth them with euerlastinge rewarde of their fayth and pacience in sofferinge for the Gospell/and with the punisshement of their euerlastinge payne.

In the seconde he shewerh that the last daye shulde not come/tyll there where fyrst a departinge (as some men thinke) from vnder the obedience of the Emperour of Rome/and that Antichrist shuld set him selfe in the same place as God: and deceaue the vnthankfull worlde with false doctrine/and with false and lyenge miracles wrought by the workinge of Satan/vntyll Christ shuld come and slee him with his glorious comminge and spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortacion and warneth them to rebuke the ydle/that wolde not laboure with their hondes/and auoyde their companye/yf they wolde not mende.

¶ The seconde epistle of S. Paul the Apostle vnto the Thessalonyans.

¶ The fyrst Chapter.

PAul/Syluanus and Timotheus.

Vnto the congregacion of the Thessalonyans / which are in God oure father/and in the Lorde Jesus Christ.

Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

We are

We are bounde to thanke God alwayes for you brethren/as it is mete/because that your fayth groweth excedingly/and enery one of you cwymmeth in loue towarde another between youre selues/so that we oure selues reioyce in you in the congregacions of God/ouer your pacience and fayth in all youre persecucions and tribulations that ye suffre/which is a token*of the ryghtewes iudgements of God/that ye are counted worthy of the kyngdome of God/for which ye also suffre. It is verely a ryghtewes thinge with God to recompence tribulacion to them that trouble you: and to you which are troubled rest with vs when the Lorde Jesus shall shewe him selfe from heuen with his myghty angels/inflammynge fyre/tendringe vengeaunce vnto them that knowe not God and to them that obeye not vnto the Gospell of oure Lorde Jesus Christ/which shalbe punished with euerlastynge dampnacion/from the presence of the Lorde/and from the glory of his power/when he shall come to be glorified in his saynctes/and to be made maruelous in all them that beleue: because oure testimonye that we had to you/was beleued euen the same daye that we preached it. Wherfore we praye all wayes for you that youre God make you worthy of the callinge/and fulfill all delectacion of goodnes/and the worke of fayth/with power: that the name of oure Lorde Jesus Christ maye be glorified in you/and ye in him/thorow the grace of oure God/and of the Lorde Jesus Christ.

*Tribulacion is a token of salvacion.

¶ The.ij. Chapter.

We beseche you brethren by the comynge of oure Lorde Jesu Christ/and in that we shall assemble vnto him/that ye be not sodenly moued from youre mynde and be not troubled nether by spreter nether

ther by wordes/nor yet by letter which shuld
me to come from vs/as though the daye of
were at honde. Let no man deceaue you
meanes/for the Lorde cometh not/ex-
shercome a departinge fyrst/& that that
man be opened/the sonne of perdicion
is an aduersarye/ and is exalted aboue
that is called God/or that is worshypped:
that he shall syt as God in the temple of
God/and shew him selfe as God.

Remember ye not/that when I was yet with
you/I tolde you these thinges? And nowe ye
knowe what with holdeth: euen that he myght
be vttered at his tyme. (For the mystery
of the iniquite doeth all readye worke: tyll he
which now onlye letteth/ be taken out of the
waye.) And then shall that wicked be vttered/
whom the Lorde shall consume with the spyr-
te of his mouth/and shall destroye it with the
apperaunce of his comminge/ † euen him whose
cominge is by the workinge of Satan/ with
all *lyinge power/signes and wonders: and in
all deceauablenes of vnryghteweslnes/ amon-
ge them that perysshe: because they receaued
not the (loue) of the truth/ that they myght
haue bene saued. And therfore God shall sen-
de them stronge delusion/ that they shulde be-
leue lyes: that all they myght be damned which
beleued not the trueth/ but had pleasure in vn-
ryghteweslnes.

But we are bounde to geue thankes alwaye
to God for you brethren beloued of the Lor-
de/for because that God hath from the begin-
nynge chosen you to saluacion/thorow sancti-
fyinge of the spyrete/and thorowe beleuinge the
trueth: wherunto he called you by oure Gos-
pell/to obtayne the glorye that cometh of ou-
re Lorde Jesu Christ.

† Therfore brethren stonde fast/and kepe
the ordi

Ephe.5.b.

Antichrist.

Esai.xi.c.

*Lyenge miracles because they testifie a false fayth (where no loue) is to the truthe/ on them do the God let slype false prophetes to deceaue them.

the ordinaunces which ye haue learned: whether it were by oure preachynge or by epistle. Oure Lorde Jesu Christ him selfe/and God oure father which hath loued vs/& hath geuen vs euerlastinge consolacion and good hope through grace/comforte youre hertes/and stablisshe you in all doctrine and good doynge.

The .iij. Chapter.

FUrthermore brethren praye for vs/that the worde of God maye haue free passage and be glorified/as it is with you: & that we maye be deliuered from vnreasonable and euyll men. For all men haue not fayth: but the Lorde is faythfull/which shall stablisshe you/and kepe you from euyll. We haue confidence thorow the Lorde to you ward/ that ye both do/& will do that which we commaunde you. And the Lorde gyde youre hertes to the loue of God and pacience of Christ.

We requyre you brethren in the name of oure Lorde Jesu Christ/that ye withdrawe youre selues from euery brother that walketh inordinatly/& not after the institucion which ye receaued of vs. Ye youre selues knowe how ye ought to folowe vs. For we behaued not oure selues inordinatly amonge you. Neither toke we breed of eny man for nought: but wrought with laboure and trauayle nyght and daye/ because we wolde not be greuous to eny of you: not but that we had auctorite: but to make oure selues an ensample vnto you/to folowe vs. For when we were with you/ this we warned you of/ that yf ther were eny which wold not worke/that the same shulde not eate.

we haue heard saye no doute that ther are come which walke amonge you inordinatly/& worke not at all/but are besy bodyes. Them that are soche/we commaunde and exhorte by oure Lorde Jesu Christ/that they worke with

quyet

quetnes and eate their awne breed. Brethren
wery in well doynge. Yf eny man obey
oure sayinges/sende vs worde of him by
letter: and haue no companie with him/that
he maye be ashamed. And count him not as an
enemy: but warne him as a brother.

The very Lorde of peace geue you peace all
wayes/by all meanes. The Lorde be with you
all. The salutacion of me Paul/with myne
awne honde. This is the token in all pistles.
So I wryte. The grace of oure Lorde Jesus
Christ be with you all: Amen.

¶ Sent from Athens.

¶ The prologe vpon the fyrst epistle of S. Paul vnto Timothe.

This epistle wrytteth S. Paul to be
an ensample vnto all Bysschops/
what they shuld teache/& how they
shuld gouerne the congregacion of
Christ in all degrees/that it shulde
be no nede to gouerne Christes flocke with the doctrine of their awne
good meaninges.

In the fyrst Chapter he commaundeth that the Byssshope shall mayntene the ryght fayth and loue/and resiste false preachers which make the lawe and workes equall with Christ and his Gospell. And he maketh a shorte conclusion of all Christen learning/wher to the lawe serueth/and what the ende therof is/also what the Gospell is/and setteth him selfe for a confortable ensample vnto all synners and troubled consciences.

In the seconde he commaundeth to praye for all degrees/and chargeth that the woman shall not preache/ner were costlye apparell/but to be obedient vnto the men.

In the thyrde he describeth/what maner persons the Byssshope or Preste and their wyues shulde be/and also the Deacons and their wyues: and commendeth it/yf any man desyre to be a Byssshope after that maner.

In the fourth he prophisieth and sheweth before of the false Byssshopes and spirituall officers that shuld aryse amon

amonge the Christen people / and be/do and pre[illegible] cleane contrary to the fore described ensample/ [illegible] departe from the fayth in Christ/and forbyd to [illegible] and to eate certen meates/teachinge to put tru[illegible] rin/bothe of iustifyinge and forgeuenes of synne [illegible] also of deseruinge of eternall lyfe.

In the fyueth he teacheth how a Byssh opes shulde [illegible] him selfe towarde younge and olde/and concernynge wydowes what is to be done/and which shulde be fou[illegible] de of the commen cost: and teacheth also how men shu[illegible] de honoure the verteous Byssh opes and Prestes/and how to rebuke the euyll.

In the sixte he exhorteth the Byssh ope to cleaue to the Gospell of Christ and true doctrine/and to auoyde vayne questions and superfluous disputinges which gender stryfe and quenche the truthe/and by which also the false Prophetes get them auctorite and seke to satisfie their insaciable couetcousnes.

The fyrst epistle of sayncte Paul the Apostel vnto Timothe.

The fyrst Chapter.

Hope.

Actu. xvi.

PAul an Apostle of Jesus Christ / by the commaundement of God oure sauioure/ & Lorde Jesus Christ/ which is oure hope.

Vnto Timothe his naturall sonne in the fayth.

Grace/mercy & peace from God oure father and Lorde Jesus Christ oure Lorde.

as I besought the to abyde styll in Ephe-
when I departed into Macedonia/euen so
at thou commaunde some that they tea-
nother wyse:nether geue hede to fables
enealogies which are endlesse/and bryde
rs moare then godlye edifyinge which is
yth:for the ende of the commaundement
loue that commeth of a pure herte and of a
ood conscience/and of fayth vnfayned:from
the which thinges some haue erred/and haue
turned vnto vayne iangelinge / because they
wolde be doctours in the scripture/and yet vn-
derstonde not what they speake/nether wherof
they affirme.

*Loue is the ende of the cõmaun dement and must interpret it.

✠ we knowe that the lawe is good/yf a man Roma.vii.
vse it lawfully/vnderstondinge this/how that
the lawe is not geuen vnto a ryghteous man/
but vnto the vnryghteous and disobedient to
the vngodly and to synners/to vnholy and vn-
clean / to murtherers of fathers and murthe-
rers of mothers/to manslears and whoremon-
gers:to them that defyle them selues with ma
lynge:to menstealers:to lyars and to periured/
and so forth yf ther be eny other thinge that is
contrary to holsome doctrine/accordinge to the
Gospell of the glory of the blessed God/which
Gospell is committed vnto me.

And I thanke Christ Jesus oure Lorde/
which hath made me stronge:for he counted me
true/& put me in office/when before I was a
blasphemar/& a persecuter/& a tyraunt. But I
obtayned mercy/because I dyd it ignorauntly
thorow vnbeleue. Neuerthelather the grace of
oure Lorde was moare aboundaunt with fayth
and loue which is in Christ Jesu. ✠

✠ This is a true sayinge and by all meanes
worthy to be receaued/that Christ Jesus ca- The groun
me into the worlde to saue synners /of whom de of the
I am chefe. Notwithstondinge for this cause sayeth.

was

was mercy geuen vnto me/ that Jesus Christ
Mat.ix.b. Marc.ii.c. shulde kyst shewe on me all longe pacience
vnto the ensample of them which shall
me to come beleue on him vnto eternall
Paul is an ensample that none dispeare that can repent.
So then vnto God/ kynge euerlastynge
moztall/ inuisible/ and wyse only/ be hon
and prayse foz euer and euer: Amen.

This commaundement commyt I vnto
sonne Timotheus/ accozdinge to the proph
sies which in tyme past were prophisied of th
that thou in them shuldest fyght a good fyght/
hauinge fayth and good conscience which so
me haue put awaye from them/ and as concer
ninge fayth haue made shypwzacke. Of whose
Hymeneus. nombze is Hymeneus and Alexander which I
Alexander. haue deliuered vnto Satan/ that they myght
be taught not to blaspheme.

¶ The. ij. Chapter. ✠

I Exhozte therfoze/ that aboue all thinges/ prayers/ supplicacions/ intercessions
and geuynge of thankes be had foz all
men: foz kynges/ and foz all that are in
auctozite/ that we maye lyue a quyet & apeasable lyfe/ in all godlines and honestie. For that
is good and accepted in the syght of God our
sauiour/ which *will haue all men saued/ and to
come vnto the knowledge of the trueth. For
ther is one God/ and one (mediatoz) betwene
God and man/ which is the man Christ Jesus/
which gaue him selfe a raunsome foz all men/
that it shuld be testified at his tyme/ wherun
to I am ozdayned a preacher and an Apostle:
I tell the trueth in Christ/ & lye not being the
teacher of the gentyls in fayth and veritie. ✠

I will therfoze that the men praye euery
where/ lyftynge vp pure hondes with out
wzath/ oz dowtinge. Lykewyse also the wemen
that they araye them selues in comlye apparell
with shamfastnes and discrete behaueour/ not
with

*will/ &c. that is will haue the gospell preached to all men without exception & offere to all men repentaunce and will haue all men prayed foz.

(Christ) is the only mediatoure

Prayer.

Wemen.

with broyded heare/other golde/ or pearles/or
gay araye: but with suche as becommeth we- i.Pet.iii.d
men that profesſe the worshyppinge of God i.Cor.xiiii.
by good workes. Let the woman learne
in silence with all subiection. I suffre not a wo
man to teache / nether to haue auctoritie ouer
the man: but for to be in silence. For Adam was
first formed / and then Eue. Also Adam was
not deceaued / but the woman was deceaued/
and was in transgression. Notwithstondynge
thorow bearinge of chyldren they shalbe saued
yf they cõtinue in fayth /loue and holynes with
discrecion.

The.iij. Chapter.

THis is a true sayinge: Yf a man couet
the office of a Bysshope he desyreth a
good worke. Yee a Bysshope must be A byshhop
faultelle/the husband of one wyfe/sober/discre or an ouer
te/honestly apparelled/harberous / apt to tea- sear what
che/not doncken / no fyghther / not geuen to he ought to
filthy lucre: but gentle abhorringe fyghtinge/ be.
abhorringe couetousnes / and one that ruleth
his awne housse honestly / hauinge chyldren
vnder obedience with all honeste. For yf a man
cannot rule his awne housse/how shall he care
for the congregacion of God. He maye not be
a yonge scoler / lest he swell and faule into the
iudgement of the euyll speaker. He must also
be well reported of amonge them which are
without / lest he fall into rebuke & snare
of the euyll speaker.

Likwyse must the Deacons be honest/ not Deacones.
double tonged/not geuen vnto moche drinkin
ge/nether vnto filthy lucre: but hauinge the
misterye of the fayth in pure conscience. And let
them fyrst be proued / and then let them minis-
ter/yf they be founde faultelle.

Euen so must their wyues be honest / not
euyll speakers: but sober and faythfull in all

thinges. Let the Deacons be the husbandes
The wyues of the prestes & deacones. of one wyfe / and suche as rule their chyldren
well / and their awne housholdes. For they
that minister well / get them selues good de-
gree and greate libertie in the fayth/which is in
Christ Jesu.

These thinges wryttе I vnto the/ trustinge
to come shortely vnto the: but and yf I tarie
longe/that then thou mayst yet haue knowled-
ge how thou oughtest to behaue thy selfe in
* In the spirite or by the spirite: the spirite bare recorde to him & to his doctrine. the housse of God / which is the congregacion
of the liuinge God/ the pyllar and grounde of
trueth. And without naye great is that myste-
ry of godlines: God was shewed in the flesshe/
was iustified in the * spirite / was sene of an-
gels/was preached vnto the gentyls / was be-
leued on in erth and receaued vp in glory.

¶ The.iiij.Chapter.

1. ii.Timo.iii. ii.Petri.iii. Jude.ii.f The spirite speaketh euydently that in
the later tymes some shall departe
from the fayth/and shall geue hede vn-
to spirites of erroure / and dyuelysshe doctri-
ne of them which speake falsse thorow ypocri-
sye / and haue their consciences marcked with
Note yron an hote yron/forbyddinge to mary / and com-
maundynge to abstayne from meates which
God hath created to be receaued with geuyn-
ge thankes / of them which beleue and knowe
the trueth. For all the creatures of God are
good and nothinge to be refused/yf it be recea-
ued with thanksgeuinge. For it is sanctifyed
by the worde of God and prayer. Yf thou
shalt put the brethren in remembraunce of the-
ii.Timo.iii. Titus.iiii.c se things/ thou shalt a good minyster of Je-
su Christ/ which hast bene norisshed vp in the
wordes of the fayth and good doctrine/whi-
che doctrine thou hast continually folowed. But
cast awaye vngostly and olde wyues fables.

Exer-

Exercyse thy selfe vnto godlynes. For bo-
dely exercyse profiteth lytell: but godlynes is
profytable vnto all thinges / as a thinge which hath
promyses of the lyfe that is now / & of the lyfe
to come. This is a sure sayinge and of all par-
tes worthy to be receaued. For therfore we la-
bure and suffre rebuke / because we beleue in
the lyuinge God which is the sauioure of all
men: but spetially of those that beleue. Suche
thinges commaunde & teache. Let no man
despyse thy youth: but be vnto them that bele-
ue / an ensample / in worde / in conuersacion / in
loue / in spyrete / in fayth and in purenes.

Tyll I come / geue attendaunce to redinge /
to exhortacion and to doctryne. Despyse not
that gyfte that is in the whith was geuen the
thorow prophesye and with the layinge on of
the hondes of an elder. These thinges exercy-
se / and geue thy selfe vnto them / that it maye
be sene how thou profetest in all thinges. Ta-
ke hede vnto thy selfe and vnto learninge / and
contiue therin. For yf thou shalt so do / thou
shalt saue thy selfe and them that heare the.

How abyss-
hope or pre-
ste shulde be
haue him
self in exhor
tynge or re-
bukinge.

The .v. Chapter.

Rebuke not an elder: but exhorte hym
as a father and the yonger men as bre-
thren / the elder wemen as mothers /
the yonger as systers / with all pure-
nes. Honoure wyddowes which are true wyd-
dowes. Yf eny wyddowe haue chyldrē or ne-
ues / let thē learne fyrst to rule their awne hou-
les godly & to recompense their elders. For that
is good and acceptable before God. She that
is a very wyddowe and frendlesse / putteth her
trust in God / and continueth in supplicacion
and prayer nyght and daye. But she that ly-
ueth in pleasure is deed euen yet alyue. And
these thinges commaunde / that they maye be
without faute. Yf ther be eny that proudeth

widowes.

not for his awne and namely for them of his
housholde/the same denyeth the fayth/ and is
worse then an infidell.

widowes. Let no wyddowe be chosen vnder threscore
yere olde / and soche a one as was the wyfe of
one man/and well reported of in good workes:
yf she haue nourished chyldren yf she haue be-
ne liberall to straungers / yf she haue washed
the saynctes fete / yf she haue ministred vnto
them which were in aduersitie/yf she were con-
tinually geuen vnto all maner good workes.
The yonger wyddowes refuse. For when they
haue begone to wexe wantone / to the dishon-
noure of Christ/then will they mary/ hauinge
*what soe-ver be vsed amongest vs/yf god be therby dishonou-red/it ought to be broken. damnacion / because they haue broken their
fyrst fayth . And also they learne to go from
house to house ydle ye not ydle only/but also
tryflinge and busybodyes / speakinge thinges
which are not comly.

I will therfore that the yonger wemē mary
and beare chyldren / and gyde the house/and
geue none occasion to the aduersary to speake
euyll . For many of them are all redy turned
bake/ & are gone after Satan . And yf eny man
or woman that beleueth haue wyddowes/ let
them minister vnto them/ and let not the con-
gregacion be charged: that ye maye haue suffi-
cient for them that are wyddowes in dede.

Deut.xxv. The elders that rule well/ are worthy of
i.Cor.ix.a. double honoure/most specially they which la-
Mathe.x.b. boure in the worde & in teaching. For the scrip-
Luke.x.b. ture sayth: thou shalt not mouzell the mouth
of the oxe that treadeth out the corne. And the
labourer is worthy of his rewarde. Agaynst an
elder receaue none accusacion: but vnder two
or thre witnesses . Them that synne/ rebuke
openly/ that other maye feare.

I testifie before God and the Lorde Jesus
Christ & the electe angels / that thou obserue
these

these thinges with out hasty iudgement / and
no thinge parcially . Laye hondes sodenly
no man nether be partaker of other mens
nnes: kepe thy selfe pure. Drincke no lenger
ater / but vse a lytell wyne for thy stomma-
hes sake and thyne often diseases.

Some mennes synnes are open before honde
and go before vnto iudgement : some mennes
synnes folowe after . Lykwise also good wor-
kes are manifest before honde & they that are
otherwyse cannot be hyd. ¶ The. vj. Chapter.

Seruãtes

3 LEt as many seruauntes as are vnder the
yoke / counte their masters worthy of all
honour / that the name of God and his
doctryne be not euyll spoken of . 2 They that they
which haue beleuynge masters / despyse them
not because they are brethren: but so moche the
rather do seruice / for as moche as they are be
leuinge & beloued & partakers of the benefite.

3 These thinges teache & exhorte. ¶ If eny man
teache other wyse / and is not content with the
wholsome wordes of oure Lorde Jesu Christ /
and with the doctrine of godlynes / he is pufte
vp & knoweth nothinge: but wasteth his bray-
nes about questions & stryfe of wordes / wher
of springe enuye / stryfe / raylinges / euyll surmi-
singes & vayne disputacions of men with cor-
rupte myndes & destitute of the trueth / which Iob. i. d.
thinke that lucre is godlynes . From soche sepe Eccles. 5. c.
rate thy selfe. Godlynes is greate ryches / yf a
man be content with that he hath . For we
brought nothinge into the worlde / and it is a
playne case that we can cary nothinge out.

4 When we haue fode and rayment / let vs ther
with be content. They that wilbe ryche / faule
into temptacion and snares / and into many fo
lysshe and noysome lustes / which drounde men
in perdicion and destruccion. For coueteousnes
is the rote of all euyll / which whill some lusted

Couetousnes.

after/ they erred from the fayth / and tangled them selues with many sorowes. But thou which arte the man of God/ flye soche thinges. Folowe ryghtewelnes/ godlines/ loue/ pacience and meknes. Fyght the good fyght of fayth. Laye honde on eternall lyfe / wherunto thou arte called/ and hast professed a good profession before many witnesses.

O that we at a lawfull age myght confesse and professe openlye the fayth & lyfe of a Christē man.

I geue the charge in the syght of god/ which quickneth all thinges / and before Iesu Christ which vnder Ponceus Pylate witnessed a good witnessinge/ that thou kepe the cōmaundement and be without spotte and vnrebukeable/ vntyll the apperinge of oure lorde Iesus Christ/ which apperinge (when the tyme is come) he shall shewe that is blessed and myghty only/ kinge of kinges/ and lorde of lordes which only hath immortalite / and dwelleth in lyght that no man can attayne/ whom neuer man sawe/ nether can se / vnto whom be honoure and rule euerlastinge. Amen.

Apo.xvii. and.xix.c.

Joh.i.b. i.Joh.i.c.

Ryche.

Charge them that are ryche in this worlde/ that they be not excedinge wyse/ and that they trust not in the vncertayne ryches / but in the lyuinge God / which geueth vs aboundantly all thinges to enioye them / and that they do good/ & be ryche in good workes/ & redy to geue & distribute/ layinge vp in store for them selues a good foundacion agaynst the tyme to come that they maye obtayne eternall lyfe.

Joh.i.b.

O Timothe saue that which is geuen the to kepe/ & auoyde vngostly vanities of voyces & oppositiōs of sciencē falsly so called/ which sciēce whyll some professed/ they haue erred as concerninge the fayth. Grace be with the. Amen.

Sent from Laodicia/ which is the chefest cite of Phrigia Pacaciana.

The prologe to the seconde Epistle of S. Paul vnto Timothe.

IN this epistle Paul exhorteth Timothe to go forwarde as he had begonne / and to preache the gospell with all dilgence/as it nede was/seinge many were fallen awaye/and many false teachers were sprongen vp all readie wherfore a Byssh opes parte is/euer to watche and to laboure in the gospell.

In the thyrde and fourth he sheweth before and that notablie / of the ieopardous tyme towarde the ende of the worlde/in which a false spirituall lyinge shuld deceaue the hole worlde with outwarde ypocrisie and apparence of holynes/vnder which all abominacions shuld haue their free passage and course/ as we(alas)haue seene this prophesie of S. Paul fulfylled in oure spiritualtie vnto the vttermost Iote.

The seconde

epistle of S Paul the Apostle vnto Timothe.

The fyrst Chapter.

PAul an Apostle of Jesu Christ/by the wyll of God to preache the promes of lyfe/ which lyfe is in Christ Jesu.

To Timothe his beloued sonne.

Grace/mercy & peace/ from God the father/& frō Jesu Christ oure Lorde.

I thanke God / whom I serue from myne elders with pure conscience/that with out ceasynge I make menciō of the in my prayers nyght & daye/ desyringe to se the / myndfull of thy teares: so that I am filled with ioye/when I call to remembraunce the vnfayned faith

that is in the/which dwelt fyrst in thy grande mother Lois/ and in thy mother Eunice: and
d y
am assure that it dwelleth in the also.

Rom.viii. wherfore I warne the that thou stere vp the gyfte of God which is in the / by the puttinge on of my hondes. For God hath not geuen vs the spyrete of feare/ but of power / & of loue

Puttinge on of hãdes and of sobrenes of mynde. Be not ashamed to testifye oure Lorde / nether be ashamed of me/

Tit.iii.d which am bounde for his sake: but suffre thou aduersitie also with the gospell/ thorow the power of God /which saued vs / & called vs with

Purpose & grace. an holy callinge/not accordinge to oure dedes/ but accordinge to his awne purpose and grace/ which grace was geuen thorowe Christ Jesu before the worlde was / but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put awaye deeth/ & hath brought lyfe and immortalite vnto lyght thorow the gospell / wherunto I am apoynted/a preacher and Apostle/and a teacher of the gentyls: for the which cause I also suffre these thinges. Neuertheles I am not ashamed. For I knowe whom I haue beleued/and am sure that he is able to kepe that which I haue

1.Timo.iii.b committed to his kepinge/agaynst that daye.

Be thou haue the ensample of the holsome wordes which thou hearddest of me in fayth and loue which is in Jesu Christ. That good thinge/which was committed to thy kepinge/kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/ be turned from me. Of which sorte are Phigelos & Hermogenes. The lorde geue mercye vnto the housse of Oneliphoros/for he ofte refreshed me/and was not ashamed of my chayne: but when he was at Rome he sought me out very diligently / and founde me. The Lorde graunt vnto him that he maye fynde

mercye

ye with the Lorde at that daye. And in many thinges he ministred vnto me at ...lus thou knowest very well.

¶ The.ij. Chapter. ✠

Thou therfore my sonne / be stronge in the grace that is in Christ Jesu. And what thinges thou hast heard of me many bearynge wytnes / the same diliuer to faythfull men/which are apte to teache other. Thou therfore sufferre affliccion as a good soudier of Jesu Christ. No man that warreth/ entanglyth him selfe with wordely bysynes / and that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery/yet is he not crouned/except he stryue laufully. The husbandman that laboreth must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue the vnder stondynge in all thinges. ✠

Remember that Jesus Christ beynge of the sede of Dauid/rose agayne from deth accordynge to my Gospell/wherin I sufferre trouble as an euyll doar/euen vnto bondes. But the worde of God was not bounde. Herefore I suffre all thinges/for the electes sakes/that they myght also obtayne that saluacion which is in Christ Jesu/with eternall glory. Electe.

It is a true sayinge/yf we be deed with him we also shall lyue with him. Yf we be pacient/ we shall also raygne with him. Yf we denye him/he also shall denye vs. Yf we beleue not/ yet abydeth he faythfull. He cannot denye him selfe. Of these thinges put them in remembraunce/and testifie before the Lorde/that they stryue not about wordes: which is to no profet/but to peruert the hearers. Couenaun-tes.

Study to shewe thy selfe laudable vnto God a workman that nedeth not to be a shamed/ deuidynge the worde of trueth iustly. Ungostly

and vay

and vayne voyces passe ouer. For they shall encreace vnto greater vngodlynes/and their wordes shall fret euen as doeth a cancre: of whose nombre is Hymeneos and Philetos/which as cõcernynge the trueth haue erred sayinge that the resurrection is past all redy and do destroye the fayth of diuers persones.

Hymeneos.
Philetos

But the sure grounde of God remayneth/and hath this seale: the Lorde knoweth them that are his/and let euery man that calleth on the name of Christ/departe from iniquite. Not withstondynge in a greate housse are not only vesselles of golde and of siluer: but also of wood and of erthe/some for honoure/& some vnto dishonoure. But yf a man purge himselfe from suche felowes/he shalbe a vessell sanctified vnto honoure/mete for the Lorde/and prepared vnto all good workes.

Lustes of youth auoyde/and folowe ryghtewesnes/fayth/loue and peace/with them that call on the Lorde with pure herte. Folisshe and vnlearned questions put from the/remembringe that they do but gendre stryfe. But the seruaunt of the Lorde must not stryue: but must be peasable vnto all men/and apte to teache/and one that can suffre the euyll in meknes/and can informe them that resist/yf that God at eny tyme will geue them repentaunce for to knowe the trueth: that they maye come to themselues agayne out of the snare of the deuyll/which are now taken of him at his will.

1.Timo.i.c.
Titu.iii.c.

¶ The.iij. Chapter.

This vnderstonde/that in the last dayes shall come parelous tymes. For the men shalbe louers of their awne selues coueteous/bosters proude/cursedspeakers/disobedient to father and mother/vnthankfull/vnholy/vnkynde/trucebreakers stubborn/false accusars/ryatours/fearce/despysers of them

i.Timo.iiii.
ii.Per.iii.
Jude.i.f.

which

are good/ traytours / heddy/ hye mynedy vpon volupteoulnes moze then the of God/hauynge a*limilitude of godnge/but haue denyed the power therof: the abhoꝛre. Of this ſoꝛte are they entre into houſſes/and bꝛinge into bon wymmen laden with ſynne / which weare ledde of diuers luſtes/euer learnynge neuer able to come vnto the knowledge of the trueth.

*This was propheſied of them th:t ſhuld pretende holynes.

Is Jannes and Jambꝛes withſtode Moſes/euen ſo do theſe reſiſt the trueth/men they are of coꝛrupt myndes/and leawde as concernynge the fayth: but they ſhall pꝛeuayle no lenger. Foꝛ their madnes ſhalbe vttered vnto all men as theirs was. But thou haſt ſene the experience of my doctryne / faſſion of lyuynge / purpoſe/fayth/longe ſufferynge/loue pacience/ perſecucions / and afflictions which happened vnto me at Antioche/at Iconium and at Lyſtra: which perſecucions I ſuffered pacientlyAnd from them all the Loꝛde deliuered me. Yeand all that will lyue godly in Chꝛiſt Jeſu/muſt ſuffre perſecucions. But the euyll men & diſceauers ſhall wexe woꝛſſe and woꝛſſe whyll they deceaue and are deceaued them ſelues.

Jannes. Jambꝛes. Exod. vii. b.

Perſecucion.

But cõtynue thou in the thinges which thou haſt learned/which alſo were committed vnto the/ſeynge thou knoweſt of whom thou haſt learned them and foꝛ as moche alſo as thou haſt knowen holy ſcripture of a chylde/which is able to make the wyſe vnto ſaluacion thoꝛo we the fayth which is in Chꝛiſt Jeſu. Foꝛ all ſcripture geuen by inſpiracion of God/is pꝛofitable to teache/to impꝛoue/to amende and to inſtruct in ryghteweſnes/that the man of God maye be perfecte and pꝛepared vnto all good woꝛkes.

ii. Per. i. d.

Scripture.

¶ The. iiij. Chapter.

I teſti

I Testifie therfore before God/ and [illegible]re the Lorde Jesu Christ/ which [illegible] iudge quicke and deed at his apering [illegible] his kyngdome/ preache the worde/ be [illegible] vent/ be it in season or out of season. Improue/ rebuke/ exhorte with all longe sufferynge and doctrine. For the tyme will come/ when they will not suffer wholsome doctrine: but after their awne lustes shall they (whose eares ytche) get them an heepe of teachers/ and shall turne their eares from the trueth and shalbe geuen vnto fables. But watch thou in all thinges/ and suffre aduersitie and do the worke of an Euāgelist/ fulfill thyne office vnto the vtmost.

They that haue no true fayth ner lust to lyue godlye seke euer new doctores.

For I am now redy to be offered/ and the tyme of my departynge is at honde. I haue fought a good fyght/ and haue fulfylled my course/ and haue kept the fayth. From hence forth is layde vp for me a croune of ryghteousnes which the Lorde that is a ryghteous iudge shall geue me at that daye: not to me only but vnto all them that loue his comynge. Make spede to come vnto me atonce.

For Demas hath left me and loueth this presente worlde/ and is departed vnto Thessalonica. Crescens is gone to Galacia/ and Titus vnto Dalmacea. Only Lucas is with me. Take Marke and bringe him with the/ for he is necessary vnto me/ for to minister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus/ when thou commest/ bringe with the and the bokes/ but specially the partchement. Alexander the coppersmyth dyd me moche euyll the Lorde reward him accordynge to his dedes/ of whom be thou ware also. For he withstode oure preachynge sore.

Tollo. iiii.

Luke the Euangelist

At my fyrst answerynge/ no man assysted me/ but all forsoke me. I praye God/ that it maye not be

...e layde to their charges: ✠not withston-
... the Lorde assysted me / and strengthed
...t by me the preachynge shuld be fulfil-
... the vtmost / and that all the Gentyls
... heare. And I was delyuered out of the
... of the lyon. And the Lorde shall delyure
...m all euyll doynge / and shall kepe me
... his heuenly kyngdome. To whom be
... for euer and euer: Amen. ✠

Salute Prisca and Aquila and the housholde of Onesyphorus. Erastus abode at Corinthum. Trophimos I lefte at Myletum sycke. Make spede to come before wynter. Eubolus gretith the/and Pudes/and Linus/and Claudia/and all the brethren. The Lorde Jesus Christ be with thy spyrite.

Grace be with you:
AMEN.

¶ The seconde epistle wrytten from Rome vnto Timothe/when Paul was presented the seconde tyme vp before Emperoure Nero.

✠ The Prologe vpon the Epistle of S. Paule to Titus.

THis is a short epistle: wherin yet is contayned all that is nedefull for a Christen to knowe.

In the fyrst Chapter he sheweth what maner a man a Byssh̄ope or curat ought to be: that is to wyt/ Vertcous and learned / to preache and defende the Gospell/and to confounde the doctrine of trustynge in workes and mennes tradicions whicheuer fyght agaynst the fayth and carye awaye the conscience captiue from the fredome that is in Christ/into the bondage of their awne ymaginacions and inuencions/ as though the thinges shuld make a man good in the syght of God which are to no profyt at all.

In the

In the seconde he teacheth all degrees/olde/yo[ung] men/wemen/masters/and seruauntes how to b[e] them selues as they which Christ hath bought w[ith] blonde/to be his proper or peculier people/ to g[lo]rifie God with good workes.

In the thyrde he teacheth to honoure temporall [ru]lars and to obeye them/and yer bringeth to Christ[es] ne and to the grace that he hath purchased for [us] that no man shuld thinke that the obedience of [ma]ces lawes/or anye other worke shuld iustifie vs bef[ore] God. And last of all he chargeth to auoyde the compa[ny] nye of the stobourne and of the hetetikes.

The epistle of sayncte Paul vnto Titus.

¶ The fyrst Chapter.

PAul the seruaunt of God/ & an Apostle of Jesu Christ/to pre che the fayth of Gods dis electe/ & the knowledge of that trueth/ which is after godlynes vpon the hope of eternall lyfe/ which lyfe God that cannot lye hath promised before the worlde beganne: but hath opened his worde at the tyme apoynted thorow preachynge/ which preachynge is committed vnto me/ by the commaundement of God oure sauioure. To Titus his naturall sonne in the commen fayth.

Grace mercye and peace from God the father and from the Lorde Jesu Christ oure sauioure.

For this cause left I the in Crete/that thou shuldest perfourme that which was lackynge/ and shuldest ordeyne elders in euery cite as I apoy[nted]

ted the. Yf eny be fauteleſſe/the huſban
ne wyfe / hauynge faythfull chyldren/
are not ſclandred of royote/nether are
uet. For a *byſſhope muſt be fauteleſſe/
e cometh the miniſter of God: not ſtub-
not angrye/no dronkarde/ no fyghter/
men to filthy lucre: but herberous/ one
neth goodnes/ſobre myndedryghteous
temperat and ſuche as cleueth vnto the
worde of doctryne/that he maye be able
to exhorte with wholſome learnynge/and to
improue them that ſaye agaynſt it.

Elders which Timotheus calleth ouerſears.

i. Timo. iii.

*Byſſhopes and elders is all one and an officer choſen to gouerne the congregacion in doctryne and lyuinge.

For ther are many diſobedient and talkers of vanite and diſceauers of myndes / namely they of the circumciſion/ whoſe mouthes muſt be ſtopped/which peruert whole houſſes/teachynge thinges which they ought not becauſe of filthy lucre. One beynge of them ſelues / which was a poyet of their awne/ ſayde: The Cretayns are alwayes lyars /euyll beaſtes/and ſlowe belyes. This witnes is true/ wherfore rebuke them ſharply that they maye be ſounde in the fayth/and not takynge hede to Jewes fables and commaundmentes of men that turne from the trueth. Vnto the pure/are all thinges pure: but vnto them that are defiled and vnbeleuynge / is nothinge pure: but euen the very myndes and conſciences of them are defiled. They confeſſe that they knowe God: but with the dedes they denye him/and are abominable and diſobedient/and vnto all good workes diſcommendable.

Rom. xiiii.

The. ij. Chapter.

But ſpeake thou that which becommeth wholſome learnynge. That the elder men be ſober/honeſt/diſcrete ſounde in the fayth in loue and in pacience. And the elder wemen lykewyſe / that they be in ſoche rayment as becommeth holynes not falſe accuſers/not geuen to moche drynckynge/but teachers

Olde men.

Olde wemen.

Jonge wemen.

chers of honest thinges / to make the yo[u]ng wemen sobre mynded / to loue their husb[an]des / to loue their chyldren / to be discrete / chast / wyfly / good and obedient vnto their owne husbandes that the worde of God be not euyll spoken of. Yonge men lykewyse exhorte that they be sobre mynded.

Jounge men.

Above all thinges shewe thy selfe an ensample of good workes with vncorrupt doctryne / with honestie / and with the wholsome worde which cannot be rebuked / that he which withstondeth / maye be ashamed / hauynge nothinge in you that he maye dispraise. The seruauntes exhorte to be obedient vnto their awne maisters

Seruaunts.

and to please in all thinges / not answerynge agayne / nether be pickers / but that they shewe all good faythfulnes / that they maye do worshippe to the doctryne of oure sauioure God in all thinges. ✠ For the grace of God / that bringeth saluacion vnto all men / hath appered and teacheth vs that we shuld denye vngodlynes and worldly lustes / and that we shuld lyue sobre mynded / ryghteously and godly in this present worlde / lokynge for that blessed hope and glorius apperenge of the myghty God and of oure sauioure Jesu Christ which gaue himselfe for vs / to redeme vs from all vnryghtewelnes / and to pourge vs a peculiar people vnto him selfe / feruently geuen vnto good workes: These thinges speake / and exhorte / ✠ and rebuke / with all commaundynge. Se that noman despyse the. ¶ The. iij. Chapter.

Officers must be obeyed.

Warne them that they submytte them selues to rule and power / to obey the officers / that they be readye vnto all good workes / that they speake euyll of no man / that they be no fyghters / but softe / shewynge all mekenes vnto all men. For we oure selues also were in tymes past / vnwyse disobedient

fent/ deceaued / in daunger to lustes and to
uers maners of voluptuousnes / lyuinge in
alicyousnes and enuye / full of hate / hatynge
e another.

But after that the kyndnes and loue of ou- ii. Timo. i.
saueoure God to man warde appered / not of
e dedes of ryghteweisnes which we wrought
out of his mercye he sauedvs / by the fountay- Mercye sa-
ne of the newe byrth / and with the renuynge ueth.
of the holy goost / which he shed on vs aboun-
dantly / thorow Jesus Christ oure saueoure /
that we once iustifyed by his grace / shuld be
heyres of eternall lyfe / thorowe hope. ✠
This is a true sayinge.

Of these thinges I wolde thou shuldest cer-
tifye / that they which beleue God / myght be
diligent to go forwarde in good workes. The- i. Timo. i. b.
se thinges are good and profitable vnto men. ii. Timo. ii. b
Foolishe questions and genealogies / and brau-
lynge and stryfe aboute the lawe / auoyde / for
they are vnprofitable and superfluous. A man
that is geuen to heresie / after the fyrst and the
seconde admonicion / auoyde / remembrynge
that he that is soche / is peruerted / and synneth
euen damned by his awne iudgement.

When I shall sende Artemas vnto the / or
Thychicus / be diligent to come to me vnto Ni-
chopolis. For I haue determined ther to wyn-
ter. Bringe Zenas the lawear and Appollos on
their iorney diligently / that nothinge be lac-
kynge vnto them. And let oures also learne to
excell in good workes / as farforth as nede re-
quyreth / that they be not vnfrutefull. All that
are with me / salute the. Grete them that loue
vs in the fayth. Grace be with you all. Amen.

Written from Nychopolis
a cite of Macedonia.

The Prologe to the Epistle of S. Paul vnto Philemon.

In this pistle sayncte Paul sheweth a godlye ensample of Christen love. Herein we se how Paule taketh poore Onesymos vnto him and maketh intercession for him vnto his master & helpeth him with all that he maye / and behaueth himself none other wyse then as though he him selfe were the sayde Onesymos / which thinge yet he dothe not with power & auctorite / as he well myght haue done: but putteth of all auctorite and whatsoeuer he myght of ryght do / that Philemon myght dolyke wyse towarde Onesymos / & with great meknes & wysdome teacheth Philemon to se his dutie in Christ Jesu.

The epistle of Saynct Paul vnto Philemon.

Paul the prysoner of Jesu Christ / & brother Timotheus Vnto Philemon the beloued / & oure helper / & to the beloued Appia / and to Archippus oure felowesoudier / and to the congregacion of thy housse.

Grace be with you & peace / from God oure father / and from the Lorde Jesus Christ.

I thanke my God / makynge mencion all wayes of the in my prayers / when I heare of thy loue and fayth / which thou hast towarde the Lorde Jesu / and towarde all sayncte: so that the felishippe that thou hast in the fayth is frutefull thorow knoledge of all good thinges / which are in you by Jesus Christ. And we haue great ioye and consolacion ouer thy loue: for by the (brother) the saynctes hertes are comforted.

Wherfore

wherfore though I be bolde in Christ to enioyne the/that which becometh the: yet for loues sake I rather beseche the / though I be as I am euen Paul aged/ and now in bondes for Iesu Christes sake. I beseche the for my sonne Onelymus who I begat in my bondes/which in tyme passed was to the vnprofitable: but now profitable both to the & also to me who I haue sent home agayne. Thou therfore receaue him/that is to saye myne awne bowels/ whom I wolde fayne haue retayned with me/ that in thy stede he myght haue ministred vnto me in the bondes of the Gospell. Neuertheles/without thy mynde/ wolde I do nothinge/ that the good which springeth of the / shuld not be as it were of necessitie/but willyngly.

L Haply he therfore departed for a season that thou shuldest receaue him for euer / not nowe as a seruaunt: but aboue a seruaunt/ I meane a brother beloued/ specially to me: but how mo the more vnto the/both in the flesshe/ & also in the Lorde. Yf thou count me a felowe/receaue him as my selfe. Yf he haue hurt the or oweth the ought that laye to my charge. I Paul haue written it with myne awne honde. I will recompence it. So that I do not laye to the / howe that thou owest vnto me euē thyne awne selfe

D Euen so brother/let me enioye the in the Lorde Comforte my bowels in the Lorde. Trustynge in thyne obedience/ I wrote vnto the/knowynge that thou wilt do more then. I saye for. Moreouer prepare me lodgynge: for I trust thorow the helpe of youre prayers / I shalbe geuē vnto you. Ther salute the/ Epaphras my felowe prisoner in Christ Iesu/ Marcus/ Aristarchus/ Demas/ Lucas / my helpers. The grace of oure Lorde Iesu Christ be with youre spretes: Amē.

Sent from Rome by Onelymus a seruaunt.

¶ A Prologe to the fyrst Epistle of Sayncte Peter.

This epistle dyd S. Peter wrytte to them that were conuerted amonge the hethen and exhorteth them to stonde fast in the fayth / to growe therin and to weze perfect thorow all maner of sofferynge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorow Christes bloude / & comforteth the with the hope of the lyfe to come / & sheweth that we haue not deserued it / but that the Prophetes prophisied it shuld be geuen vs / and as Christ which redemed vs oute of synne and all vnclennes is holye / so he exhorteth to leade an holye conuersacion : and because webe rychlye bought and made heyzes of a ryche inheritaunce / to take hede that we lose it not agayne thorow oure awne negligence.

In the. ii. Chap. he sheweth that Christ is the foundacion & hed cozner stone / wheron all are bylt thorow fayth / whether it be Jewe oz Gentyle / and how that in Christ they are made Prestes / to offre them selues to God (as Christ dyd him selfe) and to slethe lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obey the worldlye rulars / and then in speciall he teacheth the seruauntes to obey their masters be they good oz bad / and to soffre wronge of them as Christ soffred wronge for vs.

In the. iii. he teacheth the wyues to obeye their husbandes / ye though they be vnbeleuers / and to apparell them selues godlye & as it be cõmeth holynes. And therto that the husbandes soffre and beare the infirmite of their wyues & lyue accordynge to knowledge with them And then in generall he exhorteth thẽ to be sofre / courteous / pacient and frendlye one to another / & to soffre for ryghteousnes after the ensample of Christ.

In the. iiii he exhorteth to sle synne and to tame the flesshe with sobrenes / watchynge and prayer / & to loue eche other / & to knowe that all good gyftes are of God and euery man to helpe his neyboure with soche as he hath receaued of God / & fynallye not to wonder / but to reioyce / though they must soffre for Christes names sake / seynge as they be partakers of his afflictions / so shall they be partakers of his glorie to come.

In the. v. he teacheth the byssshopes and prestes how they shuld lyue & fede Christes flocke / & warneth vs of the deuell which on euery syde lyeth in wayte for vs.

The fyrst

Epistle of Saynct Peter the Apostle.

¶ The fyrst Chapter.

PEter an Apostle of Iesu Christ / to them that dwell here and there as straungers thorow out Pontus / Galacia / Capadocia / Asya / and Bethynia / elecle by the foreknowledge of God the father thorow the sanctifyinge of the spirite / vnto obedience and sprinklynge of the bloud of Jesus Christ.

Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercye which God hath bounde him self to geue vs for Christes sake and then oure dutie what we wilbe bounde to do agayne / yf we wilbe partakers of the mercye.

Grace be with you and peace be multiplyed.

Blessed be God the father of oure Lorde Iesus Christ / which thorow is aboundant mercye begat vs agayne vnto a lyuely hope / by the resurrection of Jesus Christ from deeth / to enioye an inheritaunce immortall and vndefiled / and that perisheth not / reserued in heuen for you / which are kept by the power of God thorow fayth / vnto saluacion / which saluacion is prepared all redy to be shewed in the last tyme / in the which tyme ye shall reioyce / though now for a season (yf nede require) ye are in heuynes / thorowe manifolde temptacions / that youre fayth once tryed / beinge moche more precious then golde that perisheth (though it be tryed with fyre) myght be founde vnto lawde / glory / and honoure / at the apperynge of Jesus

Christ: whom ye haue not sene and yet loue him/in whom euen now/though ye se him not/ yet beleue/ and reioyce with ioye vnspeakable and glorious: receauynge the ende of youre fayth the saluacion of youre soules.

yet ye

Of which saluacion haue the Prophetes enquired & searched/which prophesied of the grace that shuld come vnto you/ searchynge when or at what tyme of the sprete of Christ which was in them/shuld signifie/ which sprete testified before/the passions that shuld come vnto Christ/ and the glory that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selues/but vnto vs/they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent doune from heuen/haue preached vnto you the thinges which the angels desyre to beholde.

Wherfore gyrde vp the loynes of youre myndes/ be sober/ and trust perfectly on the grace that is brought vnto you/by the declarynge of Jesus Christ/as obedient chyldren/not facionynge youre selues vnto youre olde lustes of ignorancie: but as he which called you is holy/ euen so be ye holy in all maner of cõuersacion/ because it is writte. Be ye holy/for I am holy.

Oure durie agayne.

Ignorance is cause of euell liuinge.

And yf so be that ye call on the father which with out respecte of person iudgeth accordynge to euery mannes * workes/ se that ye passe the tyme of youre pilgremage in feare. For as moche as ye know how that ye were not redemed with corruptible siluer and golde from youre vayne conuersacion which ye receaued by the tradicions of the fathers: but with the precious bloud of Christ/ as of a lambe vndefiled/and withouten spot/ which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes/which by his meanes haue beleued on God that rayssed

* By oure workes shall we be iudged: for as the inuisible fayth is/soche are the workes by which the fayth is sene.

him from deeth / and glorifyed him/ that
youre fayth and hope myght be in God.
And for as moche as ye haue purifyed your
soules thorowe the spyrete / in obeyinge the
trueth for to loue brotherly withoute fayny-
ge se that ye loue one another with a pure hert
feruently: for ye are borne a newe/ not of mor-
tall seed/ but of immortall / by the worde of
God which lyueth and lasteth for euer. For all
flesshe is as grasse/ & all the glory of man is as
the floure of grasse. The grasse widereth and
the flower falleth awaye/ but the worde of the
Lorde endureth euer . ¶ And this is the wor-
de which by the Gospell was preached amonge
you.

i. Cor. xi.
and. xii. d.
i. Joh. i. d.
Apoca. i.

we be purifi
ed freelye in
beleuinge
the ruthe
of Christ/
for to loue
one another
Esai. xl. b.
Apoca. xiiii.
Jacob. i. b.

¶ The. ij. Chapter.

Wherfore laye alyde all malicyousnes
and all gyle / and dissimulacion/ and
enuye and all backbytynge: and as ne
we borne babes/ desyre that reasona-
blemylke/ which is with out corrupcion / that
ye maye growe therin. ¶ So be that ye haue
tasted how pleasaunt the Lorde is to whom
ye come as vnto a lyuynge stone disalowed of
men/ but chosen of God and precious: and ye as
lyuynge stones / are made a spretuall *housse/
and an holy presthode for to offer vp spretuall
sacrifice/ acceptable to God by Jesus Christ.
Wherfore it is contayned in the scripture:
beholde I put in Syon an heed corner stone/
electe and precious : and he that beleueth on
him/ shall not be a shamed. Unto you therfore
which beleue / he is precious: but vnto them
which beleue not/ the stone which the bylders
refused/ the same is made the heed stone in the
corner/ and a stone to stomble at/ and a roche to
offende them which stomble at the worde/ and
beleue not that wher on they were set. But ye
are a cholyn generacion / a royall presthod/ an
holy nacion/ and a peculier people that ye shuld

* we be the
churche: and
the obedien
ce of the har
te is the spi
ritual sacri
fice. Bodily
sacrifice
must be offe
red to oure
ney bourre
for yf thou
offerest it
to god/ thou
makest a
bodylie yd
le of him.

Esai. xxviii
Roma. ix.
Psal. cxviii
Math. xxi.
Actu iiii. b.
Esai. viii. d
Exod. xix.

Christ: whom ye haue not sene and yet loue him/in whom euen now/though ye se him not/ yet beleue/ and reioyce with ioye vnspeakable and glorious: receauynge the ende of youre fayth the saluacion of youre soules.

Of which saluacion haue the Prophetes enquired & searched/which prophesied of the grace that shuld come vnto you/ searchynge when or at what tyme of the spirete of Christ which was in them/shuld signifie/ which spirete testified before/the passions that shuld come vnto Christ/ and the glory that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selues/ but vnto vs/they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent doune from heuen/haue preached vnto you the thinges which the angels desyre to beholde.

Wherfore gyrde vp the loynes of youre myndes/ be sober/ and trust perfectly on the grace that is brought vnto you/by the declarynge of Iesus Christ/as obedient chyldren/not facionynge youre selues vnto youre olde lustes of ignorancie: but as he which called you is holy/ euen so be ye holy in all maner of cõuersacion/ because it is writtē. Be ye holy/for I am holy.

And yf so be that ye call on the father which with out respecte of person iudgeth accordynge to euery mannes * workes/ se that ye passe the tyme of youre pilgremage in feare. † For as moche as ye know how that ye were not redemed with corruptible siluer and golde from youre vayne conuersacion which ye receaued by the tradicions of the fathers: but with the precious bloud of Christ/ as of a lambe vndefiled/and withouten spot/ which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes/which by his meanes haue beleued on God that

i. yet ye

C

D

Oure dutie agayne.

Ignorance is cause of euell liuinge.

*By oure workes shall we be iudged: for as the inuisible fayth forsoche are the workes by which the fayth is sene.

fedhim from deeth / and glorifyed him/ that
youre fayth and hope myght be in God.
And for as moche as ye haue purifyed your
soules thorowe the spyrete / in obeyinge the
trueth for to loue brotherly withoute fayny-
ge se that ye loue one another with a pure hert
feruently: for ye are borne a newe/ not of mor-
tall seed/ but of immortall / by the worde of
God which lyueth and lasteth for euer. For all
flesshe is as grasse/ & all the glory of man is as
the floure of grasse. The grasse widereth and
the flower falleth awaye/ but the worde of the
Lorde endureth euer . ¶ And this is the wor-
de which by the Gospell was preached amonge
you.

¶ The.ij. Chapter.

WHerfore laye alyde all malicyousnes
and all gyle / and dissimulacion/ and
enuye and all backbytynge: and as ne
we borne babes/ desyre that reasona-
ble mylke/ which is with out corrupcion / that
ye maye growe therin. ¶ If so be that ye haue
tasted how pleasaunt the Lorde is to whom
ye come as vnto a lyuynge stone disalowed of
men/ but chosen of God and precious: and ye as
lyuynge stones / are made a spretuall *housse/
and an holy presthode for to offer vp spretuall
sacrifice/ acceptable to God by Jesus Christ.
Wherfore it is contayned in the scripture:
beholde I put in Syon an heed corner stone/
electe and precious : and he that beleueth on
him/ shall not be a shamed. Vnto you therfore
which beleue / he is precious : but vnto them
which beleue not/ the stone which the bylders
refused/ the same is made the heed stone in the
corner/ and a stone to stomble at/ and a rocke to
offende them which stomble at the worde/ and
beleue not that wher on they were set. But ye
are a chosyn generacion / a royall presthod/ an
holy nacion/ and a peculier people/ that ye shuld

i. Cor. ti.
and. tii. d.
i. Joh. i. d.
Apoca. i.

we be purifi
ed freelye in
beleuinge
the trueth
of Christ/
for to loue
one another
Esai. xl. b.
Apoca. xiiij.
Jacob. i. b.

* we be the
churche: and
the obedien
ce of the har
te is the spi
ritual sacri
fice. Bodily
sacrifice
must be offe
red to our
ney bourre
for yf thou
offerest it
to god/ thou
makest a
bodylie y
le of him.

Esai. xxviij.
Roma. ix.
Psal. cxvij.
Math. xxi.
Acta iiij. b.
Esai. viij.
Exod. xix.

Ose.ii.d
Roma.ix.c
Gala.v.c
Roma.xiii.

shewe the vertues of him that called you out of darknes into his marueious lyght/which in tyme past were not a people / yet are now the people of God: which were not vnder merrye/ but now haue obtayned mercye. ✠

Roma.xiii.

✠Derly beloued/ I beseche you as straungers and pilgrems / abstayne from flesshly lustes/which fyght agaynst the soule/and se that ye haue honest conuersacion amonge the Gentyls / that they which backbyte you as euyll doars/ maye se youre good workes and prayse God in the daye of visitacion.

Obedience to rulars.

Submit youre selues vnto all manner ordinaunce of man for the lordes sake / whether it be vnto the kynge as vnto the chefe heed: other vnto rulars / as vnto thē that are sent of him/ for the punisshment of euyll doars: but for the laude of them that do well. For so is the wyll of God / that ye put to sylence the ignorauncie of the folysshe men: as fre / and not as hauynge the libertie for a cloke of maliciousnes/ but euen as the seruauntes of God. Honoure all men. Loue brotherly felisshippe. Feare God/ and honoure the kynge.

Roma.xii.c

Seruauntes.

Seruauntes abey youre masters with all feare/not only yf they be good and courteous: but also though they be frowarde. For it is thanke worthye yf a man for conscience towarde God endure grefe / sufferynge wrongfully. For what prayse is it / yf when ye be bufketed for youre fautes/ye take it pacientlye? But and yf when ye do well/ ye suffer wronge and take it pacientlye then is ther thanke with God.

Ephe.vi.a
Colos.iii.d.
1.Cor.vii.

✠Oure callinge is to folowe Christ.

For here vnto verely were ye ✠called: for ✠Christ also suffered for vs leuynge vs an ensample that ye shuld folowe his steppes/which dyd no synne/ nether was ther gyle founde in his mouth: which when he was reuyled/ reuyled not agayne: whē he suffered/ he threatened not:

Esai.liii.c
1.Joh.iii.a.

ut committed the cause to him that iud-
ryghteously/* which his awne selfe bare
synnes in his body on the tree/that we
de be deliuered from synne and shuld lyue
yghtewelnes. By whose strypes ye were hea
. For ye were as shepe goynge astraye: but
e now returned vnto the shepherd and byf-
hope of youre soules. ¶

*Christ bare oure synnes.

Esai. liii. b.

¶ The. iij. Thapter.

Lykewyse let the wyues be in subiection to their husbandes that euen they which beleue not the worde/maye without the worde be wonne by the conuersacion of the wyues: whyll they beholde youre pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare/and hanginge on of golde/ether in puttinge on of gorgious apparell: but let the hyd man of the herte be vncorrupt/ with a meke and quyet spyrite/which spyrite is before God a thinge moche set by. For after this maner in the olde tyme dyd the holy wemen which trusted in God/ yer them selues/and were obedient to their husbandes/ euen as Sara obeyed Abraham/ and called him lorde: whose doughters ye are as longe as ye do well/not beynge afrayde of euery shadowe.

wyues.

i. Timo. iii. c

genes. xviii

Lykewyse ye men/dwell with them accordynge to knowledge/ geuynge honoure vnto the wyfe/as vnto the weaker vessell/ and as vnto them that are heyres also of the grace of lyfe/that youre prayers be not let.

Husbandes.

i. Cor. vii. a.

* In conclusion/be ye all of one mynde/one suffre with another/loue as brethren/be pitifull/be courteous/not rendringe euyll for euyll nether rebuke for rebuke: but contrary wyse/ blesse remembrynge that ye are therunto called/euen that ye shulde be heyres of blessinge. ¶ eny man longe after lyfe/ and loueth to se good

Prou. xvii. and. xxi. Rom. xii. i. Thes. v. d. Psal. xxxiii.

good dayes/ let him refrayne his tonge
euyll/and his lyppes that they speake not
Let him eschue euyll and do good: let him
peace/and ensue it. For the eyes of the
are ouer the ryghteous and his eares are
vnto their prayers. But the face of the Lo
beholdeth them that do euyll.

Moreouer who is it that will harme you
yf ye folowe that which is good? Notwith
stondinge happy are ye yf ye suffre for ryghte
welnesses sake. Ye and feare not though
se me terrible to you/nether be troubled
sanctifie the Lorde God in youre hertes
redy alwayes to geue an answere to euery man
Geue a reason of youre doctryne that axeth you a reson of the hope that is in
you and that with meaknes and feare: hauyn
ge a good conscience/that when they backbyte
you as euyldoars/ they maye be ashamed for
as moche as they haue falsely accused your
good conuersacion in Christ.

It is better (yf the will of God be so) that
ye suffre for well doynge/then for euyll doyn
ge. ✠ For as moche as Christ hath once suf
fered for synnes/ the iuste for the vniuste/for
to bringe vs to God/and was kylled as per
tayninge to the flesshe: but was quyckened in
the spyrete.

In which spyrete he also went and preached
Heb.ix.d. Roma.v.b vnto the spyretes that were in prison/ which
were in tyme passed disobedient/when the lon
ge sufferynge of God abode excedynge pa
ciently in the dayes of Noe/ whyll the arcke
was a preparynge wherin feawe (that is to
saye. viij. soules) were saued by water/which
signifieth baptyme that now saueth vs not
the puttinge awaye of the fylth of the flesshe/
Gene.vi.b. Math.xxiii. Luc.xxii.f. but in that a good conscience consenteth to
God/ by the resurrecion of Jesus Christ/
which is on the ryght honde of God: ✠ and is
gone

heauen / angels / powers and myght
vnto him.

¶ The.iiij. Chapter.

Forasmoche as Christ hath suffred for
vs in the flesshe/arme youre selues lyke-
wyse with the same myndr: for he
which suffereth in the flesshe / ceasith
synne/that he henceforwarde shuldelyue
the tyme as remayneth in the flesshe:
after the lustes of men/but after the will
of God. For it is sufficient for vs / that we
haue spent the tyme that is past of the lyfe/
after the will of the gentyls/walkinge in wan
tones/lustes dronckennes/in eatinge/ drinc-
kinge and in abominable ydolatrie.

And it semeth to them a straunge thinge
that ye runne not also with them vnto the sa-
me excesse of ryote / and therfore speake they
yll of you/ which shall geuen acomptes to
him that is redy to iudge quycke and deed.
For vnto this purpose verely was the Gospell
preached vnto the (deed) that they shulde be
condempned of men in the flesshe/but shulde
liue before God in the spyrete. The ende of all
thinges is at honde.

Be ye therfore discrete and sober/that ye
maye be apte to prayers. But aboue all thin-
ges haue feruent loue amonge you. For loue
hydereth the multitude of synnes. Be ye her
bearours one to another / and that with out
grudginge. As euery man hath receaued the
gyfte/ minister the same one to another / as
good ministers of the manyfolde grace of
God. Yf eny man speake / let him talke as
though he spake the wordes of God. Yf eny
man minister/let him do it as of the abilite/
which God ministreth vnto him. That God
in all thinges maye be glorified thorow Jesus
Christ. / to whom be prayse and dominion
for

we must be partakers with Christ in sofferinge yf we will haue oure parte with him in his glorie.

(The deed) are the ignorauntes of god/for they that be deed from this worlde haue no flesshe.

*Haute marketh synne of euery trifle/but loue loketh/ not on small thinges/ but suffreth all thinges.

for euer and whyll the worlde stonde

Dearly beloued/be not troubled in
te/ which now is come amonge you t
you/as though some straunge thinge h
pened vnto you: but reioyce/ in as mo
ye are partetakers of Christes passions
when his glory appereth / ye maye be
and glad.

Ye that sof freth with christ/ shall raygne with Christ.

¶ If ye be rayled vpon for the name of
happie are ye. For the spirite of glory and
spirite of God resteth vpon you. On their pa
te he is euyll spoken of: but on youre parte
is glorified.

¶ If the sonnes of god must be all scorged and none may be saued/ but thorow the same fyer that Christ wēt thorow/ what shall the damnacion of the disobedyent and vnbeleuers be.

Be that none of you suffre as a murtherer
or as a thefe/ or an euyll doar/ or as a busy
dy in other mens matters. Yf eny man suf
fre as a Christen man/let him not be ashame
but let him glorifie God on his behalfe. F
the tyme is come that iudgement must begi
ne at the houlle of God. * Yf it fyrst begu
at vs/what shall the ende be of them which
leue not the Gospell of God: And yf the ry
teous scasly be saued: where shall the vngodl
and the synner appere: wherfore let them t
suffer accordinge to the will of God/ comm
their soules to him with well doynge/as vnt
a faythfull creator.

¶ The. v. Chapter.

The elders which are amonge you/ I e
horte which am also an elder and a wy
nes of the afflictions of Christ/and a
so a partaker of the glory that shal
opened: se that ye fede Christes flocke which
amonge you takynge the ouersyght of the
not as though ye were compelled therto/ bu
willingly: not for the desyre of filthy lucre/ bu
of a good mynde not as though ye were lo
des ouer the *parisshes: but that ye be an e
sample to the flocke. And when the chefe shep
her

* Paryssh es: the gre ke hath lotes/ that is to saye/ pa retsshes or diocefes vn

appere/ye shall receaue an incorru-
ne of glorie.
yle ye yonger submit youre selues
der. Submit youre selues euery
to another/knet youre selues to ge-
lynges of mynde. For God resisteth
de/and geueth grace to the humble. ✠
t your selues therfore vnder the mygh-
e of God/that he maye exalt you/when
me is come. Cast all youre care to him:
careth for you.

to which the prestes and Byssh opes are apoynted/by lot or eleccion/to preache Godes worde to them.

Be sober and watch/for youre aduersary the
pyll as a rorynge lyon walketh about/seking
whom he maye deuoure: whom resist sted-
in the fayth/remembrynge that ye do but
fulfyll the same afflictions which are ✱apoyn-
ted to youre brethren that are in the worlde.
The God of all grace/which called you vnto
his eternall glory by Christ Jesus/shall his
owne selfe after ye haue soffred a lytell afflic-
cion make you perfect: shall stedfast/strenght
and stablysshe you. To him be glory and do-
minion for euer/and whyll the worlde endu-
reth: Amen. ✠

Mark. vi. c. Luc. xii. c. Roma. xii. Psal. lii. d

✱we be apoynted to soffre in this worlde

By Syluanus a faythfull brother vnto you
(as I suppose) haue I wrytten briefly/exhor-
tinge and testifyinge how that this is the true
grace of God/wherin ye stonde. The compa-
nions of youre eleccion that are of Baby-
lon/saluteth you/and Marcus my sonne.

Marke the Euangelist

Greue ye one another with the kysse
of loue. Peace be with you
all which are in Christ
Jesus. Amen.

☞ The Prologe vpon the secon
Epistle of S. Peter.

This epistle was wryten t
them which thought that
sayth myght be ydle & witho
kes/when yet the promes of
is made vs vpon that cond
that we hence forth worke the
of God & not of the flesshe. Th
re he exhorteth them to exercise the
selues diligently in vertue and
good workes/therby to be sure that they haue the tru
fayth/as a man knoweth the goodnes of a tree by his
frute. Then he commendeth and magnifieth the gospell
and willeth that men herken to that only/& to mennes
doctryne not at all. For as he sayth ther came no pro
pheticall scripture by the will of man/but by the will of
the holy goost/which only knoweth the will of God
neither is any scripture of priuate interpretacion/that
is to saye: maye be other wyse expounded then agreinge
to the open places and generall articles and to the cou
nauntes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of fals
teachers that shulde come/and thorow preachinge con
fidence in false workes to satisfie their couetousnes
with all/shuld denye Christ: which he threateneth with
thre terrible examples/with the fall of the angels/the
floude of Noe and ouerthrowinge of Sodom and Go
mor/and so describeth them with their insaciable cou
tousnes/pryde/stoutborne and disobedience to all tempo
rall rule and auctorite/with their abominable whordo
me and ypocrisie/that a blynde man maye se that he pro
phisied it of the popes holy spiritualtie which deuoured
the whole worlde with their couetousnes/lyuinge in all
lust and pleasure and rayninge as temporall tyrantes.

In the thyrde he sheweth that in the latter dayes/the
people thorow vnbelefe and lacke of feare of the iudge
ment of the last daye/ shalbe euen as Epicures/ wholy
geuen to the flesshe: which last daye shall yet surely and
shortly come sayth he: for a thousande yeares & one daye
is with God all one. And he sheweth also how terrible
that that daye shalbe/and how sodenly it shall come:
and therfore exhorteth all men to loke ernestly for it/

and to

re them ſelues agaynſt it with holye ꝯuer
odlyuinge.
The fyrſt Chapter ſheweth how it ſhulde
ge of the pure and true Goſpell. The ſecon
lde go in the tyme of the pope and mennes
the thyrde how at the laſt men ſhulde beleue
er feare God of all.

The ſeconde Epiſtle of Saynct Peter.

¶ The fyrſt Chapter.

Simon Peter a ſeruaunt and an Apoſtle of Jeſus Chriſt to them which haue obtayned ly e pꝛecious fayth with vs in the ryghteweſnes that cometh of oure God and ſauioure Jeſus Chriſt.

Grace with you/and peace be multiplied in the knowledge of God and of Jeſus oure Lorꝛ
Acꝛoꝛdinge as his godly power hath geuen
nto vs all thinges that pertayne vnto lyfe
nd godlynes/thoꝛow the knowledge of him
hat hath called vs by vertue and gloꝛy / by
e meanes wheꝛof/ are geuen vnto vs excel-
nt and moſte greate pꝛomyſes / that by the
elpe of them ye ſhulde be partetakers of the
odly nature/in that ye flye the coꝛꝛupcion of
oꝛldy luſt.

And herunto geue all diligence: in youre
ayth *miniſter vertue/and in vertue knowled-
e/and in knowledge temperance/and in tempe
ncy pacience/in pacience godlynes/in godly-
s bꝛotherly kyndnes/ in bꝛotherly kyndnes
loue.

* He that lacketh the ſe a ſoche ly ke worꝛkes is blynde/ and fynders ſtonderh nor what the fayth of Chriſt meq neth.

loue. For yf these thinges be amon
are plenteous/they will make you
ther shalbe ydle nor vnfrutefull in
ledge of oure Lorde Jesus Christ.
lacketh these thinges/is blynde and
the waye with is honde/and hath
that he was pourged from his olde

He that hath soche workes make ye be sure that he is elecre and that he hath the true fayth.

Wherfore brethren/geue the moa
ce for to make youre callinge and elec
For yf ye do soche thinges/ye shall n
Ye and by this meanes an entringe
ministred vnto you aboundantly into
lastinge kyngdome of oure Lorde and
te Jesus Christ.

Wherfore I will not be negligent to
you alwayes in remembraunce of soche
ges/though that ye knowe them youre selue
and be also stablisshed in the present truet
Not withstondinge I thinke it mete (as lon
as I am in this tabernacle) to stere you vp
puttinge you in remembraunce/ for as moc
as I am sure how that the tyme is at hond
that I must put of my tabernacle/euen as o
John. xxi. re Lorde Jesus Christ hath shewed me. I wi
enforce therfore/that on euery side ye myg
haue wherwith to stere vp the remembraun
of these thinges after my departinge.

✠ For we folowed not deceuable fables whe
we opened vnto you the power and cominge
oure Lorde Jesus Christ/but with oure eye
Math. xvii. we sawe his maieste: euen then verely when h
receaued of God the father honour and glor
and when ther came soche a voyce to him fro
excellent glorie. This is my dere beloued so
ne/in whom I haue delite. This voyce w
heard we when it came from heauen/beynge wi
him in the holy mounte.

We haue also a right sure worde of proph
sie wherunto yf ye take hede/as vnto a lyg
the

...eth in a darcke place / ye do well / vn-
...daye dawne and the daye starre aryse in
...herres ¶ Do that ye fyrst knowe this: i. Timo. iii.
...o prophesie in the scripture hath eny pri-
...terpretacion. For the scripture came ne-
...the will of man: but holy men of God
...as they were moued by the holy goost.

¶ The .ij. Chapter.

...Ther were false Prophetes amonge the
people / euen as ther shalbe false te-
...chers amonge you: which preuely shall
...bringe in damnable sectes / euen denyin
...the Lorde that hath bought them / & bringe
...on them selues swyft damnacion / and many
...shall folowe their damnable wayes / by which
...the waye of trueth shalbe euyll spoken of / and
...thorow* coueteousnes shall they with fayned
wordes make marchandyse of you / whose iud-
gement is not farre of / and their damnacion
slepeth not.

* False prophetes must nedes be amongest vs and also preuayle / and that because we haue no loue to the truthe. ii. Thes. ii. And coueteousnes is the father of them and their preachinge confidence in workes is the denyenge of Christ

For yf God spared not the angels that syn-
ned / but cast them doune into hell / and deliue-
red them into chaynes of derckenes / to be kept vn-
to iudgement: nether spared the olde worlde /
but saued Noe the eyght preacher of ryghte-
welnes / & brought in the flud vpon the worlde
of the vngodly / and turned the cities of Sodom
and Gomor into asshes: ouerthrewe them / dam-
ned them / and made on them an ensample vn-
to all that after shulde lyue vngodly. And iust
Lot vexed with the vnclenly conuersacion of
the wycked / deliuered he. For he beynge ryghte-
ous and dwellinge amonge them / in seynge
and hearinge / vexed his ryghteous soule from
daye to daye with their vnlawfull dedes. The
Lorde knoweth how to deliuer the godly out
of the temptacion and how to reserue the vn-
iuste vnto the daye of iudgement for to be pu-
nished: namely them that walke after the flesh

in the lust of vnclennes/and despyse the ru-
Presumpteous are they / and stubborne
feare not to speake euyll of them that
auctorite. when the angels which are
bothe in power and myght / receaue not
lorde raylinge iudgement agaynst them
these as brute beastes / naturally made to
ken and destroyed / speake euyll of that
knowe not / and shall perysshe through
awne destruccion / and receaue the reward
vnrighteweisnes.

They count it pleasure to lyue deliciously
for a season. Spottes they are & fylthines / ly-
uinge at pleasure / & in disceaueable wayes fe-
stinge with you: hauinge eyes full of aduou-
trie & that cānot cease to synne / begilinge vnsta
ble soules. Hertes they haue exercised with co-
uetousnes. They are cursed chyldren / & haue
forsaken the ryght waye & are gone astraye fo-
Balam. lowinge the waye of Balam the sonne of Bo-
Num.xxii. sor / which loued the reward of vnrighteweis-
nes: but was rebuked of his iniquitie. The ta-
me & domme beast / speakinge with mānes voy
ce / forbade the folisshnes of the Prophete.

These are welles without water / & cloudes
caried about of a tempest / to whom the myst of
Jude.i.d derckenes is reserued for euer. For when they
haue spoken the swellinge wordes of vanytie /
they begyle with wantannes thorowe that lu-
stes of the flesshe / them that were clene escaped:
but now are wrapped in errours. They pro-
mys them libertie / and are thē selues the bon-
de seruauntes of corrupcion. For of whomsoe-
uer a man is ouercome vnto the same is he in
Joh.viii. bondage. For yf they / after they haue escaped
Roma.vi.c from the fylthines of the worlde thorow the
Hebre.vi.a knoledge of the Lorde and of the sauiour Je-
Math.xii. sus Christ / they are yet tangled agayne therin
and ouercome; then is the latter ende worse

with

them then the beginninge. For it had be-
ter for them / not to haue * knowne the
e of ryghteousnes then after they haue
enit / to turne from the holy commaun-
ent geuen vnto them. It is happened vn-
to them according to the true prouerbe: The
dog is turned to his vomet agayne / and the
sowe that was welshed / to her wallowinge in
the myre.

* It is bet-
ter not haue
knowen the
truth / then
not to lyue
ther after. ¶
Prou. xxi.

The. iii. Chapter.

THis is the seconde epistle that I now
wryte vnto you beloued / wherwith I
stere vp / & warne youre pure myndes /
to call to remembraunce the wordes
which were tolde before of the holy Prophe-
tes / and also the commaundement of vs the
Apostles of the Lorde and sauecur. 1. Timo. iiii.

B This fyrst vnderstonde that ther shall come
in the last dayes / mockers / which will walke
after their awne lustes and saye. Where is the
promes of his cōminge? For sence the fathers
dyed / all thinges continue in the same estate
wherin they were at the beginninge. This they
knowe not (& that willingly) how that the hea-
uens a great whyle ago were and the erth that
was in the water / appered vp out of the water
by the worde of god: by the which thinges the
worlde that then was / perished ouerflowen
with the water. But the heauēs verely & erth
which are now / are kept by the same worde in
store / and reserued vnto fyre / agaynst the daye
of iudgement and perdicion of vngodly men.

ii. Timo. iii.
Jude. i. f
Ezec. xii. f

L Derely beloued / be not ignorant of this one
thinge / how that one daye is with the Lorde /
as a thousande yeare / and thousande yeare as
one daye. The Lorde is not slacke to fulfyll
his promes / as some men count slacknes: but is
pacient to vs warde / & wolde haue no man lost /
but wolde receaue all men to repentaunce.

1.Thes.v. Apo iiii. and.xvi. Neuertheleſſe the daye of the Lorde will [come] as a theefe in the nyght/in the which daye [the] heauens ſhall periſſe with terrible noyes [and] elementes ſhall melt with heet/& the erth [and] the workes that are therin ſhall burne.

Yf all theſe thinges ſhall periſſhe/ what [ma]ner perſons ought ye to be in holy conuer[ſa]tion and godlynes: lokynge for and haſtinge [vn]to the commynge of the daye of God/in which [the] heauens ſhall periſſhe with fyre/& the elemen[ts] tes ſhalbe conſumed with heate. Neuertheleſ[ſe] Apo.xxi. Eſai.lxv.c and.xvi.g we loke for newe heauen and a newe erth ac[cor]dynge to his promes wherin dwelleth ryght[e]tewelnes.

Wherfore derly beloued / ſeynge that ye loke for ſoche thinges / be deligent that ye maye be founde of him in peace/without ſpotte and vn defiled. And ſuppoſe that the longe ſufferinge of the Lorde is ſaluacion / euen as oure derely beloued brother Paul / accordinge to the wyſ-dome geuen vnto him wrote to you / yee / all mooſt in euery epiſtle/ſpeakinge of ſoche thinges amonge which are many thinges harde to be vnderſtonde/which they that are vnlearned and vnſtable/peruert/ as they do other ſcriptures vnto their awne deſtruccion. Ye therfore beloued/ſeynge ye knowe it before honde/ beware leſt ye be alſo plucked awaye with the erroure of the wicked/and fall from youre awne ſtedfaſtnes: but growe in grace/& in the knowledge of oure Lorde and ſaueoure Jeſus Chriſt. To whom be glory both now and for euer. Amen.

The Prologe vpon the thre epistles of S. John.

This fyrste epistle of saynt John contayneth the doctrine of a very apostle of Christ and ought of ryght to folowe his Gospell. For as in his gospell he setteth out the true fayth/ and teacheth by it only all men to be saued and restored vnto the fauour God agayne: euen so here in this epistle he goeth agaynst them that [illegible] them selues of fayth/ and yet contynew without [illegible] workes/ & teacheth many wayes that where true [illegible] is/ there the workes tarye not behynde/ and contrarie that where the workes folowe not/ ther is no true fayth/ but a false ymaginacion and vtter darcknes.

And he wryteth sore agaynst a secte of heretyckes/ which then beganne to denye that Christ was come in the flesshe/ & calleth them very Antichristes. which secte goeth now in hyr full swinge. For though they denye not openly with the mouth/ that Christ is come in the flesshe/ yet they denye it in the herte with their doctrine and lyuinge. For he that wilbe iustified and saued thorow his awne workes/ the same doth as moche as he that denyeth Christ to become in the flesshe / seinge that Christ came only therfore in the flesshe/ that he shuld iustifie vs/ or purchase vs pardon of oure synnes/ bringe vs into the fauoure of God agayne/ and make vs heyres of eternall lyfe/ with his workes onlye and with his bloudeshedinge/ without and before all oure workes.

So fyghteth this epistle both agaynst them that wilbe saued by their awne good workes/ and also agaynst them that wilbe saued by a fayth that hath no lust to do workes at all/ & kepeth vs in the myddle waye/ that we beleue in Christ to be saued by his workes onlye/ and then to knowe that it is oure dutie for that kindnes/ to prepare oure selues to do the commaundement of God/ and to loue euery man his neyghboure as Christ loued him/ seking with oure awne workes Godes honoure and oure neyghbours welthe only/ & trusting to haue eternall lyfe/ and all that God hath promysed vs/ thorow Christes deseruinge.

The two last epistles though they by shorte/ yet are godly ensamples of loue and fayth/ and of the fauoure of the spirite of a true Apostle.

The fyrst epis-

le of S. John the Apostle

¶ The fyrst Chapter.

John here as in his gospell/and as Paule & Peter in their pistles/reacheth fyrst the iustifiynge of fayth and that all mercie commeth by Christ ȝlye without all otherrespecte/and then what oure dutie is to doo agayne-for that kyndnesses sake John. Eiii.

THat which was from the beginninge which we haue hearde/which we haue seene with oure eyes/ which we haue loked vpon/& oure hondes haue handled / of the worde of lyfe. For the lyfe appered / & we haue seene and beare witnes / & shewe vnto you that eternall lyfe/which was with the father/and appered vnto vs. That which we haue seene and herde/declare we vnto you/ that ye maye haue felloushippe with vs and that oure felloushippe maye be with the father & his sonne Jesus Christ. And this write we vnto you/that/oure ioye maye be full.

(Lyght) is the doctrine of christ. Hebr. ix. d i. Petr. i. d

And this is the tydinges which we haue ȝ heard of him and declare vnto you/that God is lyght and in him is no derckenes at all. Yf we saye that we haue felloushippe with him/and yet walke in derckenes/ we lye / and do not the truth. But and yf we walke in (lyght) euen as he is in lyght / then haue we felloushippe with him/and the bloud of Jesus Christ his sonne clenseth vs from all synne.

* If we confesse oure synnes god which cannot lye/ hath promised to forgeue them.

Yf we saye that we haue no synne/we deceaue oure selues and trueth is not in vs. Yf we *knowledge oure synnes / he is faythfull and iust/to forgeue vs oure synnes/and to clense vs from all vnryghtewesnes. Yf we saye we haue not synned/we make him a lyar and his worde is not in vs. ¶ The. ij. Chapter. ✠

My lyt-

Lytell chyldren / these thinges wryte I vnto you / that ye synne not: yf any man synne / yet we haue an aduocate with the father / Jesus Christ / that is ryghteous: & he it is that obtayneth for oure synnes: not for oure synnes only but also for the synnes of all the worlde. And therby we are sure that we knowe him / yf we kepe his cõmaundemẽtes. He that sayth I knowe him / & kepeth not his cõmaundemẽtes is a lyar and the veritie is not in him. Whosoeuer kepeth his worde / in him is the loue of god parfect in dede. And therby knowe we that we are in him. He that sayth he bydeth in him / ought to walke euen as he walked. ¶

He that kepeth the cõmaundemẽtes knoweth god / and he that keperh it not knoweth not god.

He that kepeth godes worde loueth god & is in god & walketh as Christ dyd.

Brethren I wryte no newe commaundement vnto you: but that olde cõmaundement which ye hearde from the beginninge. The olde commaundement is the worde which ye hearde from the beginninge. Agayne a newe cõmaundement I wryte vnto you / a thinge that is true in him / and also in you: for the derckenes is past / & the true lyght now shyneth: He that sayth how that he is in the lyght / and yet hateth his brother / is in derckenes euen vntyll this tyme. He that loueth his brother / abydeth in the lyght and ther is none occasion of euyll in him. He that *hateth his brother / is in derckenes / and walketh in derckenes: and cannot tell whither he goeth / because that derckenes hath blynded his eyes.

*He that hateth / is in darckenes & knoweth not what Christ hath done for him but he that loueth / is in light & worketh what Christ hath done.

Babes I wryte vnto you / how that youre synnes are forgeuen you for his names sake. I wryte vnto you fathers how that ye knowe him that was frõ the beginninge. I wryte vnto you yonge men / how that ye haue ouercome the wicked. I wryte vnto you lytell chyldren how that ye knowe the father. I wryte vnto you fathers / how that ye knowe

him that was from the begynnynge. I [illegible] vnto you younge men / how that ye are [illegible] ge and the worde of god abydeth in you and [illegible] haue ouercome that wicked.

We that loueth the worlde/loueth not God.

We that ye loue not the worlde/neither [illegible] thynges that are in the worlde. If eny [illegible] ue the worlde / the loue of the father is [illegible] him. For all that is in the worlde (as the [illegible] of the flesshe / the lust of the eyes/and the [illegible] de of goodes) is not of the father / but of the worlde. And the worlde vanysheth away and the lust ther of: but he that fulfilleth the will of god/abydeth euer.

Antichrist.

Lytell Chyldren it is the last tyme/and as ye haue herde how that Antechrist shall come: euen now are there many Antichristes come alredy. wherby we knowe that it is the last tyme. They went oute from vs / but they were not of vs. For yf they had bene of vs they wolde no dout/haue continued with vs. But that fortuned that it myght appere/ that they were not of vs.

And ye haue an oyntment of the holy goost and ye knowe all thinges. I wrote not vnto you/as though ye knewe not the trueth: but as though ye knewe it / and knowe also that no lye commeth of trueth. who is a lyar but he that denyeth that Jesus is Christ? the same is the Antichrist that denyeth the father and the sonne. Whosoeuer denyeth the sonne / the same hath not the father. Let therfore abyde in you that same which ye heard from the begynnynge. If that which ye heard from the begynnynge/shall remayne in you/ ye also shall continewe in the sonne/and in the father. And this is the promes that he hath promysed vs euen eternall lyfe.

This haue I written vnto you concerninge them that disceaue you. And the anoyntinge

which

...ne receaued of him dwelleth in you ...e not that eny man teache you: but ...nting teacheth you all thinges/ & is ...is no lye: and as it taught you/ euen ...rin. And nowe babes abyde in him ...he shall appere/ we maye be bolde ...e made a shamed of him at his co- ...ll ye knowe that he is ryghteous/ ...o that he which foloweth ryghtewel- ...ne of him. ¶ The. iij. Chapter.

Here ye se that Christ & synne can not dwell to gether/ for Christes spirite fyghteth agaynst synne.

...holde what loue the father hath she- ...wed on vs/ that we shuld be called the ...sonnes of God. For this cause the worl ...beknoweth you not/ because it knoweth ...not him. Derely beloued/ now are we the sonnes of God/ and yet it doth not appere what we shalbe. But we knowe that when it shall appere/ we shalbe lyke him. For we shall se him as he is. And euery man that hath this hope in him/ pourgeth him selfe/ euen as he is pure. Whosoeuer committeth synne/ committeth vnryghteoulnes also/ for synne is * vnryghteoulnes. And ye knowe that he appered to take awaye oure synnes/ & in him is no synne. As many as byde in him/ synne not: whosoeuer synneth/ hath not sene him/ nether hath knowen him.

* He that worketh ryghteousnes is borne of God and taught of his spirite.

Babes/ let no man deceaue you. He that doeth ryghteoulnes/ is ryghteous/ euen as he is ryghteous. He that cõmitteth synne/ is of the deuyll: for the deuyll synneth sence the beginning. For this purpose appered the sonne of God/ ...lowse the workes of the deuyll. Whosoeuer is borne of God/ synneth not: for his seed remayneth in him/ and he cannot synne/ because he is borne of God. In this are the chyldren of God knowen/ and the chyldren of the deuyll. Whosoeuer doeth not ryghtewelnes/ is not of God/ nether he that loueth not his brother.

John. viij.

Seed/ that is the holy goost.

For

Loue is the fyrst precept and cause of all other.

For this is the tydinges/that ye hea
the beginnynge/that ye shuld loue one
not as Cayn which was of the wicked
his brother. And wherfore slewe he hi
se his awne workes were euyll/& his b
good ✠ Maruayle not my brethren tha
worlde hate you. we knowe that we are
lated from *deeth vnto lyfe/because
the brethren. He that loueth not his
abydeth in deeth. Whosoeuer hateth h
ther/is a man slear. And ye knowe that n
slear/hath eternall lyfe abydinge in him.

*He that loueth/is escaped deathe He that loueth not/ is in deathe & a murtherar & hath not eternall life

Herby perceaue we loue: that he gaue hi
fe for vs: and therfore ought we also to gene
relyues for the brethren. Whosoeuer hath h
worldes good and seith his brother haue ne
de: and shutteth vp his compassion from hi
how dwelleth the loue of God in him? My ba
bes/let vs not loue in worde/nether in tonge
but with the dede and in veritie: ✠ for *therby
we knowe that we are of the veritie/ and can
before him quyet oure hertes. But yf oure he
tes condempne vs/God is gretter then oure
hertes/ and knoweth all thinges. Beloued/yf
oure hertes condempne vs not/ then haue we
trust to God warde: and whatsoeuer we aske
we shall receaue of him: because we kepe his co
maundementes/ and do those thinges which
are pleasynge in his syght.

He that hath no cõpassiõ loueth not God.

*by loue we knowe that meare in tl s truthe/& ha ue quyeth cõ sciences to god warde.

And this is his cõmaundement/that we be
leue *on the name of his sonne Iesus Chri
and loue one another/as he gaue commande
ment. And he that kepeth his cõmaundmentes
dwelleth in him/ and he in him: and therby w
knowe that ther abydeth in vs of the spyri
which he gaue vs. ¶ The. iiij. Chapter.

He that kepeth himself from synne/is stronge in the fayth & obtayneth all that he prayeth for

*Fayth & loue is the fyrst cõmaundemẽt/ & all cõmun

YE beloued/beleue not euery spyrite: bu
proue the spyrites whether they are o
God or not for many false Prophete
are g

dementes/ & he that hath them is in God/ & hath his spirite.

They that saye workes iustifie from synne are they that denye Christ to be come in the flesshe.

God hath sheweth vs a token of loue.

Loue is ꝛ̃ maunded.

Johñ. i. b. i. Timo. vi.

…ut into the worlde. Herby shall ye …spyete of god. Euery spyete that cõ…at Jesus Christ is come in the flesh…God. And euery spyete which confes…that Jesus Christ is come in the flesh…of God. And this is that spyete of …/of whom ye haue hearde/howe that …come: and euen now alredy is he in the …

…ll chyldren/ye are of God and haue …ne them: for greater is he that is in you …e that is in the worlde. They are of the …/and therfore speake they of the worlde/ …the worlde heareth them. We are of God. …hat knoweth God/ heareth vs: he that is …of God/heareth vs not. Herby knowe we …spyete of veritie/and the spyete of erroure.

Beloued/let vs loue one another: for loue …cometh of God. And euery one that loueth/is …borne of God/ and knoweth God. He that …loueth not/ knoweth not God: ✠ for God is …loue. In this appered the loue of God to vs …ward/because that God sent his only begotte …sonne into the worlde/that we myght lyue tho…ow him. Herin is loue/not that we loued God …but that he loued vs/and sent his sonne to ma…ke agrement for oure synnes.

Beloued yf God so loued vs/we ought also …to loue one another. No man hath sene God …at any tyme. Yf we loue one another/ God …dwelleth in vs/ and his loue is parfect in vs. …Herby know we that we dwell in him/and he …in vs: because he hath geuen vs of his spyete. …And we haue sene and do testifie that the fa…ther sent the sonne/which is the sauioure of the …worlde, whosoeuer confesseth that Jesus is …the sonne of God/in him dwelleth God/and he …in God. And we haue knowen and beleued the …loue that God hath to vs.

God

God is loue/and he that dwelleth
dwelleth in God/and God in him. He
loue perfect in vs/ that we shuld haue
the daye of iudgement: For as he is/
are we in this worlde. Ther is no feare
but parfect loue casteth out all feare/
hath paynfulnes. He that feareth/is
fect in loue.

We loue him/for he loued vs fyrst.
man saye I loue God/and yet hate
ther/he is a lyar. For how can he that
not his brother whom he hath sene/lou
whom he hath not sene? And this com
dement haue we of him: that he which lo
God/shuld loue his brother also. ✠

He that loueth not his brother loueth not God.

¶ The. v. Chapter.

Whosoeuer beleueth that Jesus
Christ/is borne of God. And euery
one that loueth him which begat/lo
veth him also which was begotten of him.
In this we knowe that we loue the chyldren
of God/when we loue God/and kepe his com
maundementes. This is the loue of God/that
we kepe his commaundementes/and his com
maundementes are not greueous. ✠ For all
that is borne of God ouercōmeth the worlde.
And this is the victory that ouercommeth the
worlde/euen oure faith. Who is it that ouer
commeth the worlde: but he which beleueth
that Jesus is the sonne of God?

John. xiii. d and. xv. b. Ephes. v. a.

1. Cor. xv. c.

✠ Fayth is oure victorie.

This Jesus Christ is he that cam by water
& bloud/not by water only: but by water and
bloud. And it is the spyrete that beareth witnes
because the spyrete is trueth. (For ther are three
which beare recorde in heauen/the father/the worde/
and the wholy goost. And these three are one) For there
are thre which beare recorde (in erth) the spyri
te/and water/and bloud: and these thre are one
If we receaue the witnes of men/the witnes

John. iii. d.

of God

greater. For this is the witnes of
he testified of his sonne. He that
the sonne of God/hath the witnes
e. He that beleueth not God/hath
lyar/because he beleued not the re-
God gaue of his sonne. And this is
e/how that God hath geuen vnto
lyfe/and this lyfe is in his sonne. In Christ is the lyfe eternall.
th the sonne/hath lyfe: and he that
the sonne of God/hath not lyfe.
thinges haue I wrytten vnto you
ue on the name of the sonne of God/
maye knowe howe that ye haue eter-
e/and that ye maye beleue on the name
sonne of God. And this is the truste that
ue in him: that yf we are eny thinge ac-
dynge to his will/he heareth vs. And yf we
nowe that he heare vs whatsoeuer we axe/we
nowe that we shall haue the peticions that we
lyze of him.

Yf eny man se his brother synne a synne that
not vnto deeth/let him axe/and he shall geue
im lyfe for them that synne not vnto deeth. Synne vnto deeth.
ther is a synne vnto deeth/for which saye I
otthat a man shuld prayе. All vnryghtewes
is is synne/and ther is synne not vnto deeth.
We knowe that whosoeuer is borne of God/
nneth not: but he that is begotten of God ke
eth him selfe/and that wicked toucheth him He that is borne of God synneth not.
ot. we knowe that we are of God/and that
e worlde is all to gether set on wickednes.
We knowe that the sonne of God is come/and
ath geuen vs a mynde to knowe him which is
ue: and we are in him that is true/through
his sonne Jesu Christ. This same is very
God/and eternall lyfe. Babes kepe you-
re selues from ymages.

AMEN.

¶ The seconde

Epistle of Saynct Johy.

THe Elder to the electe L
dy and her chyldren/ which
loue in the trueth: and not
only/but also all that know
the trueth/ for the truthes
sake which dwelleth in vs/ and
shalbe in vs for euer.

Whith you be grace/mercye/and peace fro
God the father/& from the Lorde Jesus Chri
the sonne of the father/in trueth and loue.

I reioysed greatly/ that I founde of thy
chyldren walkynge in trouth/as we haue rece
aued a cammaundement of the father. And no
we beseche I the lady/not as though I wro
te a newe commanundment vnto the/but that
same which we had from the beginnynge that
we shuld*loue one another. And this is the
loue/ that we shulde walke after his commaun
dementes.

*Loue is the fyrst cō maundement.

This commaundement is (that as ye haue
heardefrom the beginnynge) ye shuld walke
in it. For many deceauers are entred into the
worlde which confesse not that Jesus Christ is
come in the flesshe. This is a deceauer and an
Antichrist. Loke on youre selues/that we loose
not that we haue wrought: but that we may
haue a full rewarde. whosoeuer transgresseth
and bydeth not in the doctryne of Christ/hath
not God. He that endureth in the doctryne of
Christ/hath bothe the father and the sonne.

If ther come eny vnto you and bringe not
this learnynge/him receaue not to housse: ne
ther byd him God spede. For he that bydeth
him God spede/is partaker of his euyll deedes

I had

ny thinges to wryte vnto you/ neuer
I wolde not wryte with paper and yn-
I trust to come vnto you/and speake
you mouth to mouth/that oure ioye
ye be full. The sonnes of thy electe
lyster grete the: Amen.

The tyrde Epistle of Saynct John.

THe Elder vnto the belouen Gayus/ whom I loue in the trueth. Beloued/ I wilshe in all thinges that thou prospe-redest and faredest well euen as thy soule prospereth. I re-ioysed greatly when the bre-thren came/and testified of the trueth that is in the/how thou walkest in trou ble. I haue no greater ioye then for to heare howe that my sonnes walke in veritie.

Beloued/thou doest faythfully whatsoeuer thou doest to the brethren/and to straungers/ which bare witnes of thy loue before all the cō gregacion. which brethren when thou bringest forwardes of their iorney (as it besemeth god) thou shalt do well: because that for his names sake they went forth/and toke nothinge of the Gentyls. we therfore ought to receaue soche/ that we also myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotre phes / which loueth to haue the preeminence amonge them/ receaueth vs not. wherfore yf I come/ I will declare his dedes / which he doeth/iestynge on vs with malicious wordes/ neither is therewith content. Not only he him selfe re-

selfe receaueth not the brethren: but also
byddeth them that wolde/and trusteth
out of the congregacion.

Beloued/folowe not that which is evyll
that which is good. He that doeth well
God: but he that doeth evyll/seeth not
Demetrius hath good reporte of all men
the trueth ye and we oure selues also bea
corde/and ye knowe that oure recorde is
I haue many thinges to wryte: but I will
with ynke & penne wryte vnto the. For I tr
I shall shortly se the/& we shall speake mou
to mouth. Peace be with the. The louers sal
te the. Grete the louers by name.

The Prologe Vpon the Epistle of Saynct Paul to the Hebrues.

Boute this epistle hath euer been
moche doutynge and that amonge
great learned men / who shuld be
the auctor therof: diuers affirmyn
ge that it was not Paules: partlye
because the style so disagreeth and
is so vnlyke his other epistles/and
partlye because it stondeth in the
seconde Chaprer / this learnynge
was confirmed to vs warde: that is to saye taught vs by
them that heard it themselues of the Lorde. Now Paul
testifieth Gala. i. that he receaued not his Gospell of
manner by man but immediatlye of Christ/and that by
reuelacion. Wherfore saye they/seinge this man con-
fesseth that he receaued his doctryne of the Apostles/
it cannot be Pauls/but some disciple of the Apostles.
Now whether it were Pauls/or no I saye not/but per-
myt it to other mennes iudgementes/neyther thinke I it
to be an article of anye mannes fayth/but that a man
maye doute of the auctor.

Moreouer/manye there hath been which not onlye
haue denyed this pistle to haue been wrytten by anye of
the Apostles/but haue also refused it all to gether as no
catholick or godlye pistle/because of certen textes wych

...tle. For fyrst it sayth in the sixte: it is impossible ... which were once lyghted/ and haue tasted of ... gyfte & were become partakers of the holy ... haue tasted of the good worde of God & of the ... of the worlde to come/ yf they fall/ shuld be renes ... agayne to repentaunce or conuercion. And in the ... it sayeth/ yf we synne willynglye after we haue ... ned the knowledge of the truthe/ their remayneth ... more sacrifice for synnes/ but a fearfull lokynge for ... mēt & violent fyer which shall deuoure the aduers ... And in the .xii. it sayth that Esau founde no waye ... pentaunce or conuercion/ no though he sought it ... teares: which textes saye they/ sounde: that yf a ... synne anye more after he is once baptised/ he can ... no more forgeuen/ & that is cōtrary to all the scriptus re/ and therfore to be refused to be catholick & godlye.

Vnto which I answere: yf we shuld denye this pistle for those textes sakes/ so shuld we denye fyrst Matthew which in his .xii. chap. affirmeth that he which blaspheme th the holy goost/ shall nether be forgeuen here ner in the worlde to come. And then Marke which in his .iii. cha sayeth that he that blaspheme th the holy goost/ shall neuer haue forgeuenes/ but shalbe in daūger of eternall damnacion. And thyrdly Luke which sayth there shalbe no remission to him that blaspheme th the spirite of god Moreouer John in his .i. pistle sayth/ ther is a synne vnto deth/ for which a man shuld not praye. And .ii. Petr. ii. yf a man be fled from the vnclennes of the worlde thorow the knowledge of the sauyour Jesus Christ/ and then wrapt in agayne/ his ende is worse then the begin nynge & that it had bene better for him neuer to haue knowē the truthr. And Paul. ii. Tim. iii. curseth Alexan der the coppersmith/ desyrynge the Lorde to rewarde him accordynge to his dedes: which is a signe that ether the pistle shuld not be good/ or that Alexander had synned past forgeuenes/ no more to be prayed for: wherfore se ynge no scripture is priuet interpretacion: but must be expounded accordynge to the generall articles of oure fayth and agreable to other open and euydent textes and conferyd or compared to lyke sentences/ why shuld we not vnderstonde these places with lyke reuerence as we do the other/ namely when all the remnant of the epistle is so godlye and of so great learnynge.

The fyrst place in the. vi. Chap. will no more then
they which knowe the truthe / & yet willyngly
the lyght / and chose rather to dwell in dark
Christ & make a mocke of him (as the phari
whē they were ouercome with scripture & mirac
Christ was the verye Messias / yet had soche
quite / that they forsoke him / persecuted him / s
dyd all the shame that coulde be ymagined / to
not be renued (eis Metoniam) sayth the Greke / re
uerted: that is to saye / soche malicious vnkyndnes
is none nother then the blasphemynge of the holy
deserueth that the spirite shall neuer come more a
to cōuert thē / which I beleue to be as true as eny
texte in all the scripture / And what is meant by th
ce in the tenth chap. where he sayth / yf we synne wil
glye after we haue receaued the knowledge of the tru
ther remayneth no more sacrifice for synne / is declare
immediatlye after. For he maketh a cōparyson betwen
Moses & Christ / sayenge: yf he which despised Moses la
we / dyed without mercye: how moche worse punyshmēt
is he worthye of / that treadeth the sonne of God vnder
fote and counteth the bloude of the couenaunt by which
bloude he was sanctified / as an vnholy thinge and blas
phemeth the spirite of grace / By which wordes it is ma
nifest that he meaneth none other by the fore wordes
then the synne of blasphemye of the spirite.

For them that synne of ignoraunce or infirmitie / ther
is remedie / but for him that knoweth the trouthe / & yet
willingly yelderh him selfe to synne / & consenteth vnto
the lyfe of synne with soule & bodye / and had leuer lye in
synne then haue his poysoned nature healed by the hel
pe of the spirite of grace / & maliciously persecuteth the
truthe: for him I saye there is no remeadye: the waye to
mercye is locked vp / and the spirite is taken from him
for his vnthankfulnes sake / no more to be geuen him.
Trouthe it is yf a man can tourne to God and beleue in
Christ / he must be forgeuen / how depe soeuer he hath
synned: but that will not be with oure the spirite / & soche
blesphemers shall no more haue the spirite offered them.
Let euery man therfore feare God and beware that he
yelde not him selfe to serue synne / but how ofte soeuer
he synne / let him begynne agayne and fyght a freshe /
and no doute he shall at the last ouercome / and in the
meanetyme yet be vnder mercye for Christes sake

egus

harte worketh and wolde fayne be lowsed
the bondage of synne.

rit sayeth in the.xii. Esau founde no waye
dam) to be conuerred and recõciled vnto God
vnto his by rthright agayne/ though he sought
res/ that text must haue a spirituall eye. For
lynge his kynthright despysed not only that
promociõ that he shuld haue been lorde ouer all
g kynge of that countre: but he also refused
mercye of God/ & the spirituall blessinges of
Isaac/ & all the mercy that is promised vs in
hich shuld haue been his seed. Of this ye se that
stle ought no mote to be refused for holy/ godly
catholicke/ then the other autenticke scriptures.

Now therfore to come to oure purpose agayne/
though this epistle (as it sayth in the sixte) laye not the
grounde of the fayth of Christ/ yet it buyldeth comyn-
gye theron pure golde/ siluer and precious stones/ and
proueth the prestlode of Christ with scriptures inuita
ble. Moreouer ther is no worke in all the scripture that
so playnlye declareth the meanynge and significacions
of the sacrifices/ ceremonies/ and figures of the olde
testament/ as this epistle: in so moche that yf wilfull
blyndnes and malicious malice were not the cause/ this
epistle onlye were ynough to wede oute of the hartes of
the Papistes that cankred heresye of iustifyinge of
workes/ concernynge oure sacramentes/ ceremonies and
all maner tradicions of their awne inuencion.

And finallye in that ye se in the tenth that he had bes
ten in bondes and pryson for Christes sake/ and in that
he so myghtlye driueth all to Christ/ to be saued thorow
him and so cared for the flocke of Christ/ that he bothe
wrote and sent/ where he harde that they begonne to
fayntе/ to comforte/ courage and strenth them with the
worde of God/ and in that also that he sent Timothe
Pauls disciple both vertcous/ well learned and had in
great reuerence/ it is easye to se that he was a faythfull
seruaunt of Christes and of the same doctryne that Ti-
mothe was of/ ye and that Paule him selfe was of/ and
that he was an Apostle or in the Apostles tyme or nere
therunto. And seinge the pistle agreeth to all the rest of
the scripture/ yf it be indifferentlye loked on/ how shuld
it not be of auctorite and taken for holye scripture?

The epistle

of Saynct Paul Vnto the Hebrues.

The fyrst Chapter.

GOd in tyme past diuersly & many wayes/spake vnto the fathers by the Prophetes: but in these last dayes he hath spoken vnto vs by his sonne/ who he hath made heyre of all thinges: by whom also he made the worlde. Which sonne beynge the brightnes of his glory/ and very ymage of his substance/ bearynge vp all thinges with the worde of his power/ hath in his awne person purged oure synnes/ & is sitten on the right honde of the maiestie an hye and is more excellent then the angels/ in as moche as he hath by inheritaunce obteyned an excellenter name then haue they.

Christ hath purged oure synne.

Psalm. ii. b 1. Reg. bii.

For vnto which of the angels sayde he at eny tyme: Thou arte my sonne/ this daye begate I the. And agayne: I will be his father/ and he

halbe my ſonne. And agayne when he
h in the fyrſt begotten ſonne into the
/ he ſayth: And all the angels of God
oꝛſhyppe him. And of the angels he
He maketh his angels ſpꝛetes / and his
es flammes of fyre. But vnto the ſonne
: god / thy ſeate ſhalbe foꝛ euer and euer
cepter of thy kyngdome is a ryght cepter
haſt loued ryghteweſnes and hated iui-
e. Wherfoꝛe God which is thy God / hath
ynted the with the oyly of gladnes aboue
ſelowes.

Pſalm. xcvii.

Pſalm. cii. Pſal. xliiii.

Oyle of gladnes is holy gooſt.

And thou Loꝛde in the beginnynge haſt layde
foundacion of the erth. And the heuens are
the woꝛkes of thy hondes. They ſhall periſ-
ſhe / but thou ſhalt endure. They all ſhall wexe
olde as doth a garment: and as a veſture ſhalt
thou chaunge them / and they ſhalbe chaunged.
But thou arte all wayes / and thy yeres ſhall
not fayle. ℣. Unto which of the angels ſayde
he at eny tyme: Syt on my ryght honde / tyll I
make thyne enemyes thy fote ſtole: Are they
not all miniſtrynge ſpꝛetes ſent to miniſter foꝛ
their ſakes which ſhalbe heyꝛes of ſaluacion?

Pſalm. cix. i. Coꝛ. xv.

¶ The. ij. Chapter.

Wherfoꝛe we ought to geue the moꝛe
hede to the thinges we haue herde /
leſt we peryſhe. Foꝛ yf the woꝛde
which was ſpoken by angels was ſted
faſt: ſo that euery tranſgreſſion and diſobyen-
ce receaued a iuſt recompence to rewarde: how
ſhall we eſcape / yf we deſpyſe ſo greate ſaluac-
cion / which at the fyrſt began to be pꝛeached
of the loꝛde him ſelfe / and afterwarde was con-
firmed vnto vs warde / by them that hearde it /
God bearynge witnes therto / bothe with ſig-
nes and wonders alſo / and with diuers * mi-
racles / and gyftes of the holy gooſte / accoꝛdyn-
ge to his awne will.

If the deſpiſers of Moſes were ſo greuouſly puniſſhed what ſhall become of the that make a mocke of Chriſt.

* Miracles are called ſignes becauſe they be ſygns

Poken of an
euydēt proof
fe/ that the
thinge that
is preached
is Godes
worde.

He hath not vnto the angels put in subiec-
cion the worlde to come / wherof we speake.
But one in a certayne place witnesseth/ saying:
What is man/that thou arte myndfull of him?
After thou haddest for a season made him lo-
wer then the angels: thou crounest him with
honour and glory/ & hast set him aboue the wor-
kes of thy hondes. Thou hast put all thinges
in subiection vnder his fete. In that he put all
thinges vnder him/he left nothinge that is not
put vnder him. Neuertheles we yet se not all
thinges subdued/ but him that was made lesse
then the angels: we se that it was Jesus/which
is crouned with glory and honour for the suf-
fryng of death: that he by the grace of God/
shulde tast of deeth for all men.

For it became him/for whom are all thinges
and by whom are all thinges/after that he had
brought many sonnes vnto glory/that he shuld
make the lorde of their saluacion perfecte tho-
row sofferynge. For he that sanctifieth/ & they
which are sanctified/are all of one. For which
cause sake he is not a shamed to call them bre-
thren sayinge: I will declare thy name vnto my
brethren / and in the myddes of the congrega-
cion will I prayse the. And agayne: I will put
my trust in him. And agayne: beholde here am
I and the chyldren which God hath geuen me.

Psal. xxi.
Psal. xviii.
Esai. viii. d.

For as moche then as the chyldren were
partetakers of flesshe and bloud / he also him
selfe lykewyse toke parte with them/for to put
doune thorow deeth/ him that had lordshyppe
ouer deeth/that is to saye the deuyll/ and that
he myght deliuer them / which thorow feare
of deeth were all their lyfe tyme in daunger of
bondage. For he in no place taketh on him the
angels: but the seed of Abraham taketh he on
him. wherfore in all thinges it became him to

Ozee. xiii.
1. Cor. xv.

be made

...e lyke vnto his brethren/ that he myght ...eyfull/ and a faythfull hye preste in thin... ...cernynge God / for to pourge the peo... ...ynnes . For in that he him selfe suffered ...as tempted / he is able to succor the that ...mpted.

The.iij. Chapter.

Wherfore holy brethren/ partakers of the celestiall callynge / consyder the embassadour & hye prest of oure profession/ Christ Jesus which was fayth full to him that made him / euen as was Moses in all his housse . And yet was this man counted worthy of more glory then Moses: Inasmoche as he which hath prepared the housse/ hath most honoure in the housse. Euery housse is prepared of some man . But he that ordeyned all thinges/ is God. And Moses verely was faythfull in all his housse/ as a minister/ to beare witnes of tho thinges which shulde be spoken afterwarde. But Christ as a sonne/ hath rule ouer the housse whose housse are we so that we holdfast the confidence and the reioysynge of that hope/ vnto the ende. Num.xij.

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce/ harden not youre hertes/ after the rebellion in the daye of temptacion in the wyldernes / where youre fathers tempted me/ proued me/ & sawe my workes .xl. yeare longe. wherfore I was greued with that generacion & sayde. They erre euer in their hertes : they verely haue not knowen my wayes/ so that I sware in my wrathe/ that they shuld not enter into my rest . Take hede brethren/ that therbe in none of you an euyll herte in vnbeleue/ that he shuld departe from the lyuynge God: but exhorte one another dayly / whyll it is called to daye/ lest eny of you were hard hertid thorow the deceytfulnesse of synne. Psalm.xcv.

Fyrst sukes
saunceis
sayth.

We are partetakers of Christ yf we kepe
sure vnto the ende the fyrst substance / so long
as it is sayd: to daye yf ye heare his voyce
harden not youre hertes as when ye rebelled.
For some/when they hearde / rebelled: how be
it not all that cam out of Egypt vnder Moyses.
Num. xiiii. c But with whom was he displeased. xl. yeares
was he not displeased with them that synned:
whose carkases were ouer throwen in the de-
sert? To whom sware he that they shuld not
enter into his rest: but vnto them that beleued
not? And we se that they coulde not enter in/
because of* vnbeleue.

The. iiij. Chapter.

*As fayth
is the grou-
de of all
grace: euen
so is vnbele
fe the rote
of all synne

Let vs feare therfore lest eny of vs for-
sakynge the promes of entrynge into his
rest/shulde seme to come behynde. For
vnto vs was it declared/as well as vnto them
But it profited not them that they hearde
the worde/because they which heardeit / cou-
pled it not with* fayth. But we which haue be
leued/do enter into his rest / as contrary wyse
Psalm. xiiii he layde to the other: I haue swore in my
wrath / they shall not enter into my rest.
And that spake he verely longe after that the
Gene. ii. a workes were made and the foundacion of the
worlde layde. For he spake in a certayne pla-
ce of the seuenth daye on this wyse: And God
dyd rest the seuenth daye from all his workes.
And in this place agayne: They shall not come
into my rest.

Seynge therfore it foloweth that some mu
ste enter therinto / and they to whom it was
fyrst preached/entred not therin for vnbeleues
sake. Agayne he apoynteth in Dauid a certay-
ne present daye after so longe a tyme / sayinge
as it is rehearsed: this daye yf ye heare his voy
ce/be not hard herted. For yf Iosue had geuen
them rest/ then wolde he not afterwarde haue

spoken

of another daye. Ther remayneth ther
a rest to the people of God. For he that
ed into his rest/doth *ceale from his aw
kes as God dyd from his.
Let vs study therfore to entre into that rest/
man fauls after the same ensample/in
selfe. For the worde of God is quycke/
ghty in operacion/and sharper then eny
edge swearde: and entreth through/euen
vnto the diuidinge a sonder of the soule & the
spirite/and of the ioyntes and the mary: & iud-
geth the thoughtes and the intentes of the her
te: nether is ther eny creature inuisible in the
syght of it. For all thinges are naked and bare
vnto the eyes of him/of whom we speake.

*Synne is oure worke from which all must cease that enter into the rest of a quyet consience in Christ.

Eccle. xb. d.
psal. xciii.

¶ The. v. Chapter.

Seynge then that we haue a great hye
prest which is entred into heauen (I
meane Iesus the sonne of God) let
vs holde oure profession. For we haue not an
hye prest/which can not haue compassion on ou
re infirmities: but was in all poyntes tempted/
lyke as we are: but yet without synne. Let vs
therfore go boldely vnto the seate of grace/
that we maye receaue mercy/and fynde grace
to helpe in tyme of nede.

i. Cor. iii. b.

*For euery hye prest that is taken from amon
ge men is ordeyned for men/in thinges pertay
ninge to God: to offer gyftes and sacrifices for
synne: which can haue compassion on the igno
raunt/and on them that are out of the waye/
because that he him selfe also is compased with
infirmitie: For the which infirmities sake he is
bounde to offer for synnes/as well for his aw
neparte/as for the peoples. And no man taketh
honour vnto him selfe/but he that is called of
God/as was Aaron.

i. Par. xxiiii.

Euen so lykewyse/Christ glorified not him
selfe/to be made the hye prest: but he that say-
de vnto

debvnto him: thou arte my sonne/this
Psal.ii.b. gat I the/glorified him. As he also in
place speaketh: Thou arte a Preest for
ter the order of Melchisedech. Which
dayes of his flesshe/dyd offer vp praye
supplicacions with stronge cryinge and
Psalm.cix. res/vnto him that was able to saue him
deeth: and was also heard/because of his
lynes. And though he were Goddes sonne
learned he obedience/by tho thinges which
suffered/and was made parfaicte/and the cau
se of eternall saluacion vnto all them that obey
him: and is called of God an hyeest Preest/after
the order of Melchisedech.

Wherof we haue many thinges to saye/
which are harde to be vttered: because ye are/
dull of hearinge. For when as concerninge the
tyme/ye ought to be teachers/yet haue ye ne
de agayne that we teache you the fyrst princi
ples of the worde of God: and are become so
che as haue nede of mylke/and not of stronge
meate: For euery man that is feed with myl
ke/is inexperte in the worde of ryghtewelnes.
For he is but a babe. But stronge meate belon
geth to them that are parfecte which thorow
custome haue their wittes exercised/to iudge
both good and euyll also.

¶ The.vj. Chapter.

Wherfore let vs leue the doctryne per
tayninge to the beginnynge of a Chri
sten man & let vs go vnto perfection/
and now no more laye the foundacion of repen
taunce from deed workes/and of fayth towar
de God/of baptime/of doctryne/& of layinge
on of hondes/& of resurrection from deeth/& of
eternall iudgement. And so will we do/yf God
Heb.vi.d. permitte. For it is not possible that they which
were once lyghted/& haue tasted of the heauen
ly gyft/and were become partetakers of the ho
ly goost

...ke/and haue tasted of the good woꝛde of ...and of the power of the woꝛlde to come: ...y saule/shuld be renued agayne vnto re... ...nce: foꝛ as moche as they haue (as con... ...ge them selues) crucified the sonne of ... a frelshe makinge a mocke of him.

For that erth which dꝛinketh in the rayne/ ...ch cometh ofte vpon it/and bꝛingeth foꝛth ... mete foꝛ them that dꝛesse it/receaueth ...linge of God. But that grounde which bea... ...eth thoꝛnes and bꝛyars/is repꝛoued/and is ...re vnto cursinge: whose ende is to be burned. Neuertheless deare frendes we trust to se bet... ...ter of you/and thinges which accompany sal... ...uacion/though we thus speake. Foꝛ God is not vnryghteous that he shulde foꝛget youre woꝛke/and laboure that pꝛocedeth of loue/ which loue ye shewed in his name/which haue ministred vnto the saynctes/and yet ministeꝛ. ...re/and we desyꝛe that euery one of you shew the same diligence/to the stablishinge of hope/ men vnto the ende: that ye faynt not/but fo... ...lowe them/which thoꝛow fayth and pacience inheret the pꝛomyses.

Foꝛ when God made pꝛomes to Abꝛaham/ ...smuche he had no greater thinge to sweaꝛde by/ he sware by him selfe sayinge: Surely I will ...esse the and multiplie the in dede. And so af... ...ter that he had taryed a longe tyme/he enioyed the pꝛomes. Men veꝛely sweare by him that is greater then them selues/and an othe to con... ...firminge the thinge/is amonge them an ende of all stryfe. Do God willynge veꝛy aboun... ...dantly to shewe vnto the heyꝛes of pꝛomes/ the stablenes of his counsayll/he addꝛd an othe that by two *immutable thinges (in which it was vnpossible that God shuld lye) we myght haue perfecte consolacion/which haue fled/foꝛ to holde fast the hope that is set befoꝛe vs/

Gene. xxiij.

*Two immutable thinges: the promise & the othe.

which

which hope we haue as an ancre of the soule both sure and stedfast. Which hope also entreth in/into tho thinges which are with in the vayle/whyther the fore runner is for vs entred/ I meane Jesus that is made an hye preest for euer/after the order of Melchisedech.

¶ The. vij. Chapter.

Gene. xiiii. THis Melchisedech kynge of Salem/ (which beinge preest of the most hye God met Abraham/as he returned agayne from the slaughter of the kynges/ and blessed him: to whom also Abraham gaue tythes of all thinges) fyrst is by interpretacion kynge of eyghteousnes/after that he is kynge of Salem/that is to saye/kynge of peace/without father without mother/without kynne/ hath nether beginnynge of his tyme/nether yet ende of his lyfe: but is lykened vnto the sonne of God/and contynueth a preeste for euer.

Consyder what a man this was vnto whom the Patriarcke Abraham gaue tythes of the spoyles. And verely those chyldren of Leuy/ which receaue the office of the preestes/haue a commaundement to take accordynge to the lawe/tythes of the people/that is to saye/of their brethren yee though they spronge out of the loynes of Abraham. But he whose kinred is not counted amonge them/receaued tythes of Abraham/and blessed him that had the promyses. And without all naye sayinge/he which is lesse/receaueth blessynge of him which is greater. And here men that dye/receaue tythes. But there he receaueth tythes of whom it is witnessed/that he lyueth. And to saye the trueth/Leuy him selfe also which receaueth tythes/payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

If now therfore perfection came by the preest-
hod of

hod of the Leuites (for vnder that prestho
the people receaued the lawe) what neded it
further more that another prest shuld ryse/ac-
cor the order of Melchisedech/ and not after the
order of Aaron? Now no dout/yf the prestho
be translated/then of necessite must the lawe be
translated also.

For he of whom these thinges are spoken/
pertayneth vnto another tribe/ of which neuer
man serued at the aultre. For it is euident
that oure Lorde sprange of the tribe of Juda/
of which tribe spake Moses no thinge concer-
nynge prestho d.

And it is yet amore euident thinge/yf after
the similitude of Melchisedech/ ther aryse ano-
ther prest/which is not made after the lawe of
the carnall commaundement: but after the
power of the endlesse lyfe. (For he testifieth:
Thou arte and prest forever/ after the order of Psalm. cix.
Melchisedech) Then the commaundement
that went a fore/is disanulled because of hy-
weakues and vnprofitablenes. For the lawe
made nothinge parfecte: but was an introduc-
tion of a better hope/by which hope/we drawe
nye vnto God.

And for this cause it is a better hope/that it
was not promysed with out an othe. Those
prestes were made with out an othe/but this
prest with an othe/by him that sayde vnto him.
The Lorde sware/and will not repent: Thou Psalm. cix.
arte a prest for euer after the order of Melchi-
sedech. And for that cause was Jesus a stablis-
sher of a better testament.

And amonge them many were made Pre-
stes/ because they were not suffered to endure
by the reason of deeth. But this man/because
he endureth euer hath an euerlastinge prestho d.
Wherfore he is able also euer to saue them
that come vnto God by him/ seynge he euer
lyueth/

lyueth/to make intercession for vs.

Soche an hye Prest it became vs to haue/ which is wholy/harmlesse/vndefiled / separate from synners / and made hyar then heauen.

Christ once sacrificed purged all synnes.

Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifice / fyrst for his awne synnes/and then for the peoples synnes. For that dyd he at once for all / when he offered vp him selfe. For the lawe maketh men prestes/ which haue infirmitie: but the worde of the othe that came sence the lawe maketh the sonne prest/which is parfecte for euer more.

The.viij. Chapter.

Of the thinges which we haue spoken/ this is the pyth: that we haue soche an hye prest that is sytten on the ryght honde of the seate of maieste in heauen / and is a minister of holy thinges / and of the very tabernacle which God pyght/and not man. For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie/ that this man haue some what also to offer. For he were not a preste yf he were on the erth where are prestes that accordynge to the lawe offer gyftes / which prestes serue vnto the ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when he was about to fynisshe the tabernacle. Take hede (sayde he) that thou make all thinges accordynge to the patrone shewed to the in the mount.

Exod. xxv. Heru. viij. f.

Now hath he obtayned a more excellent office / inas moche as he is the mediator of a better testament / which was made for better promises. For yf that fyrst testament had bene fautelesse: then shulde no place haue bene sought for the seconde. For in rebukinge them he sayth: Beholde the dayes will come (sayth the Lorde) and I will fynisshe vpon the house of

Hier. xxxi.

& of Israel/and vpon the houſſe of Juda/ & testament: not lyke the testament that with their fathers at that tyme/when them by the hondes/to lede them oute londe of Egypte/for they cõtynued not testament/& I regarded them not sayth Lorde. Couenaunt

For this is the testament that I will make with the houſſe of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes/and in their hertes I will wryte thẽ/ and I wilbe their God/and they shalbe my people. And they shall not teache/euery man his neyghboure/and euery man his brother/ sayinge: knowe the Lorde. For they shall knowe me/from the leſt to the moſte of them: For I wilbe mercyfull ouer their vnryghteweſnes and on their synnes and on their iniquities. In that he sayth a new testamẽt/he hath abrogat the olde. Now that which is disanulled and wexed olde/is redy to vanisshe awaye.

¶ The.ix. Chapter.

That fyrſt tabernacle verely had ordinaunces/and seruinges of God/& worldly holynes. ✠ For there was a fore tabernacle made/wherin was the candelsticke and the table/and the shewebreed/which is called wholy. But with in the seconde vayle was ther a tabernacle/which is called holyeſt of all/which had the golden senser and the arcke of the testamẽt ouerlayde roundabout with golde/wherin was the golden pot with Manna/and Jarons rodde that syronge/and the tables of the testament. Ouer the arcke were the Cherubins of glory shadowynge the seate of grace. Of which thinges we will not now speake particularly.

When theſe thinges were thus ordeyned/ the Prieſtes went all wayes into the fyrſt tabernacle

Fyrst sules
saunceis
sayth.

we are partetakers of Christ yf we kepe
sure vnto the ende the fyrst substance / so longe
as it is sayd: to daye yf ye heare his voyce /
harden not youre hertes as when ye rebelled.
For some/when they hearde / rebelled: how be
it not all that cam out of Egypt vnder Moses
Num.xiiii.c But with whom was he displeased .xl. yeares /
was he not displeased with them that synned:
whose carkases were ouer throwen in the de-
sert? To whom sware he that they shuld not
enter into his rest: but vnto them that beleued
not? And we se that they coulde not enter in/
because of * vnbeleue.

The.iiij. Chapter.

*As sayth
is the grou-
de of all
grace: euen
so is vnbele
fe therefore
of all synne.

Psalm.xciii

Gene.ii.a

LEt vs feare therfore lest eny of vs for-
sakynge the promes of entrynge into his
rest/shulde seme to come behynde. For
vnto vs was it declared/as well as vnto them
But it profited not them that they hearde
the worde/because they which heardeit / cou-
pled it not with * fayth. But we which haue be
leued/do enter into his rest / as contrary wyse
he sayde to the other: I haue swore in my
wrath / they shall not enter into my rest.
And that spake he verely longe after that the
workes were made and the foundacion of the
worlde layde. For he spake in a certayne pla-
ce of the seuenth daye on this wyse: And God
dyd rest the seuenth daye from all his workes.
And in this place agayne: They shall not come
into my rest.

Seynge therfore it foloweth that some mu
ste enter therinto / and they to whom it was
fyrst preached/entred not therin for vnbeleues
sake. Agayne he appoynteth in Dauid a certay-
ne vncertayne daye after so longe a tyme / sayinge
as it is rehearsed: this daye yf ye heare his voy
ce/be not hard herted. For yf Iosue had geuen
them rest/ then wolde he not afterwarde haue

spoken

of another daye. Ther remayneth ther
a reste to the people of God. For he that
ed into his reste/doth *ceasse from his aw
kes as God dyd from his.
s study therfore to entre into that reste/
man fauls after the same ensample/in
selfe. For the worde of God is quycke/
ghty in operacion/and sharper then eny
dge swearde: and entreth through/euen
the diuidinge a sonder of the soule & the
ste/and of the ioyntes and the mary: & iud-
geth the thoughtes and the intentes of the her
te: nether is ther eny creature inuisible in the
sight of it. For all thinges are naked and bare
vnto the eyes of him/of whom we speake.

*Synne is oure worke from which all must cease that enter into the reste of a quyet conscience in Christ.

Eccle. xv. d. psal. xciii.

¶ The. v. Chapter.

SEynge then that we haue a great hye
preest which is entred into heauen (I
meane Iesus the sonne of God) let
vs holde oure profession. For we haue not an
hye preest/which can not haue compassion on ou
re infirmities: but was in all poyntes tempted/
lyke as we are: but yet without synne. Let vs
therfore go boldely vnto the seate of grace/
that we maye receaue mercy/and fynde grace
to helpe in tyme of nede.

i. Cor. iii. b.

*For euery hye preest that is taken from amon
ge men is ordeyned for men/in thinges pertay
ninge to God: to offer gyftes and sacrifices for
synne: which can haue compassion on the igno
raunt/and on them that are out of the waye/
because that he him selfe also is compased with
infirmitie: For the which infirmities sake he is
bounde to offer for synnes/as well for his aw
neparte/as for the peoples. And no man taketh
honour vnto him selfe/but he that is called of
God/as was Aaron.

i. Par. xxiii.

Euen so lykewyse/Christ glorified not him
selfe/to be made the hye preest: but he that say-
de vnto

de vnto him: thou arte my sonne/this day
Psal.ii.b. gat I the/glorified him. As he also in
place speaketh: Thou arte a Preest for
ter the order of Melchisedech. Which
dayes of his flesshe/dyd offer vp prayers
supplications with stronge cryinge and
Psalm. cix. res/vnto him that was able to saue him
deeth: and was also heard/because of his
lynes. And though he were Goddes sonne/yet
learned he obedience/by the thinges which he
suffered/and was made parfaicte/and the cau-
se of eternall saluacion vnto all them that obey
him: and is called of God an hyest Preest/after
the order of Melchisedech.

Wherof we haue many thinges to saye/
which are harde to be vttered: because ye are/
dull of hearinge. For when as concerninge the
tyme/ye ought to be teachers/yet haue ye ne-
de agayne that we teache you the fyrst prin-
ples of the worde of God: and are become so-
che as haue nede of mylke/and not of stronge
meate: For euery man that is feed with myl-
ke/is inexperte in the worde of ryghtewelnes.
For he is but a babe. But stronge meate belon
geth to them that are parfecte which thorow
custome haue their wittes exercised/ to iudge
both good and euyll also.

¶ The. vj. Chapter.

Wherfore let vs laue the doctryne per-
tayninge to the beginnynge of a Chri
sten man & let vs go vnto perfection/
and now no more laye the foundacion of repen
taunce from deed workes/and of fayth towar-
de God/ of baptime/ of doctryne/ & of layinge
on of hondes/ & of resurrection from deeth/ & of
eternall iudgement. And so will we do/ yf God
Heb.vi.d. permitte. For it is not possible that they which
were once lyghted/ & haue tasted of the heauen-
ly gyft/and were become partetakers of the ho
ly goost

ke/and haue tasted of the good worde of /and of the power of the worlde to come: faule/shuld be renued agayne vnto re- nce:for as moche as they haue (as con- ge them selues) crucified the sonne of a frelthe makinge a mocke of him.

For that erth which drinketh in the rayne/ h cometh ofte vpon it/and bringeth forth s mete for them that dresse it/receaueth ssinge of God. But that grounde which bea eth thornes and bryars/is reproued/and is nye vnto cursinge:whose ende is to be burned. Neuertheless deare frendes we trust to se bet- ter of you/and thinges which accompany sal- uacion/though we thus speake. For God is not vnrighteous that he shulde forget youre worke/and laboure that procedeth of loue/ which loue ye shewed in his name/which haue ministred vnto the saynctes/and yet ministre. Yee/and we desyre that euery one of you shew the same diligence/to the stablishinge of hope/ euen vnto the ende: that ye faynt not/but fo- lowe them/which thorow fayth and pacience inherit the promyses.

For when God made promes to Abraham/ Gene.xxii. because he had no greater thinge to sweare by/ he sware by him selfe sayinge: Surely I will blesse the and multiplie the in dede. And so af- ter that he had taryed a longe tyme/he enioyed the promes. Men verely sweare by him that is greater then them selues/and an othe to con firminge the thinge/is amonge them an ende of all stryfe. So God willynge very aboun- dantly to shewe vnto the heyres of promes/ the stablenes of his counsayll/he added an othe that by two *immutable thinges (in which it was vnpossible that God shuld lye) we myght haue perfecte consolacion/which haue fled/for to holde fast the hope that is set before vs/ which

*Two im- mutable thinges: the promise & the othe.

which hope we haue as an ancre of the soule both sure and stedfast. Which hope also entreth in/into tho thinges which are with in the vayle/whyther the fore runner is for vs entred/ I meane Jesus that is made an hye preest for euer/after the order of Melchisedech.

¶ The. vij. Chapter.

Gene. xiiii. THis Melchisedech kynge of Salem/ (which beinge preest of the most hye God met Abraham/as he returned agayne from the slaughter of the kynges) and blessed him: to whom also Abraham gaue tythes of all thinges) fyrst is by interpretacion kynge of eyghteousnes/after that he is kynge of Salem/that is to saye/kynge of peace/with out father with out mother/with out kynne/ hath nether beginnynge of his tyme/nether yet ende of his lyfe: but is lykened vnto the sonne of God/and contynueth a preeste for euer.

Consyder what a man this was vnto whom the Patriarche Abraham gaue tythes of the spoyles. And verely those chyldren of Leuy which receaue the office of the preestes/haue a commaundement to take accordynge to the lawe/tythes of the people/that is to saye/of their brethren yee though they spronge out of the loynes of Abraham. But he whose kinred is not counted amonge them/receaued tythes of Abraham/and blessed him that had the promyses. And with out all naye sayinge/he which is lesse/receaueth blessynge of him which is greater. And here men that dye/receaue tythes. But there he receaueth tythes of whom it is witnessed/that he lyueth. And to saye the trueth/Leuy him selfe also which receaueth tythes/payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

If now therfore perfection came by the preesthod of

of the Leuites (for vnder that prestho
people receaued the lawe) what neded it
er more that another prest shuld ryse/ac-
e order of Melchisedech/ and not after the
r of Aaron? Now no dout/yf the prestho
translated/then of necessite must the lawe be
nslated also.

For he of whom these thinges are spoken/
pertayneth vnto another tribe/ of which neuer
man serued at the aultre. For it is euident
that oure Lorde spronge of the tribe of Juda/
of which tribe spake Moses no thinge concer-
nynge prestho.

And it is yet amore euident thinge/yf after
the similitude of Melchisedech/ter aryse ano-
ther prest/which is not made after the lawe of
the carnall commaundement: but after the
power of the endlesse lyfe. (For he testifieth:
Thou arte and prest forever/ after the order of Psalm. cix.
Melchisedech) Then the commaundement
that went a fore/is disanulled because of hys
weaknes and vnprofitablenes. For the lawe
made nothinge parfecte: but was an introduc-
tion of a better hope/by which hope/we drawe
nye vnto God.

And for this cause it is a better hope/that it
was not promysed with out an othe. Those
prestes were made with out an othe/but this
prest with an othe/by him that sayde vnto him.
The Lorde sware/and will not repent: Thou Psalm. cix.
arte a prest for euer after the order of Melchi-
sedech. And for that cause was Jesus a stablis-
sher of a better testament.

And amonge them many were made Pre-
stes/ because they were not suffered to endure
by the reason of deeth. But this man/because
he endureth euer hath an euerlastinge prestho.
Wherfore he is able also euer to saue them
that come vnto God by him/ seynge he euer
lyueth/

lyueth/to make intercession for vs.

Doche an hye Prest it became vs to haue/ which is wholy/harmlesse/vndefiled / separate from synners / and made hyar then heauen.

Christ once sacrificed purged all synnes.

Which nedeth not dayly (as yonder hye prestes) to offer vp sacrifice / fyrst for his awne synnes/and then for the peoples synnes. For that dyd he at once for all / when he offered vp him selfe. For the lawe maketh men prestes / which haue infirmitie: but the worde of the othe that came sence the lawe maketh the sonne Prest/which is parfecte for euer more.

¶The.viij.Chapter.

Of the thinges which we haue spoken/ this is the pyth: that we haue soche an hye prest that is sytten on the ryght honde of the seate of maieste in heauen / and is a minister of holy thinges / and of the very tabernacle which God pyght/and not man. For euery hye prest is ordeyned to offer gyftes and sacrifices: wherfore it is of necessitie/that this man haue some what also to offer. For he were not a preste yf he were on the erth where are prestes that accordynge to the lawe offer gyftes / which prestes serue vnto the ensample and shadowe of heauenly thinges: euen as the answer of God was geuen vnto Moses when he was about to fynisshe the tabernacle. Take hede (sayde he) that thou make all thinges accordynge to the patrone shewed to the in the mount.

Exod. xxv. Heru. viii. f.

B Now hath he obtayned a more excellent office / in as moche as he is the mediator of a better testament / which was made for better promises. For yf that fyrst testament had bene fautelesse: then shulde no place haue bene sought for the seconde. For in rebukinge them he sayth: Beholde the dayes will come (sayth the Lorde) and I will fynisshe vpon the house of

Hier. xxxi.

of Israel/and vpon the houſſe of Juda/a
testament: not lyke the testament that
Couenaunt
e with their fathers at that tyme/when
them by the hondes/to lede them oute
londe of Egypte/for they cõtynued not
testament/& I regarded them not sayth
Lorde.

for this is the testament that I will make
the houſſe of Israel: After thoſe dayes
th the Lorde: I will put my lawes in their
ndes/and in their hertes I will wryte thẽ/
nd I wilbe their God/and they shalbe my
people. And they shall not teache/euery man
his neyghboure/and euery man his brother/
ynge: knowe the Lorde. For they shall know
me/from the leſt to the moſte of them: For
I wilbe mercyfull ouer their vnryghteweſnes
and on their synnes and on their iniquities.
In that he sayth a new testamẽt/he hath abro
gat the olde. Now that which is disanulled
and wexed olde/is redy to vaniſshe awaye.

¶ The.ix. Chapter.

That fyrſt tabernacle verely had ordi
naunces/and seruinges of God/& worl
ly holynes. ✠ For there was a fore ta
bernacle made/wherin was the candel
ſticke and the table/and the shewe bread/which
is called wholy. But with in the seconde vayle
was ther a tabernacle/which is called holyeſt
of all/which had the golden senser and the arc
ke of the testamẽt ouerlayde roundabout with
golde/wherin was the golden pot with Man
na/and Jarons rodde that syronge/and the ta
bles of the testament. Ouer the arcke were the
Cherubins of glory shadowynge the seate of
grace. Of which thinges we will not now spea
ke particularly.

When theſe thinges were thus ordeyned/
the Prieſtes went all wayes into the fyrſt ta
bernacle

bernacle and exercysed the seruice of God. But into the seconde went the hye Prest alone once euery yeare: and not with out bloud/which he offered for him selfe/and for the ignorance of the people. Wherwith the holy goost this signified that the waye of holy thinges/was not yet opened/whyllas yet the fyrst tabernacle was stondinge. Which was a similitude for the tyme then present/ and in which were offered gyftes and sacrifices that coulde not make the minister parfecte/as pertayninge to the conscience with only meates and drynckes/and diuers washinges and iustifyinges of the flesshe/ which were ordeyned vntyll the tyme of reformacion.

✠ But Christ beinge an hye Prest of good thinges to come/ came by a greater and a more parfecte tabernacle/not made with hondes: that is to saye/not of this maner byldinge/neither by the bloud of gotes and calues: but by his awne bloud he entred in once for all into the holy place & founde eternall redemcion. ✠ For yf the bloud of oxen and of gotes and the asshes of an heyfer / when it was sprynckled/ purified the vnclene/as touchinge the purifyinge of the flesshe: how moche moare shall the bloud of Christ (which thorow the eternall spyrete/offered him selfe with out spot to God) pourge youre consciences from deed workes/ for to serue the lyuinge God?

Leui.xvi.c.
1.Petri.i.d.
1.John.i.d.
Apoca.i.d.
1.Per.iii.

And for this cause is he the mediator of the newe testamēt/that thorow deeth which chaunsed for the redemcion of those transgressions that were in the fyrst testamēt/they which were called / myght receaue the promes of eternall inheritaunce. ✠ For whersoeuer is a testament/ther must also be the deeth of him that

Roma.v.b.
Gala.iii.b.

maketh the testament. For the testament taketh auctoritie when men are deed: For it is

of no

value as longe as he that made it/is a ly
for which cause also / nether that fyrst te-
ment was ordeyned with out bloud. For
all the commaundementes were redde of
les to all the people / he toke the bloud of Gen. xxiiii.
les and of gotes / with water and purple
woll and yslope/ and sprynckled both the boke
and all the people/sayinge: this is the bloud of
the testament which God hath appoynted vn-
to you. Moreouer he sprynckled the tabernacle
with bloud also/and all the ministringe vessels
And also almost all thinges / are by the lawe
pourged with bloud / and with out sheddinge
of bloud is no remission.

It is then nede that the similitudes of hea-
uenly thynges be purifyed which soche thin-
ges: but the heauenly thinges them selues are
purifyed with better sacrifices then are those.
For Christ is not entred into the holy places
that are made with hondes/which are but si-
militudes of true thinges: but is entred into
very heauen/ for to appere now in the syght of
God for vs: not to offer him selfe often as the
hye prest entreth into the holy place euery yea-
re with straunge bloud / for then must he haue
often suffered sence the worlde began. But
now in the ende of the worlde/ hath he appered
once to put synne to flyght/ by the offeringe vp
of him selfe. And as it is apoynted vnto men
that they shall once dye/and then commeth the
iudgement/euen so Christ was once offered to Roma. 6. 8.
take awaye the synnes of many / and vnto the i. Peter. iii. c.
that loke for him/ shall he appere agayne with-
out synne vnto saluacion.

The. x. Chapter.

For the lawe which hath but the shado-
we of good thinges to come / and not
the thinges in their awne fassion / can
neuer with the sacrifices which they of

ker yere by yere continually/ make the comers
therunto parlayte. For wolde not then those
sacrifices haue ceased to haue bene offered / be-
cause that the offerers once pourged/ shuld ha-
ue had no moare consciences of synnes. Neuer
theless in those sacrifices is ther mencion ma-
de of synnes euery yeare. For it is vnpossible
that the blood of oxen and of gotes shuld ta-
ke awaye synnes.

Psal.xxxix. Wherfore when he commeth into the worl-
de/ he sayth: Sacrifice and offeringe thou wol 15
dest not haue: but a bodye hast thou ordeyned
me. In sacrifices and synne offeringes thou
Psalm.i. hast no lust/ Then I sayde: Lo I come/ / in the
chefest of the boke it is written of me / that I
shuld do thy will/ o God. Aboue when he had
sayed sacrifice and offeringe/ and burnt sacrifi-
ces & synne offeringes thou woldest not haue/
nether hast alowed (which yet are offered by
the lawe) and then sayde: Lo I come to do thy
Christes bodye is but once offered will/ o God: he taketh awaye the fyrst to sta-
blisshe the latter. By the which will we are san
ctified / by the offeringe of the body of Jesu
Christ once for all.

And euery preest is redy dayly ministringe/ 20
and ofte tymes offereth one maner of offerin-
ge which can neuer take awaye synnes. But
this man after he had offered one sacrifice for
Psal.cix.a. synnes/ sat him doune for euer on the ryght hon
i.Corin.xv. de of God / and from hence forth taryeth tyll
his foes be made his fotestole. For with one
offeringe hath he made parfecte for euer/ them
that are sanctified. And the holy goost also bea
reth vs record of this/ euen when he tolde be-
fore: This is the testament that I will make
vnto them: after those dayes sayth the Lorde.
I will put my lawes in their hertes and in their
mynde I will write them and their synnes and
Iere.xxxi. iniquyties wyll I remember no moare. And

where

where remission of these thinges is/ ther is no moare offeringe for synne.

Here folowe wth oure dutie/yf we will be partakers of the mercye beforerehersed.

Seynge brethren that by the meanes of the blood of Jesu/we maye be bolde to enter into that holy place/by the newe and lyuinge waye which he hath prepared for vs / thrugh the vayle/that is to saye/by his flesshe. And seynge also that we haue an hye Priest which is ruler ouer the houlle of God / let vs drawe nye with a true herte in a full fayth sprinckeled in oure hertes from an euyll conscience/and weshed in oure bodyes with pure water / and let vs kepe the profession of oure hope / with out waueringe (for he is faythfull that promised) and let vs consyder one another to prouoke vnto loue/and to good workes: and let vs not forsake the fellishippe that we haue amonge oure selues/as the maner of some is: but let vs exhorte one another / and that so mocheth the more/because ye se that the daye drawerth nye:

we ought to care eche for others saluacion/ as we shuld yf we truelye loued eche other.

For yf we synne willingly after that we haue receaued the knowledge of the trueth / ther remayneth no moare sacrifice for synnes / but a fearfull lokinge for iudgement and violent fyre/which shall deuoure the aduersaries. He that despyseth Moses lawe / dyeth with out mercy vnder two or thre witnesses. Of how moche sorer punyshment suppose ye shall he be counted worthy / which treadeth vnder fote the sonne of God: and counteth the bloude of the testament as an vnholy thinge wherwith he was sanctified and doth dishonoure to the spirite of grace. For we knowe him that hath sayde: vengeaunce belongeth vnto me I wyll recompence sayth the Lorde. And agayne: the Lorde shall iudge his people. It is a fearfull thinge to faule into the hondes of the lyuinge God.

Deut. xvii. Math. xviii. Johñ. viii. c. ii. Cori. xiii.

Deut. xxxii. Roma. xii.

Call to remembraunce the dayes that are pas-

sed / in the which after ye had receaued lyght ye endured a greate fyght in aduersities / partely whyll all men wondred and gased at you for the shame and tribulacion that was done vnto you / and partly whyll ye became compaynyons of them which so passed their tyme. For ye suffered also with my bondes / and toke a worth the spoylinge of youre goodes / and that with gladnes / knowinge in youre selues how that ye had in heauen a better & an enduringe substaunce. Cast not awaye therfore youre confidence which hath great rewarde to recompence. For ye haue nede of patience / that after ye haue done the will of God / ye myght receaue the promes. For yet a very lytell while / and he that shall come will come / and will not tary. But the iust shall lyue by fayth. And yf he withdrawe him selfe my soule shall haue no pleasure in him. We are not which withdrawe oure selues vnto dāpnacion / but partayne to fayth / to the winnynge of the soule.

Abac.ii.a
Roma.i.b.
Gala.iii.b

¶ The.xj. Chapter.

Fayth and trust in Christ only is the lyfe & quietnes of the cōscience / and not trust in workes / how holye soeuer they appere.

FAyth is a sure confidence of thinges which are hoped for / and a certaynte of thinges which are not sene. By it the elders were well reported of. Through fayth we vnderstonde that the worlde was ordeyned by the worde of God: and that thinges which are sene / were made of thinges which are not sene. By fayth Abel offered vnto God a more plenteous sacrifice then Cayn: by which he obtayned witnes that he was ryghteous / God testifyinge of his gyftes: by which he beinge deed / yet speaketh.

Mat.xxiii.
Gene.5.c
Eccle.xliiii.

By fayth was Enoch translated that he shulde not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye / he was reported of / that he had pleased God: but with out fayth it is vnpossible to

please

ple him. For he that commeth to God / muſt
ue that God is / and that he is a rewarder
them that ſeke him.

By fayth Noe honored God / after that he Gene.vi. c
was warned of thinges which were not ſene / Eccle.xliiii.
and prepared the arcke to the ſauynge of his
houſholde / thorow the which arcke / he con-
demned the worlde / and became heyre of the
ryghteweſnes which commeth by fayth. Gene.xii.e

By fayth Abraham / when he was called
obeyed / to go out into a place / which he ſhulde
afterwarde receaue to inheritaunce / & he went
out / not knowinge whether he ſhuld go.

¶ By fayth he remoued in the londe that was
promiſed him / as into a ſtraunge countre / and
dwelt in tabernacles: and ſo dyd Iſaac and Ja-
cob heyres with him of the ſame promes. For
he loked for a citie hauinge a foundacion / who-
ſe bylder and maker is God.

Thorow fayth Sara alſo receaued ſtrength Gene.xxi.a
to be with chylde / and was deliuered of a chyl-
de when ſhe was paſt age / becauſe ſhe iudged
him faythfull which had promiſed.

And therfore ſpronge ther of one (and of one Gene.xxii.
which was as good as deed) ſo many in mul- and.xxiii.
titude / as the ſtarres of the ſkye / & as the ſond
of the ſee ſhore which is innumerable.

D And they all dyed in fayth / and receaued not
the promiſes: but ſawe them afarre of / and be-
leued them / and ſaluted them: and cõfeſſed that
they were ſtraungers and pylgrems on the er-
the. They that faye ſoche thinges declare that
they ſeke a countre. Alſo yf they had bene mynd
full of that countre / from whence they came
oute / they had leaſure to haue returned agayn-
ine. But now they deſyre a better / that is to
ſaye a heauenlye. wherfore God is not aſha-
med of them / euen to be called their God: for
he hath prepared for them a citie.

In fayth Abraham offered vp Isaac/ when
Gene.xxii. he was tempted/ & he offered him beynge his
Eccles.xliiii only begotten sonne / which had receaued the
promises of whom it was sayde/ in Isaac shall
Genes.xxi. thy seed be called: for he considered that God
Roma.ix.b. was able to rayse vp agayne from deeth. Wher
fore receaued he him / for an ensample . In
Gene.xxvii. fayth Isaac blessed Jacob and Esau/cõcernin-
ge thinges to come.

By fayth Jacob when he was a dyinge/bles- C
sed both the sonnes of Joseph / & bowed him
Gene xlviii selfe towarde the toppe of his cepter.

By fayth Joseph when he dyed/remembred
Genes.l.d. the departinge of the chyldren of Israel / and
gaue commaundement of his bones.

By fayth Moses when he was borne/was
Exod.ii.a. hyd thre monethes of his father and mother/
because they sawe he was a proper chylde : ne-
Exod.i.c. ther feared they the kynges commaundement.

By fayth Moses when he was great / refu-
Exodi.ii.b. sed to be called the sonne of Pharaos dough-
ter/ & chose rather to suffre aduersitie with the
people of God / then to enioye the pleasurs of
synne for a season / and estemed the rebuke of
Christ greater ryches then the treasure of E-
gypt. for he had respect vnto the rewarde.

By fayth he forsoke Egypt/and feared not F
the fearcenes of the kynge . For he endured
euen as he had sene him which is inuisible.

Exod. xii.d. Thorow fayth he ordeyned the ester lambe/
and the effusion of bloud / lest he that destro-
yed the fyrst borne/ shulde touche them.

Exod.xiiii.c By fayth they passed thorow the reed see as
by drye londe/which when the Egyptians had
Josu.vi.d. assayed to do/they were drouned.

By fayth the walles of Jerico fell doune af-
Josu.vi.d. ter they were compased about seuen dayes.

Hebr.xi.b. By fayth the harlot Raab perished not
with the vnbeleuers / when she had receaued
the

wyues to lodginge peaseably.

And what shall I more saye/ the tyme wol-
de to short forme to tell of Gedeon of Ba-
rak/ and of Samson/ and of Jephthae: also of
Dauid and Samuel/ and of the Prophetes:
which thorowe fayth subdued kyngdomes/
wrought ryghteousnes/ obtayned the promy-
ses/ stopped the mouthes of lyons/ quenched
the violence of fyre/ escaped the edge of the swe
arde/ of weake were made stronge/ waxed va-
lient in fyght/ turned to flyght the armies of
the alientes. And the wemen receaued their
deed rayled to lyfe agayne.

Other were racked/ and wolde not be delive
red/ that they myght receaue a better resurrec-
cion. Other tasted of mockynges and scourgin
ges/ moreouer of bondes and presonmēt: were
stoned/ were hewen a sunder/ were tēpted/ were
slayne with swearde/ walked vp and doune in
shepes skynnes/ in gotes skynnes/ in nede/ tri-
bulacion & vexacion which the worlde was not
worthy of: they wādred in wildernes/ in moun
taynes/ in dennes and caues of the erth.

And these all thorow fayth obtayned good
reporte/ & and receaued not the promes/ God
prouidinge a better thinge for vs/ that they
with out vs shulde not be made parfecte.

Roma. vi. a
Colos. iii. b
Ephe. iiii. c
i. Petr. ii. d
and. iiii. a

The. xij. Chapter.

1 Wherfore let vs also (seynge that we
are compased with so great a multitu-
de of witnesses) laye a waye all that
presseth doune/ & the synne that han-
geth on/ & let vs runne with pacience vnto the
battayle that is set before vs/ lokinge vnto
Jesus the auctor and finisher of oure fayth/
which for the ioye that was set before him/
abode the crosse/ & despysed the shame/ & is set
doune on the ryght honde of the trone of God.
Consyder therfore how that he endured suche

we be called
to suffre.
For with ou
re sufferinge
no man
can be the
sonne of
God.

speakinge agaynst him of synners / lest ye shulde be wery ed and kaynte in youre myndes. For ye haue not yet resisted vnto bloudsheddinge / strivinge agaynst synne. And haue forgotten the consolacion / which speaketh vnto you as vnto chyldren: my sonne despise not the chastesninge of the Lorde / nether kaynt whon thou arte rebuked of him: For whom the Lorde loueth / him he chasteneth: ye / and he scourgeth euery sonne that he receaueth.

If any loue the lawe of god & be chastised of god / it is a comfort.

For therby he is sure that god loueth him & hath chosen him to his sonne & heyre of euerlastinge lyfe

Yf ye endure chastesninge / God offereth him selfe vnto you as vnto sonnes. what sonne is that whom the father chasteneth not? Yf ye be not vnder correccion (where of all are partakers) then are ye bastardes and not sonnes. Moreouer seynge we had fathers of oure flesshe which corrected vs / and we gaue them reuerence: shulde we not moche rather be in subiection vnto the father of spretuall gyftes / that we myght lyue? And they verely for a few dayes / nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable / that we myght receaue of his holynes. No manner chastisinge for the present tyme semeth to be ioyeous / but greueous: neuertheles afterwarde / it bringeth the quyet frute of ryghteweslnes / vnto them which are therin exercysed.

why god chastiseth.

Stretch forthe therfore agayne the hondes which were let doune / and the weake knees and se that ye haue straycht steppes vnto youre fete / lest eny haltinge turne out of the waye: yee let it rather be healed. Embrace peace with all men and holynes: with out the which no man shall se the Lorde. And loke to / that no man be destitute of the grace of God / and that no rote of bitternes springe vp and trouble / and therby many be defiled: and that ther be no fornicator or vnclene person / as Esau / which for one

Roma. xii.

heale

breake

...last solde his byrthryght. Ye knowe how ...terwarde when he wolde haue inherited ...lynge/he was put by/and he founde no ...es to come therby agayne: no though he ...ed it with teares. Gene. xxv. Gene. xxvi.

...For ye are not come vnto the mounte that ...be touched/and vnto burnynge fyre nor yet ...myst and darcknes and tempest of wedder/ ...ether vnto the sounde of a trompe and the voyce of wordes: which voyce they that hearde it/wilshed awaye/that the cõmunicacion shuld not be spoken to them. For they were not able to abyde that which was spoken. Yf a beast had touched the mountayne/it must haue bestoned/or trust thorowe with a darte: euen so terreble was the syght which appered. Moses sayde/I feare and quake. But ye are come vnto the mounte Syon/and to the cite of the lyuynge God/the celestiall Jerusalem: and to an innumerable syght of angels/and vnto the congregacion of the *fyrst borne sonnes which are wrytten in heuen/and to God the iugde of all/and to the spretes of iust and parfecte men/ and to Jesus the mediator of the newe testament/and to the sprynclynge of bloud that speaketh better then the bloud of Abel. Exod. xix. and. xx. Exod. xix. c. *Fyrst borne sonnes/ that is/ the sonnes of God because the fyrst borne were dedycated vnto God.

Se that ye despyse not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape/yf we turne awaye from him that speaketh from heuen: whose voyce then shouke the erth/and now declareth sayinge: yet once more will I shake/not the erth only/but also heuen. No dout that same that he sayth/yet once more/signifieth the remouynge awaye of those thinges which are shaken/as of thinges which haue ended their course: that the thinges which are not shaken/maye remayne. wherfore yf we receaue a kyngdome which is not moued/we Agge. ii. b.

haue

Deut.xiii.d haue grace / wherby we maye serue God and please him with reuerence and godly feare. For oure God is a consumynge fyre.

¶ The.xiij. Chapter.

Oure dutye yf we will haue oure part with Christ.

LEt brotherly loue contynue. Be not forgetfull to lodge straungers. For therby haue diuers receaued angels into their houses vnwares. Remember them that are in bondes / euen as though ye were bounde with them. Be myndfull of them which are in aduersitie as ye which are yet in youre bodyes. Let wedlocke be had in pryce in all poyntes / and let the chamber be vndefyled: for whose kepers and aduoutrars God will iudge. Let youre conuersacion be without coueteousnes and be content with that ye haue all redy. For he verely sayd: I will not fayle the / nether forsake the: that we maye boldly saye: the Lorde is my helper / and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you / which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye looke vpon / and folowe their fayth.

Iosue.i.a. psal.cxxbii.

Iesus Christ yesterdaye and to daye / and the same contynueth for euer. Be not caryed aboute with diuers and straunge learnynge. For it is a good thinge that the herte be stablysshed with grace / and not with meates / which haue not profyted them that haue had their pastyme in them. We haue an altre wherof they maye not eate which serue in the tabernacle. For the bodyes of those beastes whose bloud is brought into the holy place by the hye prest to pourge synne / are burnt with out the tentes

Numē.xix. Therfore Iesus / to sanctifie the people with his awne bloud / suffered with out the gate.

Mich.ii.c. Let vs goo forth therfore out of the tentes / and sufferr rebuke with him. For here haue we

no con

tynuynge cite: but we seke one to come. by him offer we the sacrifice of laude al to God: that is to saye/the frute of tho. nes/which confesse his name. To do good distribute forget not/for with suche sa- God is pleased. Obeye them that haue erlyght of you/and submit youre selues em/for they watch for youre soules/euen they that must geue a comptes: that they maye do it with ioye/and not with greke. For that is an vnprofitable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges/and desyre to lyue honestly. I desyre you therfore somwhat the moare abundantly/that ye so do/that I maye be restored to you quyckly.

The God of peace that brought agayne from deeth oure Lorde Jesus the gret shepherde of the shepe/thorowe the bloud of the euerlastyn- ge Testament/make you parfect in all good workes/to do his will/worckynge in you that/ which is pleasaunt in his syght thorow Jesus Christ. To whom be prayse for euer whyll the worlde endureth: Amen. ¶

I beseche you brethren/suffre the wordes of exhortacion: For we haue wrytten vnto you in fewe wordes: knowe the brother Timothe/ whom we haue sent from vs with whom (yf he come shortly) I will se you. Salute them that haue the ouer- syght of you/and all the sayn- ctes. They of Italy sa lute you. Grace be with you all: Amen.

¶ Sent from Italy by Timotheus.

¶ The Prologe Vpon the Epistles of S. James and Judas.

Though this epistle were refused in the olde tyme/and denyed of many to be the epistle of a verye Apostle (though also it laye not the foundacion of the fayth of Christ/but speaketh of a generall fayth in God nether preacheth his deathe and resurreccion/ether the mercye that is layde vp in store for vs in him/or euerlastinge couenaunt made vs in his bloude/which is the office and dutye of a verye Apostle/as Christ sayeth. Jo. xv. ye shall testifie of me: yet because it setteth vp no mannes doctryne/but cryeth to kepe the lawe of God/& maketh loue which is without percialite/the fulfillynge of the lawe/as Christ and all the Apostles dyd/and hath therto manye good and godlye sentences in it: and hath also nothinge that is not agreable to the rest of the scripture/yf it be loked indifferentlye on: me thinketh it ought of ryght to be taken for holy scripture. For as for that place for which haply it was at the beginnynge refused of holey men (as it ought/yf it had meante as they toke it/and for which place only/for the false vnderstondynge/it hath been chefely receaued of the Papistes) yet yf the circumstanees be well pondered/it will apere that the auctors entent was farre other wyse then they toke him for.

For where he sayth in the. ii. Chap. fayth without deedes is deed in it selfe/he meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good dedes folowynge/is a false fayth and no fayth that iustifieth or receaueth forgeuenes of synnes. For God promyseth them onlye forgeuenes of their synnes which turne to God/to kepe his lawes. wherfore they that purpose to cõtynue styll in synne/haue no parte in that promyse: but deceaue thẽ selues/yf they beleue that God hath forgeuen them their olde synnes for Christes sake. And after when he sayth that a man is iustified by dedes and not of fayth onlye/he will no more then that fayth dothe not so iustifie euery where/that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onlye iustifieth before God/so dedes onlye iustifie before the worlde/wherof is ynough spoken/partlye in the prologe on Paule to the Romayns & also in other places. For as Paule affirmeth Rom iii. that

Abraham was not iustified by workes afore God/ by fayth onlye as Gene. beareth recorde/so will Jas that dedes onlye iustified him before the worlde/ and wrought with his dedes: that is to saye/ fayth wherwith he was ryghteous before God in the hert/dyd him to worke the will of God outwardlye/wherby he was ryghteous before the worlde/& wherby the worlde perceaued that he beleued in God/loued & feared god. And as Hebre. xi. the scripture affirmeth that Rahab was iustified before God thorow fayth/so doth James affirme that thorow workes by which she shewed hyr fayth/she was iustified before the worlde/& it is true.

¶And as for the epistle of Judas/though men haue and yet doute of the auctoure/and though it seme also to be drawen oute of the. ii. epistle of S. Peter/& therto alledgeth scripture that is no where founde/yet seinge the matter is so godly and agreynge to other places of holye scripture/I se not but that it ought to haue the auctorite of holye scripture.

The epistle of saynct James.

¶ The first Chapter.

her parfect worke/that ye maye be parfecte
lounde/lackynge nothinge.

Yf eny of you lacke wysdome/let him
God which geueth to all men indifferently
& casteth no man in the teth: and it shalbe
him. But let him axe in fayth and wauer
For he that douteth/is lyke the waues of
see/tost of the wynde and caryed with viole
ce. Nether let that man thinke that he shall
ceaue eny thinge of the Lorde. A wauerynge
mynded man is vnstable in all his wayes.

Math. xii. a and. xxi. c. Marc. x. xi. Luc. xi. b. Joh. xvi. b. and. xvi. c.

*In Christ webe all lyke good/ and euen seruauntes eche to other for Christes sake/ euery man in his office. And he that taketh more on him then that/ of whatsoeuer degre he be is a

*Let the brother of lowe degre reioyce in that he is exalted and the ryche in that he is made lowe. For euen as the flower of the grasse/shall he vanysshe awaye. The sonne ryseth with heate/ and the grasse wydereth/ and his flower falleth awaye/ and the beautie of the fassion of it perisheth: euen so shall the ryche man perisshe with his aboundance.

Happy is the man that endureth in temptacion/for when he is tryed/he shall receaue the croune of lyfe/which the Lorde hath promysed to them that loue him. ✠

Let no man saye when he is tempted/that he is te[illegible] God. For God tempted not [illegible]

For the wrath of man worketh not that is ryghteous before God.

Wherefore laye a parte all filthynes/ all superfluite of malicioulnes / and receaue with meknes/the worde that is graffed in you/which is able to saue youre soules. ✠ ✠ And se that ye be doars of the worde and not hearers only/deceauynge youre awne selues with sophistrye. For yf eny heare the worde/& do it not/ he is lyke vnto a man that beholdeth his bodyly face in a glasse. For assone as he hath loked on him selfe/he goeth his waye and forgetteth immediatlye what his fassion was. But who so loketh in the parfayct lawe of libertie/and contynueth therin (yf he be not a forgetfull hearer/but a doar of the worke) the same shalbe happye in his dede.

Yf eny man amonge you seme deuoute/ and refrayne not his tonge: but deceaue his awne herte/this mannes deuocion is in vayne. Pure deuocion and vndefiled before God the father/is this: to visyt the faderlesse and wyddowes in their aduersite/and to kepe him selfe vnspotted of the worlde. ✠

Pure deuocion.

¶The .ij. Chapter. ✠

Brethren haue not the fayth of oure Lorde Jesus Christ the Lorde of glory in respecte of persons. Yf ther come into youre company a man with a golden ryng and in goodly aparell/& ther come in also a poore man in vyle rayment/and ye haue a respecte to him that weareth the gaye clothynge/and saye vnto him. Syt thou here in a good place: and saye vnto the poore/stonde thou there/or syt here vnder my fote stole: are ye not parciall in youre selues/and haue iudged after euyll thoughtes?

*To worke of feare & compulsion is bondage but to loue is libertie & the fulfillinge of the lawe before God / and maketh a man merry

Harken my deare beloued brethren. Hath not God chosen the poore of this worlde/ which are ry

full to wor-
ke of his awne accorde.
And to the
mercyfull
hath God
bounde him
selfe to shew
mercye. And
cõtrary vn-
to the vn-
mercyfull
he threat-
neth iudge-
ment with-
oute mercye
And mercye
reioyseth &
triumpheth
ouer iudge-
ment. For
where mer-
cye is/there
hath dam-
nacion no
place by go
des promise
God hath
promised
all mercye
to the mercy
full only e.
Now yf a-
nye that is
vnmercy-
full beleu-
eth to ha-
ue mercye
of God he
deceaueth
him selfe:
because he
doth no

are ryche in fayth/and heyres of the k
me which he promysed to them that lou
But ye haue despysed the poore. Are no
rych they which oppresse you: & they which
we you before iudges? Do not they speake e
of that good name after which ye be name

Yf ye fulfill the royall lawe accordinge
the scripture which sayth. Thou shalt lou
ne neyghbour as thy selfe/ye do well. But
ye regarde one person more then another/ye
mit synne/& are rebuketh of the lawe/as trans-
gressours. Whosoeuer shall kepe the whole la-
we/& yet fayle in one poynt/he is gyltie in all.
For he that sayd: Thou shalt not commit adul
terie/sayed also: thou shalt not kyll. Though
thou do none adulterie yet yf thou kyll/th
arte a transgressor of the lawe. So speake y
and so do/as they that shalbe iudged by t
*lawe of libertie. For ther shalbe iudgement
mercyles to him that sheweth no mercy/& mer-
cy reioyseth agaynst iudgement. ✠

What auayleth it my brethren/though a man
saye he hath fayth/when he hath no dedes/
Can fayth saue him? Yf a brother or a syster
be naked or destitute of dayly fode/and one of
you saye vnto them: Departe in peace/God se
de you warmnes and fode: not withstondyng
ye geue them not tho thinges which are nede
full to the body: what helpeth it? Euen s
sayth/yf it haue no dedes/is deed in it selfe.

Ye and a man myght saye: Thou hast fayth
& I haue dedes: Shewe me thy fayth by thy de
des: & I will shewe the my fayth by my dedes.
Beleuest thou that ther is one God? Thou
doest well. The deuyls also beleue and trembl

Wilt thou vnderstonde o thou vayne man
that fayth with out dedes is deed: was not
Abraham oure father iustified therow wor
when he offered Isaac his sonnes vpon the

Thou seist how that fayth wrought with
dedes/& through the dedes was the fayth
parfecte: and the scripture was fulfilled
with fayth: Abraham beleued God/& it was
ted vnto him for righteweines: & he was
d the frende of God. ✠ Ye se then how
of dedes a man is iustified/& not of fayth
. Lykewyse also was not Raab the harlot
fied thorow workes/ when she receaued
messengers/& sent thē out another waye?
as the body/with oute the spyrete is deed/
euen so fayth with out dedes is deed. ✠

wordes for him. For gods promise partayneth to the mercy full onlye/ & true fayth therfore is knowen by hyr dedes. Josue.ii.c.

The.iij. Chapter.

My brethren/be not euery man a*master/remembringe how that we shall receaue the more damnation: for in many thinges we synne all. Yf a man synne not in worde/the same is a parfecte man/ and able to tame all the body. Beholde we put bittes into the horses mouthes that they shuld obeye vs/ and we turne aboute all the body. Beholde also the shyppes/which though they be so gret/and are dryuen of fearce wyndes/ yet are they turned about with a very smale helme/whyther soeuer the violence of the gouerner will. Euen so the tonge is a lyttell member/and bosteth great thinges.

*He that hath auctorite to rebuke other of that wherin he synneth himself e/the same shall haue the greater damnacion. He must be without synne that will cast the fyrste stone.

Beholde how gret a thinge a lyttell fyre kyndleth and the tonge is fyre/and a worlde of wickednes. So is the tonge set amonge oure membres/that it defileth the whole body/and setteth a fyre all that we haue of nature/and is it selfe set a fyre euen of hell.

All the natures of beastes/and of byrdes/ and of serpentes/and thinges of the see are medled and tamed of the nature of man. But the tonge can no man tame. It is an vnruely euyll full of deedly poyson. Therwith bielle we god the father/and therwith curse we men which

are made after the similitude of God. Out
one mouth proceadeth blessynge and cur
Why brethren these thinges ought not so to
Doth a fountayne sende forth at one plac
te water and bytter also? Can the fygge t
my brethren/beare olyue beries: other a vy
beare fygges? So can no fountayne geue
the shalt water and fresshe also. Yf eny m
be wyse and endued with learnynge among
you/let him shewe the workes of his good
conuersacion in meknes that is coupled with
*wysdome.

*wysdome All mekē es ā obedience muste be ac cordinge to the wysdo me/ā worde of God.

But yf ye haue bytter enuynge and stryfe
in youre hertes/reisyce not: nether be lyars
agaynst the trueth: This wysdome descendeth
not from a boue: but is erthy/and *naturall/
and diuelisshe. For where enuynge and stryfe
is/there is vnstablenes and all manner of euyll
workes. But the wysdome that is from aboue
is fyrst pure/then peasable/gentle and easy to
be entreated/full of mercy and good frutes/
without iudgynge/and without simulacion:
yee/and the frute of ryghteousnes is sowen in
peace/of them that mayntene peace.

*Naturall that is all that a man doth with oure the spi rite of god.

Godly wis dome how it is knowen.

Stryfe/wh ence it co meth.

¶ The .iiij. Chapter.

FRom whence commeth warre and fygh-
tynge amonge you: come they not here
hence? euen of youre volupteousnes/
that rayne in youre membres. Ye lust/
and haue not. Ye enuye and haue indignacion/
& cannot obtayne. Ye fyght and warre and ha
ve not/because ye axe not. Ye axe and receaue
not/because ye axe a mysse: euen to consume it
apon youre volupteousnes. Ye aduouterars/
& wemen that breke matrimonie: knowe ye not
how that the frenshippe of the worlde is enmi-
mite to godwarde? Whosoeuer wilbe a frende
of the worlde/is made the ennemy of God.
Other do ye thinke that the scripture sayth in
vayne

why me ob tayne not.

He that is loued of the world is ha tred of God

ght. The *spyte that dwelleth in you/lusteth
ye contrary to enuye: but geueth moze grace.
Submit youre selues to God/and resist the
deuyll/and he will flye from you. Dzawe nye
to God and he will dzawe nye to you. Clense
youre hondes ye synners/and pourge youre
hertes ye wauerynge mynded. Suffre afflic-
cions: sozowe ye and wepe. Let youre laughter
be turned to mozynynge/and youre ioye to heuy
nes. Cast doune youre selues before the Lozde/
& he shall lyft you vp. Backbyte not one ano-
ther/ bzethzen. He that *backbyteth his bzo-
ther/& he that iudgeth his bzother/backbythet
the lawe/and iudgeth the lawe. But and yf
thou iudge the lawe thou art not an obseruer
of the lawe: but a iudge. Ther is one lawe-
geuer/which is able to saue and to distroye.
what art thou that iudgest a nother man?

Go to now ye that saye: to daye and to mo-
rowe let vs go into soche a cite and cõtinue the-
re a yeare and bye and sell/and wynne: and yet
cannot tell what shall happen to mozowe. For
what thinge is youre lyfe? It is euen a va-
poure that apereth for a lytell tyme/and then
vanyssheth awaye: for that ye ought to saye:
yf the Lozde will and yf we lyue let vs do this
or that. But now ye reioyce in youre bostyn-
ges. All soche reioysynge is euyll. Therfore to
him that knoweth how to do good/and doth
it not/to him it is synne.

The. v. Chapter.

GO to now ye ryche men. wepe/and how
le on youre wzetchednes that shall come
apon you. Youre ryches is corrupte/
youre garmentes are motheathen. Your
golde and youre siluer are cankred/and the
rust of them shalbe a witnes vnto you/& shall
eate youre flesshe/as it were fyze. Ye haue he-
ped treasure to gedder in youre last dayes:

* Christes spirite (which is in all that he his Roma. 8. in) resisteth/hate: enuie & all synne. whose mocyon yf we folowe/grace increasseth in vs & lustes mynyshe/ and therfore he sayth. Submyt youre selues to god.

* He that backbyteth or iudgeth his brother dothe iudge the lawe to be euell/ for the lawe forbiddeth to do so he that knoweth & yet doth not/is without excuse. For god hath promised no mercie/ but to him that will do his godlye will

Beholde the hyre of the labourers which
reped doune youre feldes (which hyere
you kept backe by fraude) cryeth: and the cry
of them which haue reped/are entred into the
eares of the Lorde Sabbaoth. Ye haue lyued
in pleasure on the erth and in wantannes. Ye
haue norysshed youre hertes/as in a daye of
*slaughter. Ye haue condemned and haue kyl-
led the iust and he hath not resisted you.

* Slaughter: as when men kyll beestes to make chere with all/as the Jewes dyd in their thanckes offerinages &c. (Two speciall raynes) haue they the one at soweinge tyme & the other at hominge tyme/ of which yf they lacke either/ all is frute lesse.

✠ Be patient therfore brethren/vnto the
commynge of the Lorde. Beholde the husban-
de man wayteth for the precious frute of the
erth/and hath longe pacience ther vpon/vntyll
he receaue (the erly and the latter rayne) Be ye
also pacient therfore and settle youre hertes/
for the commynge of the Lorde draweth nye.
Grodge not one agaynst another brethren/lest
ye be dampned. Beholde the iudge stondeth
before the dore. Take (my brethren) the Pro-
phetes for an ensample of sufferynge aduersi-
tie/and of longe pacience/which spake in thena
me of the Lorde. ✠ Beholde we counte them
happy which endure. Ye haue hearde of the
pacience of Job/ and haue knowen what ende
the Lorde made. For the Lorde is very piti-
full and mercyfull.

* whether ye say eye or naye: se it be so. For yf ye haue one thinge in the harte & another in the mouth or dede/ in gesture or gesture: it is ypocrysie or dissimulacion.

But aboue all thinges my brethren/sweare
not/nether by heauen/nether by the erth/ne-
ther by eny other othe. Let youre *ye be ye/
& youre naye naye: lest ye faule into ypocrecy.
Yf eny of you be cuyll vexed/let him praye.
Yf eny of you be mery/let him singe psalmes.
Yf eny be deseased amonge you/let him call
for the elders of the congregacion/& let them
praye ouer him/and anoynte him with oyle in
the name of the Lorde: and the prayer of fayth
shall saue the sicke/ and the Lorde shall rayse
him vp: and yf he haue committed synnes/they
shalbe forgeuen him.

✠ Know

nowledge youre faultes one to another: iii. Reg. xvi
praye one for another that ye maye be hea Luk. iiii.
The prayer of a ryghteous man auayleth
he yf it be feruent. Helias was a man mor
uen as we are & he prayed in his prayer/
it myght not rayne: and it rayned not on
erth by the space of thre yeares & sixe mo- Mathe. xii.
thes. And he prayed agayne/ & the heuen ga-
rayne and the erth brought forth hyr frute.
Brethren yf eny of you erre from the trueth
and another conuert him/ let the same knowe
that he which conuerted the synner from go-
ynge a straye out of his waye/ shall saue
a soule from deeth/ and shall hyde
the multitude of synnes.

¶ The ende of the pistle of
Sayncte James.

The epistle of saynct Judas.

Judas the seruaunt of Jesus Christ / the brother of James. To them which / are called and sanctified in God the father / and preserued in Jesu Christ. Mercy vnto you / & peace and loue be multiplied.

Beloued / when I gaue all diligence to wryte vnto you of the commen saluacion: it was nedfull for me to wryte vnto you / to exhorte you / that ye shuld continually labour in the fayth which was once geuen vnto the sayntes

For ther are certayne craftely crept in/ of
it was wrytten a fore tyme vnto soche
ment. They are vngodly and turne the
oure God vnto wantãnes/ and denye
only Lorde/ and oure Lorde Iesus Chr

Nume.xiii. My mynde is therfore to put you in re
braunce / for as moche as ye once knowe thi
how that the Lorde (after that he had deliu
red the people out of Egypt) destroyed them
which afterwarde beleued not. The angels al-
so which kept not their fyrst estate: but lefte
their awne habitacion: he hath reserued in euer
Gene.xix. lastynge chaynes vnder darcknes vnto the iud-
gement of the greate daye: euen as Sodom and
Gomor/ and the cities aboute them (which in
lyke maner defiled them selues with fornica-
*Straũge flesshe that is/ turnyng the natu rall vse vnto the vnna turall. Ro.i cion/ & folowed *straunge flesshe) are set forth
for an ensample/ and suffre the vengeaunce of
eternall fyre. Lykewyse these dremers defyle
the flesshe / dispise rulars and speake euyll of
them that are in auctorite.

Yet Michael the archangel when he strou
agaynst the deuyll/ and disputed about the bo-
dy of Moses/ durst not geue raylinge sentence/
but sayde: the Lorde rebuke the. But these spea
ke euyll of those thinges which they knowe
not: & what thinges they knowe naturally/ as
beastes which are without reason/ in tho thin-
ges they corrupte them selues. Wo be vnto
Gene.iiii. them/ for they haue folowed the waye of Cayn
Num.xvi a and are vtterly geuen to the erroure of Ba-
Nume.xxii. lam for lukers sake/ and perysshe in the treason
of Core.

These are spottes which of youre kyndnes
1.Petri.ii. feast to gedder/ with out feare/ fedynge them
selues. Cloudes they are with outen water/ ca
ryed about of wyndes/ and trees with out fru-
te at gadrynge tyme/ twyse deed & plucked vp
by the rotes. They are the ragynge waues of
the see/

fomynge out their awne shame. They
dzynge starres to whom is reserued
of darckne kor euer.

the seuenth from Adam prophesied be
of suche saying: Beholde/ the Lorde shall Apoca.i.k
with thousandes of sayntes/to geue iud
agaynst all men/and to rebuke all that
ongodly amonge them of all their vngod-
edes/which they haue vngodly cõmitted/
nd of all their cruell speakynges / which vn-
godly synners haue spoken agaynst him.

These are murmurers / complayners/ wal-
kynge after their awne lustes/ whose mouthes
speake proude thinges: They haue men in grea
te reuerence because of a vauntage. But ye be
loued/remember the wordes which were spo-
ken before of the Apostles of oure Lorde Je- i.Tim. iiii.
sus Christ/how that they tolde you that ther ii.Timo.iii.
shulde be begylers in the last tyme/ which shul ii.Petri.iii.
walke after their awne vngodly lustes. The
se are makers of sectes / fleshlye / hauynge no
spyrete.

But ye derlye beloued/edyfie youre selues
in youre most holy fayth / prayinge in the ho-
ly goost/and kepe youre selues in the loue of
God/lokynge for the mercy of oure Lorde Je
sus Christ/vnto eternall lyfe. And haue com-
passion on some/separatynge them: and other
saue with feare/pullynge them out of the fyre
and hate the fylthy vesture of the flesshe.

Vnto him that is able to kepe you/ that ye
faule not / and to present you fautlesse before
the presence of his glory with ioye/ that is to
saye/to God oure saueour which only is wy-
se/be glory/maieste/dominion/ and po-
wer/now and for euer.

AMEN.

The reuelacion of Saynct Johȝ the diuine.

¶ The fyrst Chapter.

The reuelacion of Jesus Christ/which God gaue vnto hym / for to shewe vnto his seruaũtes thinges which muste shortely come to passe.

✠ And he sent and shewed by his angell vnto his seruaunt John / which bare recorde of the worde of God and of the testimony of Jesus Christ & of all thinges that he sawe. Happy is he that redith/& they that heare the wordes of the prophesy / & kepe tho thinges which are writtẽ therin. For the tyme is at honde.

The seuen churches in Asia.

John to the. vij. cõgregacions in Asia. Grace be with you & peace/from him which is/and which was/& which is to come/ & from the. vij. spretes which are present before his trone and from Jesus Christ which is a faythfull witnes/& first begotton of the deed: & Lorde ouer the kynges of the erth. Unto him that loued vs and washed vs from synnes in his awne bloud / ✠ & made vs kynges & Prestes vnto God his father be glory & dominion for euer more. Amen. Beholde he commeth with cloudes & all eyes shall se him: and they also which peersed him. And all kinredes of the erth shall wayle. Euen so. Amen. I am Alpha & Omega/the beginninge and the endinge / sayth the Lorde almyghty / which is & which was and which is to come.

Colos. i. e. i. Cori. xv. Hebre. ix. d i. Petri. i. b i. Jo. i. b. Esa. iii. d Mat. x xiiii. Jude. i. c

I John youre brother & cõpanion in tribulacion & in the kyngdome & pacience which is in Jesu Christ / was in the yle of Pathmos for the worde of God/& for the witnessinge of Jesu Christ I was in the spryte on a sondaye/ & herde behinde me a gret voyce / as it had bene of a trompe sayinge. I am Alpha & Omega/ the fyrst and the laste. That thou seist / write ma boke/ and sende it vnto the congregacions

which are in Asia / vnto Ephesus / and vnto Smyrna/and vnto Pergamos/& vnto Thyatira/ and vnto Sardis / and vnto Philadelphia/and vnto Laodicia.

The fyrst figure.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe vij. goldē candelsticke/& in the middes of the candelsticke/ one lyke vnto the sonne of man/ clothed with a linnē garmēt doune to the groūd/ & gyrd about the pappes with a goldē gyrdle.

Seuen golden candelsticke.

heed / & his heares were whyte / as whyte
oll / & as snowe: & his eyes were as a flame of
yre: and his fete lyke vnto brasse as though
they brent in a fornace: and his voyce as the
sounde of many waters. And he had in his right honde. vij. starres. And out of his mouth went a sharpe two edged swearde. And his face shone euen as the sonne in his strength. Seuen starres.

And when I sawe him / I fell at his fete / euẽ as deed. And he layde his right honde vpon me / sayinge vnto me: feare not: I am the fyrst and the laste / and am a lyue / and was deed. And beholde I am a liue for euermore and haue the keyes of hell and of deeth. write therfore the thinges which thou hast sene and the thinges which are / & the thinges which shalbe fulfilled here after: and the mysteery of the. vij. starres which thou sawest in my right honde / and the. vij. golden candelstickes. The. vij. starres are the messengers of the. vij. congregacions: And the. vij. candelstickes which thou sawest are the. vij. congrẽgacions. Esaie. xli. & and. xliiii. The starres are the preachers. The candelstyckes are the congregacions.

The. ij. Chapter.

Vnto the messenger of the congregacion of Ephesus write: these thinges sayth he that holdeth the. vij. starres in his right honde / & walketh in the middes of the. vij. goldẽ candelsticks. I knowe thy workes / & thy labour / and thy pacience / & how thou canneste not forbeare them which are euyll: and examinedst them which saye they are Apostles / and are not: and hast founde them lyars and dydest wasshe thy selfe. And hast pacience: and for my names sake hast labored and hast not faynted. Neuertheles I haue sum what agaynst the / for thou haste left thy fyrst loue. Remember therfore from whence thou art fallen / and repent / and do the fyrst workes. Or elles I will come vnto the Messenger is the preacher of the cõgregaciõ

shortly / and will remoue thy candelstick out of his place/excepte thou repēt. But this thou hast because thou hatest the dedes of the Nicolaitans / which dedes I also hate. Let him that hath eares heare / what the spyrete sayth vnto the congregacions. To him that ouercommeth / will I geue to eate of the tree of lyfe / which is in the myddes of the Paradise of God.

The cōgregacion of Smirna.

And vnto the angell of the congregacion of Smyrna wryte: These thinges sayth he that is fyrst / and the laste / which was deed and is alyue. I knowe thy workes and tribulacion & pouerte/but thou art ryche: And I knowe the blasphemy of them which call them selues Iewes and are not: but are the cōgregacion of Sathan. Feare none of tho thinges which thou shalt sokfre. Beholde/the deuyll shall caste of you into prison / to tempte you/ and ye shall haue tribulacion. x. dayes. Be faythfull vnto the deeth/ & I will geue the a croune of lyfe. Let him that hath eares heare what the spyrete sayth to the congregacions: He that ouercōmeth/shall not be hurte of the seconde deeth.

The cōgregacion of Pergamos

And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy workes & where thow dwellest/euen where Sathans seatis / and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne/ which was slayne amonge you/where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there/them that mayntayne the doctrine of Balam which taught in Balake/to put occasion of syn before the chyldren of Israel/ that they shulde eate of meate dedicat vnto ydoles and commit fornicacion. Num. xxiii. Euen so hast thou them that mayntayne the doctrine

me of the Nicolaytans which thinge I
But the conuerted/or elles I will come
the shortly/& will fyght agaynst them
the swearde of my mouth. Let him that
eares/heare what the spyrete sayth vnto
congregations. To him that ouercõmeth
will I geue to eate Manna that is hyd/and
will geue him a whyte stone/and in the stone
newe name wrytten/which no man knoweth
sauinge he that receaueth it.

And vnto the messenger of the cõgregation of Thyatira wryte. This sayth the sonne of God/which hath his eyes lyke vnto a flamme of fyre/whose fete are lyke brasse: I knowe thy workes and thy loue/seruice/& fayth/and thy pacience/& thy dedes/which are mo at the last then at the fyrst. Notwitstondinge I have feaue thinges agaynst the/that thou sofferest that woman Iesabel/which called her selfe a prophetes/to teache & to deceaue my seruauntes/to make them cõmit fornicacion/& to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion/& she repented not. Beholde/I will caste her into a beed/& thẽ that cõmit fornicacion with her/into gret aduersitie excepte they tourne from their deades. And I will kyll her chyldren with deeth. And all the congregations shall knowe that I am he which searcheth the reynes and hertes. And I will geue vnto euery one of you accordinge vnto youre workes.

The congregacion of Thyatira.

Fornicacion is a synne abominable

Hier. xvii. d

Vnto you I saye/and vnto other of them of Thiatyra/as many as haue not this lerninge & which haue not knowen the depnes of Sathan (as they saye) I will put vpon you none other burthen/but that which ye haue alredy. Holde fast tyll I come/& whosoeuer ouercõmeth and kepeth my workes vnto the ende/to him will I geue power ouer naciõs/and he

Psal. ii. c.

shall

shall rule them with a rodde of yron: and as the vessels of a potter / shall he breake them to sheuers. Euen as I receaued of my father / so will I geue him the morynge starre. Let him that hath eares / heare what the spyrete sayth to the congregacions.

The. iij. Chapter.

The cõgregacion of Sardis.

AND wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spyrete of God and the. vij. starres. I knowe thy workes: thou haste a name that thou lyuest / and thou arte deed. Be awake and strengthe the thinges which remayne / that are redy to dye. For I haue not founde thy workes perfayte before God. Remember therfore how thou hast receaued and heard / and hold faste / & repent. Yf thou shalt not watche / I will come on the as a thefe / and thou shalt not knowe what houre I will come vpon the. Thou haste a feawe names in Sardis / which haue not defyled their garmentes: & they shall walke with me in whyte / for they are worthy. He that ouercometh shalbe clothed in whyte araye / and I will not put out his name out of the boke of lyfe / and I will confesse his name before my father / and before his angels. Let him that hath eares / heare / what the spyrete sayth vnto the congregacions.

1. Thes. 5. a
ii. Petr. iii. c

And wryte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy and true / which hath the keye of Dauid: which openeth and no man shutteth / and shutteth and no man openeth. I knowe thy workes. Beholde I haue set before the an open doore and no man can shut it for thou hast a lytell streng the and haste kept my sayinges: and haste not denyed my name. Beholde I make them of the congregacion of Sathan / which call them selues Iewes and are not / but do lye

Esai. xxxli. f.
f. Isb. xii.

The cõgregacion of Philadelphia.

Beholde/I will make them that they shall come and worshyppe before thy fete: and shall knowe that I loue the.

Because thou hast kept the wordes of my pacience therfore I will kepe the frō the houre of temptacion which will come vpon all the worlde/to tempte thē that dwell vpon the erth Beholde I come shortly. Holde that which thou haste that no man take awaye thy croune. Him that ouercōmeth/will I make a pyllar in the temple of my God/& he shall go no more oute. And I will wryte vpon him/the name of my God/and the name of the cite of my God/newe Jerusalem: which cōmeth doune out of heuen from my God & I will wryte vpon him my newe name. Let him that hath eares/heare what the spyrete sayth vnto the congregations.

And vnto the messenger of the congregacion which is in Laodicia/wryte: This sayth (amē) the saythfull and true witnes/the beginnynge of the creatures of God. I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. So then because thou arte betwene bothe/and nether coulde ner hot/I will spew the oute of my mouth: because thou arte ryche and increasyd with goodes/and haste nede of nothinge/and knowest not how thou arte wretched and miserable/poore/blinde and nakyd. I counsell the to bye of me golde tryed in the fyre/that thou mayste be ryche: & whyte rayment that thou mayste beclothed/that thy fylthy nakednes do not appere: and anoynt thyne eyes with eye salue/that thou mayste se.

The cōgregacion of Laodicia.

whom god louethe he chastenneth.

As many as I loue/I rebuke and chasten. Be feruent therfore and repent. Beholde I stonde at the dore and knocke. Yf eny man heare my voyce and open the dore/I will come in vnto him and will suppe with him/& he

with

with me. To him that ouercommeth/ will I graunte to syt with me in my seate euen as I ouercame & haue syt̄en with my father/ in his seate. Let him that hath eares/ heare what the spyrete sayth vnto the congregations.

The. iiij. Chapter.

After this he loked/ and beholde a dore was open in heauen and the fyrste voyce which I hearde/ was as it were of a trompet talkinge with me which sayde: come

The seconde figure.

vp hyd

hydder/& I will shewe the thinges which shall be fulfilled here after. And immediatly I was in the spyrete: and beholde a seate was set in heauen and one sate on the seate. And he that sat/was to loke vpon/lyke vnto a Jasper stone and a Sardine stone: And ther was a rayne bowe aboute the seate/in syght lyke to an emeralde. And aboute the seate were xxiiij. seates. And vpon the seates. xxiiij. elders sittinge clothed in whyte rayment/and had on their heddes crounes of gold.

Rayne bowe.

The seconde sygure.

And out of the seate proceded lyghtninges/ and thundringes/and voyces/and ther were vij. lampes of fyre/burnynge before the seate/ which are the. vij. spretes of God. And before the seate ther was a see of glasse lyke vnto Cristall and in the myddes of the seate/and rounde about the seate were. iiij. bestes full of eyes before and behinde. And the fyrst best was lyke a lyon/the seconde beste lyke a calfe and the thyrde beste had a face as a man/and the foure the beste was lyke a flyinge egle. And the. iiij. bestes had eche one of them. vj. winges about him/and they were full of eyes with in. And they had no reste daye nether nyght sayinge: Holy/holy/holy Lorde God almighty/which was/and is/and is to come.

Seuen lampes.

Foure bestes.

And when those bestes gaue glory and honour and thankes to him that sate on the seate/which liueth for euer and euer: the. xxiiij. elders fell doune before him that sat on the trone/and worshipped him that liueth for euer/ and caste their crounes before the trone sayinge: thou arte worthy Lorde to receaue glory and honoure/and power/for thou haste created all thinges/and for thy willes sake they are/and were created.

¶ The. v. Chapter.

The booke sealed with seuen seales.

AND I sawe in the ryght honde of him that sat in the trone / a boke wrytten with in and on the backside / sealed with vij. seales. And I sawe a stronge angell which cryed with a lowde voyce: Who is worthy to open the boke / and to lose the seales ther of. And no man in heauen ner in erth / nether vnder the erth / was able to open the boke / nether to loke theron. And I wepte moche / because no man was founde worthy to open and to rede the boke / nether to loke theron.

And one of the elders sayde vnto me: wepe not: beholde a lyon beinge of the tribe of Juda / the rote of Dauid / hath obtayned to open the boke / and to lose the. vij. seales ther of. And I behelde / and lo in the myddes of the seate / and of the. iiij. bestes / and in the myddes of the elders / stode a lambe as though he had bene kylled / which had. vij. hornes and. vij eyes / which are the spretes of God / sent into all the worlde. And he came and toke the boke oute of the ryght honde of him that sate vpon the seate.

A lyon obtayned to open the booke.

And when he had taken the boke / the. iiij. bestes and. xxiiij. elders fell doune before the lambe / hauinge harpes and golden vialles full of odoures / which are the prayers of sayntes and they songe a newe songe saynge: thou art worthy to take the boke / and to open the seales ther of: for thou waste kylled / and haste redemed vs by thy bloud out of all kynredes / and tonges / and people / and nacions / and haste made vs vnto oure God / kynges and prestes / and we shall raygne on the erth.

And I behelde / and I herd the voyce of many angels about the trone / & about the bestes & the elders / & I herde thousand thousandes / sayinge with a lowde voyce: worthy is the lambe that was kylled to receaue power / & ryches / & wyse

Dan. vii. c.

wysdome/and strenght/and honour/& glory and blessinge. And all creatures which are in heauen/and on the erth/& vnder the erth/and in the see/& all that are in them/herd I sayinge: blessinge/honour/glory/& power be vnto him that sitteth vpon the seate/and vnto the lambe for euermore. And the.iiij.bestes sayd Amē. And the.xxiiij.elders fell vpon their faces/and worshipped him that liueth for euermore.

¶ The.vj.Chapter.

The lambe opened the seales.

AND I sawe when the lambe opened one of the seales/and I herde one of the .iiij. bestes saye/as it were the noyse of thonder/come and se:and I sawe. And behold ther was a whyte horsse/and he that sat on him/had a bowe/and a croune was geuen vnto him/and he went forth conqueringe/and for to ouercome. And when he opened the seconde seale/ I herde the seconde beste saye:come and se. And ther went out another horsse that was

whit horsse

red/and powers was geuen to him that satte theron: to take peace from the erth/and that they shuld kyll one another. And ther was geuen vnto him a great swearde.

Redhorse.

And when he opened the thyrde seale I herde the thyrde beste saye:come and se. And I beheldе/and lo/a blacke horos:and he that sate on him/had a payre of balances in his honde. And I herd a voyce in the myddes of the .iiij. bestes saye:a measure of whete for a peny/and iij. measures of barly for a peny:and oyle and wyne se thou hurte not.

Black horse.

And when he opened the fourthe seale/ I herde the voyce of the fourthe beste saye: come/ and se:and I loked. And beholde a grene horse/and his name that sate on him/was deeth/ and hell folowed after him/ and power was geuen vnto them ouer the fourthe parte of the erth/to kyll with swearde/& with honger/and with deth that cometh of vermen of the erth.

Grene horse.

And when he opened the fifte seale/ I sawe vnder the aultre/the soules of them that were kylled for the worde of God/and for the testimony which they had and they cryed with a lowde voyce sayinge: How longe tariest thou Lorde holy and true/to iudge and to auenge oure bloud on them that dwell on the erth? And longe whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them

Soules vnder the alter.

that

The fourth fygure.

that they ſhuld reſte for a lytle ſeaſon vntyll the nomber of their felowes/and brethrē/and of them that ſhulde be kylled as they were/ were fulfilled.

Esaie. ii. b Ozee. E. a Luc. xxiii.

And I beheld when he opened the ſixte ſeale/and lo ther was a great erth quake/and the ſunne was as blacke as ſacke clothe made of heare. And the mone wexed euen as bloud: and the ſtarres of heauen fell vnto the erth euē as a fygge tree caſteth from her her fygges/ when

The. 6. fygure.

The.8. figure.

lye is shaken of a mighty wynde. And heauen vanisshed awaye / as a scroll when it is rolled to gether. And all mountayns and yles / were moued out of their places. And the kynges of the erth / and the gret men / and the ryche men / & the cheke captaynes / and the mighty men / and euery bond man / & euery free man / hyd them selues in dennes / & in rockes of the hylles: and sayde to the hylles and rockes: fall on vs / and hyde vs from the presence of him that sitteth

Esa. xl. ii. b
Ozee. x. b
Luc. xxiii.

on the

on the leate/and from the wrath of the lambe/ for the grete daye of his wrath is come / and who can endure it.

¶ The. vij. Chapter.

AND after that I sawe. iiij. angels stonde on the. iiij. corners of the erth/holdinge the. iiij. windes of the erth/that the windes shuld not blowe on the erth nether on the see / nether on eny tree. ✠ And I sawe

q. iiij. and

Angell is a greate worde & signifieth a messenger And all the angells are called messengers because they are sent of god to man on message euen so prophetes/preachers & the prelates of the churche are called angels: that is to saye messengers because their office is to bringe the message of god vnto the people The good angelles here in this boke are the true byssh opes and preachers/and the euell angelles are the heretykes & false preachers which euer falsifie godes worde with which the

a nother angell ascende from the risinge of the sunne: which had the seale of the liuinge God/ and he cried with a lowde voyce to the .iiij. angels (to whom power was geuen to hurt the erth & the see) saying: hurt not the erth nether the see/nether the trees/tyll we haue sealed the seruauntes of oure God in their foreheddes.

And I herde the nombre of them which were sealed/and ther were sealed an. C. and. xliiij. M. of all the tribes of the chyldren of Israel. Of the tribe of Juda were sealed. xij. M. Of the tribe of Ruben were sealed. xij. M. Of the tribe of Gad were sealed. xij. M. Of the tribe of Aser were sealed. xij. M. Of the tribe of Neptalim were sealed. xij. M. Of the tribe of Manasses were sealed. xij. M. Of the tribe of Symeon were sealed. xij. M. Of the tribe of Leuy were sealed. xij. M. Of the tribe of Isacar were sealed. xij. M. Of the tribe of Zabulon were sealed. xij. M. Of the tribe of Joseph were sealed. xij. M. Of the tribe of Beniamin were sealed. xij. thousande.

After this I beheldе/and lo a gret multitude (which no man coulde nombre of all nacions and people/and tonges/stode before the seate/ and before the lambe/clothed with longe white garmentes/and palmes in there hondes/and cryed with a lowde voyce/ saynge: saluacion be ascribed to him that sitteth vpon the seate of oure God/and vnto the lambe. And all the angels stode in the compase of the seate/and of the elders/and of the .iiij. bestes/and fell before the seat on their faces/ and worshipped God/ saynge/ Amen: Blessinge and glory wysdome and thankes/& honour/& power/and myght/be vnto oure God for euermore. Amen.

And one of the elders answered/saynge vnto me: what are these which are arayed in longe white garmentes/ and whence came they?

And

And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they which came oute of gret tribulacion and made their garmentes large and made them whyte in the blond of the lambe: therfore are they in the presence of the seate of God & serue him daye and nyght in his temple/ and he that sytteth in the seate will dwell amonge them. They shall honger no more nether thyrst/ nether shall the sunne lyght on them nether eny heate: for the lãbe which is in the myddes of the seate/ shall fede them/ and shall ledde them vnto fountaynes of lyuynge water/ and God shall wype awaye all teares from their eyes.

churche of Christ shal be thus wisserably plaged vnto the ende of the worlde/ as is paynted in these fygures.

The. viij. Chapter.

AND when he had opened the seuenth seale/ther was silence in heauē aboute the space of halfe an houre. And I sawe angelles stondynge before God/ & to them weregeuen. vij. trompettes. And another angel cam and stode before the aultre haupynge a golden senser/ & moche of odoures was geuen vnto him / that he shulde offre of the prayers of all sayntes apon the golden aultre / which was before the seate. And the smoke of the odoures which came of the prayers of all saynctes /ascended vppe before God out of the angelles honde. And the angel toke the senser and filled it with fyre of the aultre and caste it into the erth / and voyces were made/ and thonderynges and lyghtnynges/ and erthquake.

The. viij. fygure.

And the. vij. angels which had the. vij. trompettes prepared thē selues to blowe. The fyrst angel blewe/ and there was made hayle and fyre/ which were myngled with blond / and they were caste into the erth: and the thyrd parte of trees was burnt & all grene grasse was brent. And the seconde angel blewe: and as it were a gret moūtayne: burnynge with fyre was caste

The.viii. fygure.

into the see/ & the thyrde parte of the see tourned to bloud/and the thyrde parte of the creatures which had lyfe/dyed/& the thyrde parte of shippes were destroyed.

And the thyrde angel blewe / and ther fell a gret starre from heauen burnynge as it were a lampe / and it fell into the thyrde parte of the ryuers/and into fountaynes of waters / & the name of the sterre is called wormwod And the thyrde part was turned to wormwod . And many men

men dyed of the waters because they were
bytter. And the fourth angel blew/ & the
de parte of the sunne was smytten/and the
de parte of the mone/ and the thyrde part
starres: so that the thyrde parte of thē was
darkned. And the daye was smytten that the
thyrde part of it shulde not shyne/and lyke wy
se the nyght. And I beheilde and herd an an-
gel flyinge thorowe the myddes of heauen/
sayinge with a lowde voyce: Woo woo to the in
habiters of the erth because of the voyces to
come of the trompe of the.iij. angels which we
re yet to blowe.

The.ix. Chapter.

And the fyfte angel blewe/ and I sawe a
stare fall from heauen vnto the erth.
And to him was geuen the kaye of the
bottomlesse pyt. And he opened the bot
tomlesse pyt/and ther arose the smoke of a gret
fornace. And the sunne and the ayer were darc-
ned by the reason of the smoke of the pytt.
And there came out of the smoke locustes vpon
the erth: & vnto them was geuen power as the
scorpions of the erth haue power. And it was
cōmaunded them/that they shuld not hurt the
grasse of the erth: nether eny grene thinge: ne-
ther eny tree: but only those men which haue
not the seale in their forheades. And to thē was
cōmaunded that they shulde not kyll thē but
that they shulde be vexed .v. monethes & their
payne was as the payne that cōmeth of a scor-
pion/ when he hath stonge a man. And in those
dayes shall men seke deth/ & shall not fynde it/
& shall desyre to dye/ & deeth shall flye frō thē.
And the similitude of the locustes was lyke
vnto horses prepared vnto battayll/ & on their
heddes were as it were crownes/lyke vnto gol
de: and their faces were as it had bene the fa-
ces of men. And they had heare as the heare
of wemen.

The.xiiij. figure.

Esaye.ii.d.
Ozee.x.b.
Luc.xxiii.
Sapi.xvi.

The.viii. fygure.

of wemen And their tethe were as the tethe of lyons. And they had habbergions / as it were habbergions of yron. And the sounde of their wynges was as the sounde of charettes when many hoꝛsles runne to gedder to battayle. And they had tayles lyke vnto scoꝛpions / and there were stynges in their tayles And their power was to hurt men. v. monethes. And they had a kynge ouer them / which is the angel of the bottomlesse pyt / whose name in the Hebrew

ew tonge/is Abadon: but in the Greke ton-
Apollion. One woo is past/ and beholde
oo wooes come after this.

Abdon is as moche to saye as a destroyer.

And the sixte angel blewe/and I herd a voy
from the .iiij. corners of the golden aultre/
ich is before God/ saying to the sixte angel/
ich had the trompe: Loose the .iiij. angelles
ich are bounde in the gret ryuer Eufrates.
the .iiij. angelles were looſed which were
pared for an houre/ for a daye/ for a moneth

The. ix. fygure.

The. ix. fygure.

and for

and for a yeare/for to slee the .iij. part of me
The .ix. fy-gure. And the nombre of horsmen of warre were .xx. tymes .x. M. And I herde the nombre of them
& thus I sawe the horses in a vision & thē that
sate on thē/hauynge fyry habergiōs of a Jacin
cte coloure/& brim stony/and the heeddes of the
horses were as the heeddes of lyons. And out
of their mouthes wēt forth fyre & smoke & brim
stone. And of these .iij. was the .iij. part of men
kylled: that is to saye/of fyre/smoke/& brimsto
ne/which proceded out of the mouthes of thē.
For their power was in their mouthes and in
their tayles: for their tayles were lyke vnto ser-
pentes/& had heedes/& with thē they dyd hurt.
And the remnaūt of the mē which were not kyl
led by these plages/repented not of the dedes of
their hondes that they shulde not worshyppe
deuyls/& ymages of golde/& siluer/& bralle/and
stone/& of wood/which nether cā se/nether hea
re/nether go. Also they repented not of their
murther/& of their sorcery nether of their for-
nicacion nether of their thefte. ¶ The .x. Chap

The .x. fy-gure. And I sawe another myghtye angel come
doune from heuen clothed with a cloude
& the rayne bowe apon his heed. And his
face as it were the sunne/& his fete as it were
pyllars of fyre/& he had in his honde a lytell bo
ke oppn: & he put his ryght fote apon the see/&
his lyfte fote on the erth. And cryed with a lou
de voyce/as whē a lyon roareth. And whē he had
cryed .vij. thōdres spake their voyces. And whē
the .vij. thondres had spoken their voyces I
was aboute to wryte. And I herde a voyce from
heauen sayinge vnto me seale vp tho thinges
which the .vij. thondres spake & wryte thē not.

Dan .xij. c. And the angel which I sawe stonde apon the
see/& apō the erth/lyfte vppe his honde to heu
& swore by him that liueth for euer more/which
created heuē/& the thinges that ther in are/& the

see/

The. x. fy-
gure.

ſee the thinges which therin are: that there
ſhulde be no lēger tyme: but in the dayes of the
voyce of the. vij. angel/whē he ſhalbe begyn to
blowe: euē that myſtery of god ſhalbe finiſſhed
as he preached by his ſeruaūtes the prophetes.

And the voyce which I herde from heauen/
ſpake vnto me agayne/and ſayde: go and take
the lytle boke which is open in the honde of
the angel/which ſtondeth apon the ſee/& apon
the erth. And I went vnto the angel/and ſay-
de to

de to him: geue me the lytle boke/and he sayd vnto me: take it/and eate it vp and it shall make thy belly bytter/ but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde/and eate it vp/and it was in my mouth as swete as hony/and as sone as I had eaten it/my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/and nacions/and tonges and to many kynges.

Ezech. iii. c.

¶ The. xj. Chapter.

The. xi. figure.

AND then was geuen me a rede lyke vnto a rode and it was sayd vnto me: Ryse and mete the temple of God/and the aultre/ and them that worshippe therin and the quyre which is with in the temple/cast oute and mete it not: for it is geuyn vnto the Gentiles/and the holy cite shall they treade vnder fote. xlij. monethes. And I will geue power vnto my two witnesses/and they shall prophesay thousande/ two hondred and lx. dayes/clothed in sacke cloth. There are two olyue trees/and two candlestyckes/ stondynge before the God of the erth.

And yf eny man will hurt them/fyre shall procede out of their mouthes/ and consume their ennemyes. And yf eny man will hurt them this wyse muste he be kylled. These have power to shut heauen/that it rayne not in the dayes of their prophesyinge: and haue power ouer waters to turne them to bloud and to smyte the erth with almaner plages/as often as they will.

And when they haue finysshed their testimony/the beste that cam oute of the bottomlesse pyt/shall make warre agaynst them and shall ouercome them/& kyll the. And their bodyes shall lye in the stretes of the greate cite/ which spritually is called Zodom and Egypte where

The. xi. fy-
gure.

where oure worde was crucified. And they of the people and kynredes/and tonges/and they of the nacions/shall se their bodyes. iij. dayes and an halfe / and shall not suffre their bodyes to be put in graues. And they that dwell apon the erth/shall reioyce ouer them and be glad/and shall send gyftes one to another for these two Prophetes vexed them that dwelt on the erth.

And after .iij. dayes and an halfe the spyrete of lyfe from God/entred into them. And they stode vp apon their fete: and greate feare came apon them which sawe them. And ther herde a greate voyce from heauen/saying vnto them. Come vp hydder. And they ascended vp into heauen in a cloude/and their ennemyes sawe them. And the same houre was ther a greet erthquake/and the tenthe parte of the cite fell/ and in the erthquake were slayne names of men seuen. M. and the remnaunt were feared/ and gaue glory to God of heauen. The seconde woo is past / and beholde the thyrd woo will come anone.

And the seuenth angel blewe/and therwere made great voyces in heauen sayinge: the kyngdoms of this worlde are oure lordes and his Christes and he shall raygne for euer more. And the .xxiiij. elders / which syt before God on their seates/fell apon their faces/and worshypped God sayinge: we geue the thankes lorde God almyghte: which arte and wast/and arte to come/ for thou haste receaued thy great myght/and hast raygned. And the nacions were angry and thy wrath is come/and the tyme of the dead that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Sayntes/and to them that feare thy name small and great/and shuldest destroye them/ which destroye the erth. And the temple of God was opened in heuen/ and ther was sene in his temple/the arcke of his testament: and ther folowed lyghtnynges/ and voyces/and thonderynges and erthquake/ and moche hayle.

The .xij. Chapter.

And thes

The. xii. fygure.

¶ And ther appered a gret wonder in heaven: A woman clothed with the sunne/ and the mone vnder her fete/and apon her heed a croune of .xij. starres. And she was with chylde & cryed trauayllinge in byrth and payned redy to be deliuered. And ther appered another wonder in heauen/for beholde a gret Red dragon hauynge .vij. heddes/and ten hornes and crounes vpon his heddes: and his

tayle drue the thyrde parte of the starres/and
cast them to the erth.

And the dragon stode before the woman/
which was reddy to be deliuered: for to deuou re her chylde as sone as it were borne. And she brought forth a man chylde/which shulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God/and to his seate. And the woman fleed into wildernes/ where she had a place/prepared of God/that they shulde fede her there a M. cc. hundred and. lx. dayes

And ther was a gret battayll in heauen/ Michael and his angels fought with the dragon/and the dragon fought and his angelles/ & preuayled not: nether was their place founde eny more in heauen. And the gret dragon/that olde serpent called the deuyll an Sathanas was cast out. Which deceaueth all the worlde. And he was cast into the erth/and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heauen is nowe made saluacion and strenghte and the kyngdome of oure God/and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the bloude of the lambe/and by the worde of their testimony/ and they loued not their lyues vnto the deeth. Therfore reioyce heuens / and ye that dwell in them. Woo to the inhabiters of the erth/and of the see: for the deuyll is come doune vnto you which hath greet wrath / because he knoweth that he hath/but a shorte tyme.

And when the dragon sawe/that he was caste vnto the erth / he persecuted the woman/ which brought forth the man chylde. And to the woman were geuen two wynges of a great egle/that she myght flye into the wildernes/ into her place/where she is norysshed for a tyme/ty-

me/tymes/and halfe a tyme/ from the preſence of the ſerpent. And the dragon caſt out of his mouth water after the woman as it had bene a ryuer/ becauſe ſhe ſhulde haue bene caught of the floud. And the erth holpe the woman/ and the erth opened her mouth & ſwalowed vp the ryuer which the dragon caſt out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr ſede / which kepe the commaundementes of God/ and haue the teſtimony of Jeſus Chriſte. And I ſtode on the ſee ſonde.

¶ The. xiij. Chapter.

a AND I ſawe a beſte ryſe out of the ſee / hauynge. vij. heddes/ and. x. hornes/ and apon his hornes. x. crounes / and apon his heed/ the name of blaſphemy. And the beaſt which I ſawe/ was lyke a catt of the mountayne / and his fete were as the fete of a beare/ and his mouth as the mouthe of a lyon. And the dragon gaue him his power and his ſeate/ and gret auctorite: and I ſawe one of his heedes as it were wounded to deeth and his dedly wounde was healed. And all the worlde wondred at the beaſt / and they worſhypped the dragon which gaue power vnto the beeſt/ and they worſhypped the beeſt ſayinge: who is lyke vnto the beaſt: who is able to warre with him: The. xiij. figure.

b And ther was geuen vnto him a mouth/ that ſpake great thinges and blaſphemies / and power was geuen vnto him/ to do. xlij. monethes And he opened his mouth vnto blaſphemy agaynſt God / to blaſpheme his name/ and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the Sayntes / and to ouercome them. And power was geuen him ouer all kynred /

tonge/and nacion:and all that dwell apon the erth worshipt him:whose names are not writ-ten in the boke of lyfe of the lambe/which was kylled from the beginnynge of the worlde.
¶ If eny man haue an eare let him heare. He that leadeth into captiuite shall go into captiuite: he that kylleth with a swearde/must be kylled with a swearde. Heare is the pacience/and the fayth of the saynctes.

And I

And I behelde a nother beast commynge vp out of the erth/and he had two hornes lyke a lambe/ & he spake as dyd the dragon. And he dyd all that the fyrste beest coulde do in his pre sence and he caused the erth/ and them which dwel therin/to worshyppe the fyrst beest/who se dedly wounde was healed. And he dyd grett wonders / so that he made fyre come doune from heuen in the syght of men. And deceaued them that dwelt on the erth by the meanes of those signes which he had power to do in the syght of the beest/ sayinge to them that dwelt on the erth : that they shuld make an ymage vnto the beest/which had the wounde of a swe arde/and dyd lyue. Gene.xx.d. Math.xxiiij

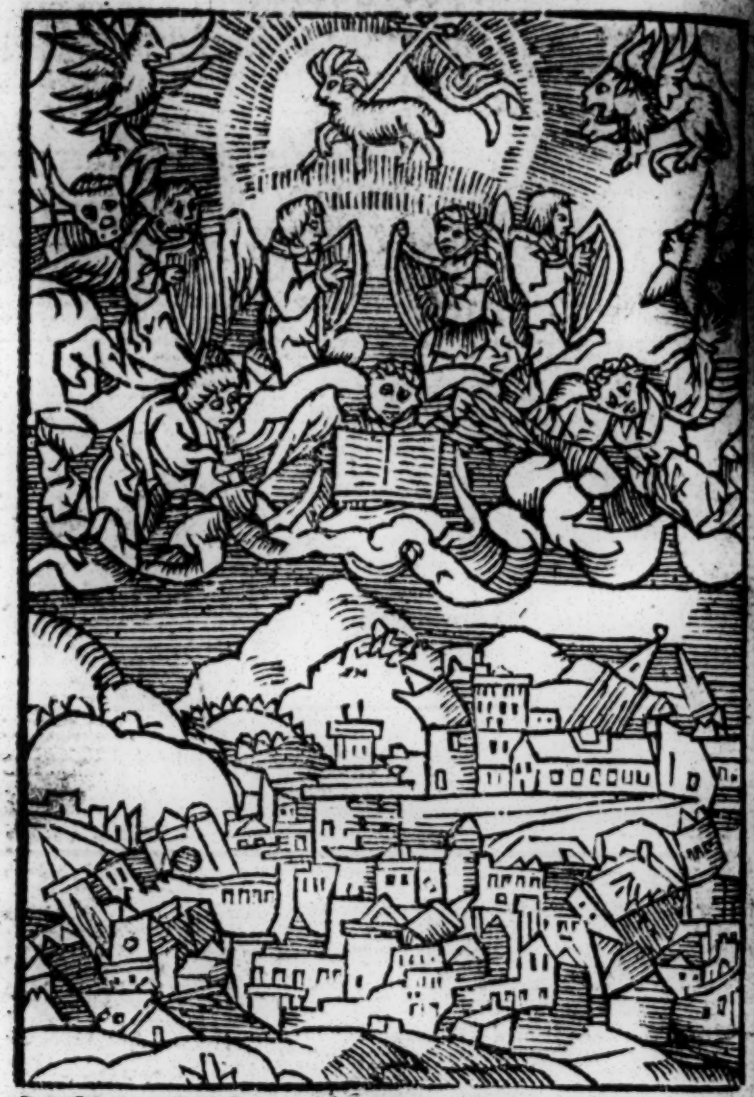
And he had power to geue a spyrete vnto the ymage of the beest/and that the ymage of the beest shuld speake/ and shuld cause that as ma ny as wolde not worshyppe the ymage of the beest/shuld be kylled. And he made all bothe smale and gret / ryche and poore/ fre & bound/ to receaue a marke in their rygt hondes or in their forheddes. And that no man myght by dysell/saue he that had the marke/ or the na me of the beest/other the nombre of his name. Here is wysdome. Let him that hath wytt co unt the nombre of the beest. For it is the nom bre of a man /and his nombre is sixe hondred/ thre score and sixe.

¶ The.xiiij. Capter. ✠

The.xiiij. figure.

And I loked/ and lo a lambe stode on the mount Syon/ & with him an C.& xliij. thousande haupnge his fathers name written in their forheades. And I herde a voyce from heauen/ as the sounde of many waters/and as the voyce of a grett thoundre/ And I herde the voyce of harpers harpynge with their harpes. And they songe as it were a newe songe / before the seate / and before

The. xiiii. fygure.



the foure beestes / and the elders / and no man coulde learne that songe / but the hondred and xliiij. M. which were redemed from the erth. These are they / which were not defyled with wemē for they are virgyns. These folowe the lambe why ther soeuer he goeth. These were redemed from men beyngē the fyrste frutes vnto God and to the lambe / and in their mouthes was founde no gyle. For they are with outen [illegible] before the trone of God. ✠

And

I sawe an angell flye in the myddes of
hauinge an euerlastinge gospell to preа
nto them that sit and dwell on the erth/
all nacions/kynreddes/and tonges and
e/sayinge with a lowde voyce: Feare God
eue honoure to him/for the houre of his
ment is come: and worshyppe him/that
heauen and erth/& the see and fountay-
water. And ther folowed another angel/
ge: Babylon is fallen is fallen that grete
/for she made all nacions drinke of the wy-
of hir fornicacion.

Psam. xlv.
Actu. xiiii.
Esai. xxi.
Hier. li. c.

And the thyrde angell folowed them sayin-
gewith a lowde voyce: If eny man worshippe
the beest & his ymage/and receaue his marke in
his forhed / or on his honde / the same shall
drincke the wyne of the wrath of God which
is powred in the cuppe of his wrath. And he
shalbe punished in fyre and brimstone / before
the holy angels/and before the lambe.

And the smoke of their turment ascendeth
vp euermore. And they hau no rest daye ner
nyght/which worshippe the beast and his yma-
ge/and whosoeuer receaueth the prynt of his
name. Here is the pacience of saynctes. Heare
are they that kepe the commaundementes and
the fayth of Jesu.

And I herde a voyce from heauen sayinge
vnto me: write. Blessed are the dede/which he-
reafter dye in the Lorde/euen so sayth the spyа
te: that they maye rest frō their laboures / but
their workes shall folowe them. And I loked
and beholde a whyte clowde / and vpon the
clowde one sittinge lyke vnto the sonne of mā/
hauinge on his heed a golden crowne / and in
his honde a sharpe sykle. And another angell
came oute of the temple cryinge with a lowde
voyce to him that sate on the clowde. Thruste
in thy sykle and repe for the tyme is come to

The. xv. fyа
gure.

Joel. iii. c

The.xv. fy-
gure.

repe / for the corne of the erth is rype. And he that sate on the clowde / thrust in his sykle on the erth / and the erth was reped.

And another angell came oute of the temple / which is in heauen hauinge also a sharpe sykle. And another angell came oute from the aultre / which had power ouer fyre / and cryed with a lowde crye to him that had the sharpe sykle / and sayde: thrust in thy sharpe sykle and gadre the clusters of the erth / for her grapes

are

And the angell thrust in his sykle on
and cut doune the grapes of the vy-
of the erth: and cast them into the
nefat of the wrath of God / and the
was troden with out the cite / and
me oute of the fat / euē vnto the hors
by the space of a thowsandr and. vj. C.
es.

¶ The. xv. Chapter.

Nd I sawe another signe in heuē grett
ndmeruellous. vij. angels hauinge the
seuen laste plages / for in them is fulfil-
led the wrath of God. And I sawe as
re a glassye see mingled with fyre / & thē
had gottē victory of the beest and of his
ge / and of his marke / and of the nombre
s name / stonde on the glassye see / hauinge
harpes of God / & they songe the songe of
ses the seruaunt of God / and the songe of
lambe / sayinge: Gret and maruelous are
worbes Lorde God almyghty / iuste and
ree thy wayes / kynge of saynctes. who
ot feare o Lorde / and glorify thy name?
ou only arte holy / and all gentyls shall
and worshippe before the: for thy iudge-
es are made manifeste.

The. xvij. figure.

Hier. x.

nd after that / I loked / & behold the tem-
of the tabernacle of testimony was oppn
euen / and the seuen angels came out of
temple / which had the seuen plages / clo-
d in pure and bryght lynnen and hauinge
r breestes gyrded with golden gerdels. And
of the fowre beestes gaue vnto the seuen
els. vij. golden vialles / full of the wrath
God / which liueth for euer more. And the
ple was full of the smoke of the glory of
d and of his power / and no man was able
re into the temple / tyll the seuen plages
the seuen angels were fulfilled.

¶ The. xvj. Chapter.

And

The.xvi. fygure.

The.xvi. fygure.

AND I herde a great voyce out of the
ple sayinge to the.vij.angels: go y
re wayes / poure out youre vyalles
wrath vpon the erth. And the fyrst went/
powred out his viall vpon the erth/ & there
noysome & a sore botche vpon the men wh
had the marke of the beest / & vpon them wh
worshipped his ymage. And the seconde ang
shed out his viall vpon the see / & it turned
it were into the blood of a deed man: & eue
liuin

ynge dyed in the see. And the thyrde
out his viall vpon the ryuers & foun
waters/and they turned to bloud.
rde an angell saye: Lorde which arte
you arte ryghteous and holy/because
geuen soche iudgementes/ for they
the bloude of saynctes/& prophetes/
hast thou geuen them bloud to drinc
they are worthy. And I herde another
e aultre saye: euen so Lorde God al-
true & righteous are thy iudgemẽtes.
he fourth angel poured out his viall on
ne/and power was geuen vnto him to
en with heate of fyre. And the men ra-
gret heate & spake euyll of the name of
which hath power ouer those plages/and
repented not/to geue him glory. And the
angel poured out his viall vpon the seate
beste/and his kyngdome wexed derke/
gnewe their tonges for sorowe/& blas-
ed the God of heuen for sorowe & payne
eir sores/& repented not of their dedes.
d the sixte angel poured out his viall vpon
ret ryuer Eufrates/and the water dryed
at the wayes of the kynges of the este
be prepared. And I sawe thre vnclene
s lyke frogges come out of the mouthe
e dragon/and out of the mouthe of the be
d out of the mouthe of the falle prophe-
for they are the spretes of deuyls workyn-
miracles to go out vnto the kynges of the
and of the whole worlde/to gaddre them
e battayle of that gret daye of God al-
ty. Beholde I come as a thefe. Happy is
at watched and kepeth his garmentes/lest
e founde naked/and men se his filthynes.
he gaddered them to gether into a place
ed in the Hebrue tonge Armagedon.
d the seuenth angel poured out his viall

into

into the ayre. And ther came a voyce
heauen from the seate / sayinge: it is
And ther folowed voyces thondringes /
nynges / and ther was a gret erthquake /
as was not sence men were vpon the
mighty an erthquake and so gret. And
te cite was deuided into thre parties / and
cities of all nacions fell. And gret Bab
came in remembraunce before God / to gr
to hyr the cuppe of the wyne of the fearc
of his wrath. Euery yle fled awaye / and
mountaynes were not founde. And ther fe
gret hayle / as it had bene talentes / out of
ben vpon the men / and the men blaspheme
God because of the plage of the hayle / for
was gret and the plage of it sore.

¶ The. xvij. Chapter

The. xvii. fygure.

AND ther came one of the seuen ange
which had the seuen vialles: and tal
with me / sayinge vnto me: come I w
shewe the the iugement of the gret w
re that sitteth vpon many waters / with wh
haue cõmitted foznication the kynges of
erth / so that the inhabiters of the erth / are
ken with the wyne of her foznication. And
caryed me awaye into the wildernes in
spzete. And I sawe a woman syt vpon a
colozed best full of names of blaspheme wh
had ten hoznes. And the woman was ara
in purple and rose coloure and decked with
de pzecious stone / and pearles / and had a
of golde in her honde / full of abominatio
and filthines of her foznication. And in her
hed was a name wzytten / a mystery / gret B
lon the mother of whozdome and abomi
cions of the erth. And I sawe the wyfe d
ke with the bloud of sayntes / and with
bloud of the witnesses of Jesu. And whe
sawe her / I wondzed with gret meruayle.

.eus
woꝛ-
which
.aigneth

.nother Angell
.ainge gret power/
.as lyghtened with his
.nd he cryed mightely with
layinge: Great Babylon is
.:ꝛ is become the habitation of
the holde of all fowle spꝛetes/ & a
cage

measure that the angell had was after the measure that man vseth. And the byldynge of the wall of it was of Jaspar. And the cite was pure golde lyke vnto cleare glasse/ & the foundacions of the wall of the cite was garnished with all maner of precious stones. The fyrste foundacion was Jaspar/ the seconde Saphyre the thyrde a Calcedony/ the fourth an Emerald the fyft Sardonix: the sixt Sardeos: the seuenth Crysolite: the eyght Berall: the nynth a Topas: the tenth a Crysoprasos: the eleuenth a Jacynct: the twelue an Imatist.

The .xij. gates were .xij. pearles/ euery gate was of one pearle / and the strete of the cite was pure golde/ as thorowe shynynge glasse. And ther was no temple therin. For the lorde God allmyghty and the lambe are the temple of it/ and the cite hath no nede of the sonne nether of the mone to lyghten it. For the brightnes of God dyd lyght it: and the lambe was the lyght of it/ And the people which are saued shall walke in the lyght of it: and the kynges of the erth shall bringe their glory vnto it. And the gates of it are not shut by daye. For ther shalbe no nyght there. And ther shall entre into it none vnclene thinge / nether whatsoeuer worketh abhominacion: or maketh lyes: but they only which are written in the lambes boke of lyfe. Esai. lx. c.

The .xxij. Chapter.

AND he shewed me a pure ryuer of water of lyfe clere as Cristall: proceedynge oute of the seate of God and of the lambe In the myddes of the strete of it/ and of ether syde of the ryuer was ther wode of lyfe: which bare .xij. manner of frutes: and gaue frute euery moneth: & the leues of the wodde serued to heale people with all. And ther shalbe no more curse / but the seate of God and the lambe

lambe shalbe in it: and his seruauntes shall
serue him. And they shall se his face and his
name shalbe in their forheddes. And there shall
no saie. lxv. d. be not nyght there / and they nede no candle
nether lyght of the sunne: for the Lorde God
geueth them lyght / and they shall raygne for
euermore.

And he sayde vnto me: these sayinges are
kaythfull and true. And the Lorde God of
Sayntes and Prophetes sent his angel to shew
we vnto his seruaūtes / the thinges which must
shortly be fulfilled. Beholde I come shortly.
Happy is he that kepeth the sayinge of the
prophesy of this boke. I am John which sawe
these thinges & herde them. And when I had
herde and sene / I fell doune / to worshippe be-
fore the fete of the Angel which shewed me the
se thinges. And he sayd vnto me: se thou do it
not / for I am thy felowe seruaunt and the fe-
lowe seruaunt of thy brethren the prophetes
and of thē which kepe the sayinges of this bo-
ke. But worshippe God.

And he sayde vnto me: seale not the sayinges
of the prophesy of this boke. For the tyme is
at honde. He that doeth euyll / let him do euyll
styll: and he which is fylthy / let him be fylthy
styll: and he that is righteous / let him be more
ryghteous: and he that is holy / let him be mo-
Esaie. xli. b re holy And beholde I come shortly / and my
Esaie. xliii. rewarde with me / to geue euery man accordyn
ge as his dedes shalbe. I am Alpha and Ome-
ga the beginnynge and the ende: the fyrst and
the last. Blessed are they that do his cōmaun-
demētes / that their power maye be in the tree
of lyfe / and maye entre in thorow the gates in
to the cite. For without shalbe dogges and in-
chaunters / and whoremongers & morderers /
and [illegible] / and whosoeuer loueth or ma-
[illegible]ges.

I Je-

The Epistles of the Olde Testament

14 Bk.

retes therof. Thus sayth the lorde Sa
though it shall seme harde in the eyes of
remnaunt of the people that shalbe lefte in
yes/shall it seme harde in myne eyes/
sayth the lorde Sabaoth? Thus sayth the
Sabaoth: beholde I will deliuer my peo
from the eest contre/and from the lande of
goynge doune of the sonne/and will bryn
them/that they shall dwell in the myddes
Jerusalem. And they shalbe my people/& I
be their God in truthe and ryghteoulnes.

¶ The frydaye next folowynge:
the Epistle.

THis sayth the Lorde: vpon the walles of Jerusalem I haue set kepers which shall neuer cease nether by daye ner yet by nyght. And ye that stere vp the remembraunce of the Lorde/se that ye pause not nether let him haue rest vntyll he haue prepared/& made Jerusalem glorious in the erth. The Lorde hath sworne by his ryght honde/and by his stronge arme/that he will not geue thy corne anye moare to be eaten of thyne enemyes: and that alyentes shall not drincke thy new wyne for which thou hast laboured. But they that fet it to houlle/shall eate it and shall prayse the Lorde: and they that gathered it/ shall drinke it in the courte of my holy temple. Go from gate to gate/and prepare the waye for the people/cast vp grauayle and make the waye hye and clense it of stones and set vp a baner for the people. Beholde the Lorde will make it knowen vnto the endes of the worlde. And saye ye vnto the daughter of Syon: beholde he that is thy sauyoure/commeth/and his reward with him and his worke before him. And they shall be called a people of holynes redemed of the Lorde. And thou shalt be called an haunted cite and not forsaken. Esaie.lxii.c.

¶ Du the

¶ On the wenſdaye in the thyrde weke of aduent/ the Epiſtle.

Esaie.xi.a

THe worde that Elaias the ſonne of Amos ſawe in a viſion/ cõcernynge Iuda and Ieruſalẽ. It ſhall come to paſſe in the laſt dayes that the mount of the houſe of the lorde/ ſhalbe ſet in the tope of the mountaynes/ & ſhalbe lyfte vp aboue the hylles: and all nacions ſhall reſorte therto. And moche people ſhall go and ſaye: come and let vs go vp to the hyll of the lorde & vnto the houſſe of the God of Jacob: that he maye teache vs his wayes & that we maye walke in his pathes. For out of Syon ſhall come the lawe/ and the worde of God oute of Jeruſalem. And he ſhalbe iudge amonge the hethen & tell many a nacions their fautes and they ſhall tourne their ſwearde into mattockes and their ſpeares into ſythes. One nacion ſhall not lyfte vp a ſwearde agaynſt another/ nether ſhall they learne to warre anye moare. O houſſe of Jacob come and let vs walke in the lyght of the lorde.

¶ The frydaye in the .iij. weke of Aduent/ the Epiſtel.

Esaie.xi. a.

THer ſhall come a rodde oute of the ſtocke of Jeſſe/ & a braunche ſhall ſpringe out of his rote. And on him ſhall lyght the ſpirite of the Lorde: the ſpirite of wyſdome and of vnderſtondynge/ the ſpirite of counſell and of ſtrength the ſpirite of knowledge and of the drede of the lorde/ & it ſhall make him lauer of the feare of the lorde. And he ſhall not iudge after the ſyght of his eyes: nether ſhall rebuke after the hearynge of his eares. But he ſhall iudge the cauſes of the poore with ryghteouſnes/ & ſhall rebuke with equitie for the vmble of the erthe. And he ſhall ſmyte the erth with the rodde of his mouth/ and with the breth of his lyppes ſhall ſleye the wycked.

Indry-

ghteoulnes shalbe the gyrdle of his loy
d faythfulnes the gyrdle of his raynes.
¶ The wensdaye in the fourthe weke
of Aduent: the Epistle.

Thus sayth the Lorde. Thyldren of Syon be glad and reioyse in the Lorde your God. Joel.ii.f
re God. For he hath geuen you the tea-
of ryghteoulnes / and will make descende
you the fyrst rayne & the latter / as at the
nnynge. And the barnes shalbe full of cor-
nd the wyne presses shall flowe ouer with
e and oyle. ¶ And ye shall knowe that I Joel.iiii.
Lorde youre God / dwell in Syon my holye
unte. And Jerusalem shalbe holye and ther
no straunger passe thorow there anye mo-
. And at that daye the mountaynes shall
ppe swete wyne and the hylles shall flowe
th mylke / & all the brokes of Juda shall run
with water. And a fountayne / shall go oute
the houlle of the Lorde / & water the ryuer
Sittim. Egypt shall go to ruyne / and Edom
shalbe a desert & a wildernes / which oppressed
the chyldren of Juda / & which sheed innocent
bloude in their lande. And Juda shall cõtynue
mer / & Jerusalẽ from generacion to generacion
And I will clense their bloude which I haue
not clensed. And the Lorde shall dwell in Syon

¶ The frydaye in the .iiij. weke
of Aduent: the Epistle.

Shoute and be glad daughter of Syon for beholde I come and dwell in the myddes of the / sayth the lorde. And ma Zach.ii.
nye nacions shall cleaue vnto the Lorde
at that daye and shalbe my people. And I
will dwell in the myddle of the / and thou shalt
knowe that the Lorde Sabaoth hath sent me
vnto the. And the Lorde shall inheret Juda /
which is his parte in the holye grounde / and he
shall chose Jerusalem yet agayne. Let all flesh

the holde their peace before the Lorde: for he is rysen oute of his holye temple.

¶ On sayncte John the Euangelistes daye: the Epistle.

Eccles. 15. c. HE that feareth God/will do good: and he that kepeth the lawe/ shall obtayne wysdome: and she will come agaynst him as an honorable mother: as a woman yet a virgen shall she receaue him. She shall fede him with the breade of lyfe and vnderstondynge: and the water of wholsome wysdome she shall geue him to drincke. Upon hyr he shall fasten him selfe/and shall not be bowed/and on hyr he shall holde him selfe/& shall not be confounded. And she shall exalt him amonge his neyboures: and shall open his mouthe euen in the thyckest of the congregacion. And she shall fyll him with the spirite of wysdome and vnderstondynge/and with the garment of glorie shall apparell him. She shall make him ryche with ioye and gladnes/ & shall enheret him with an euerlastynge name.

¶ The. xiij. daye: the Epistle

Esa. lx. a UP and receaue lyght Jerusalem: for thy lyght is come/ and the glorie of the lorde is vpouer the. For beholde/ darcknes shall couer the erth/and a thyck myst the nacions. But the Lorde shall ryse as the sonne ouer the/and his glorie shalbe sene vpon the. And the hethen shall walke in thy lyght/ and the kynges in the bryghtnes that is rysen ouer the. Lyfte vp thyne eyes rounde aboute and se. All these are gathered to gether and are come vnto the. Thy sonnes shall come from farre/and thy daughters shalbe euer by thy syde. Then thou shalt se/and shalt haue plentye: thyne harte shall wonder and breake oute in ioye/when the multitude of the see is turned to the/and the armyes of the hethen are come vnto

vnto the. The aboundaunce of Cameis
ll couer the/with the Dromadaryes of Ma
n and Epha / and all they of Saba ſhall
ynge golde and frankynſence/ and ſhall preа-
the prayſe of the Lorde.

¶ The next ſondaye after the.xiij.
daye: the Epiſtle.

I Will prayſe the O Lorde/that though
thou were angrye with me / yet thyne
anger is turned/and thou haſt comfor-
ted me. Beholde God is my ſaluacion: Iſaie.
I will be bolde therfore and not feare. For the xii.a.
Lorde God is my ſtrenght and my prayſe whe
reof I ſynge:and is become my ſauyoure. And
ye ſhall drawe water in gladnes oute of the
welles of ſaluacion. And ye ſhall ſaye in that
daye:geue thankes vnto the Lorde:call on his
name:make his dedes knowen amonge the he-
then:remember that his name is hye. Lyfte vp
an hye. Synge vnto the Lorde/for he hath do-
ne excellentlye/and that is knowen thorow ou
te all the worlde. Crye and ſhowte thou in-
habiter of Syon / for great amonge you is
the holye of Iſrael.

¶ On Aſhe wenſdaye:
the Epiſtle.

AND now therfore ſayth the Lorde: Tur Joel.ii.a
ne to me with all youre hertes/ in faſtyn
ge/wepynge and lamentacion. And tea-
re youre hartes/ and not youre garmentes /
& turne vnto the Lorde youre God. For he is
full of mercye and compaſſion/ longe yer he be
angrye/ & great in mercye and repenteth when
he is at the poynte to puniſſhe. Who can tell
whether the Lorde will turne and haue com-
paſſion and ſhall leane after him a bleſſynge?
Sacrifice and drinck offerynge vnto the Lorde
youre God. Blowe a trompet in Sion/ proclay
me faſtynge/ & call a congregacion. Gather the

people to hether/ & holde a congregacion/ bringe the elders to one place / gather the yonge chyldren and them that sucke the brestes/ together Let the brydgrome come oute of his chamber/ and the bryde oute of hyr parloure. Let the prestes that minister vnto the Lorde wepe betwene the porche and the alter/ and saye: spare (Lorde) thy people / & deliuer not thyne enheritaunce vnto rebuke/ that the hethē should raygne ouer thē. Why should they saye/ amonge the nacions / where is their God? And the Lorde enuyed for his londes sake and had compassion on his people. And the Lorde answered & saide vnto his people . Beholde/ I send you corne/ new wyne & oyle / that ye shalbe satisfied therwith . Nether will I let you be anye moare in shame amongest the hethen.

¶ On the frydaye next folowynge: the Epistle.

Esaie. lviii. a. CRye with the throte & spare not . Lyfte vp thy voyce as a trompet / and tell my people their offenses and the houlle of Jacob their synnes / For me they seke daye by daye/ and will knowe my wayes / as a people that doth righteousnes/ and hath not forsaken the equitie of their God They seke of me righteous iudgementes and will drawe nye vnto God. Why haue we fasted and thou hast not loked vpon it haue vmbled oure soules / & thou woldest not wyt it . Beholde when ye fast ye can fynde youre awne lustes & can call cruellye on all youre detters . Ye fast to lawe & stryue and to smyte with fyst wyckedlye. Fast not as ye now do/ to make youre voyce to be harde vp an hye. Should it besoche maner of fast that I shuld chose/ a daye that a man should hurte his soule? Or to bowe downe his heed lyke a bulrushe? Or to spredde sack cloth and alshes vnder him? Shuldest thou call this a fast/ and a daye

acceptable

ceptable vnto the Lorde? Or is not this ra-
ther the faſt that I haue choſen? To loſe wyc-
ked bondes/& to vnbynde bondyſles of oppreſ-
ſion? And to let the bruſed go free? And that ye
ſhuld breake all maner yockes? ye and to brea-
ke the breed to the hungerye/and to bringe the
poore that are harbourleſſe vnto houſſe / and
when thou ſeeſt a naked / that thou cloth him
& that thou ſhuldeſt not with drawe thy ſelfe
from helpynge thyne awne fleſſhe? Then ſhuld
thy lyght breack oute/as dothe the daye ſpryn-
ge and thyne health ſhulde ſhortlye bud oute.
And thy ryghteouſnes ſhuld go before the/and
the glorye of the Lorde wolde come apon the.
Then ſhuldeſt thou call/& the Lorde ſhulde an-
ſwer: thou ſhuldeſt crye/& he ſhuld ſaye lo here
am I. For I the Lorde thy God am mercyfull

¶ On the wenſdaye after the fyrſt ſon-
daye in lent. the Epiſtle.

AND the Lorde ſayde vnto Moyſes: come
vp to me into the hyll/and be there/& I Exo. xxiiii.
will geue the tables of ſtone and a lawe
and commaundementes/ which I haue
wrytten to teache them. Then Moſes roſe vp
& his miniſter Joſue/and Moſes went vp into
the hyll of God/& ſayde vnto the elders: tarye
ye here/vntyll we come agayne vnto you: & be-
holde here is Aaron & Hur with you. Yf anye
man haue anye matters to do/let him come to
the. When Moſes was come vp into the moun
te a cloude couered the hyll/& the glorie of the
Lorde abode vpon mounte Sina/and the lorde
couered it. vj. dayes. And the ſeuenth daye he
called vnto Moſes oute of the cloude. And the
faſſion of the glorie of the lorde was lyke con-
ſumige fyer on the tope of the hyll in the ſyght
of the chyldren of Iſrael. And Moſes went in
to the mountayne. And Moſes was in the mo
untaye fourtye dayes and fourtye nyghtes.

Another for the same daye: the Epistle.

3. Reg. xix. a.

IN those dayes came Helias to Barsabe / that is in Juda / and lefte his lad there. And he went into the wildernes a dayes iorney and came and sat vnder a genaper tree / and wyshed to his soule that he myght dye / and sayde: it is now ynough Lorde / take my soule / for I am not better then my fathers. And as he laye and slepte vnder a genaper tree: beholde / an angel touched him & sayde / vp / and eate. And he looked vp: and beholde there was at his heed a cake baken on the coles and a cruse of water. And he ate and dranke and layde him doune agayne. And the angel of the Lorde came agayne the seconde tyme & touched him: and sayde: vp and eate: for thou hast a great waye to go. And he arose and ate and dranke and walked thorow the strength of that meate fourtye dayes and fourtye nyghtes euen vnto the mounte of God Horeb.

The frydaye next folowynge: the Epistle.

Ezech. xviii. e.

THis sayth the lorde. The soule that synneth / she shall dye. The sonne shall not beare parte of the fathers wyckednes. The ryghteousnes of the ryght shalbe vpon him & the wyckednes of the wycked shal be on him. And yet ỳ wycked yf he turne from all his synnes which he dyd / & kepe all myne ordinaunces / & do iustlye and ryghteouslye / he shall lyue & not dye. None of the synnes that he hath done shalbe rekened vnto him. In the ryghteousnes that he hath done he shall lyue. For I desyer not the deeth of a synner (sayth the lorde Iehouah) but rather that he shuld tourne from his waye and lyue. And so yf a ryghteous tourne from his ryghteousnes and do wyckednes / and shall do lyke vnto all the abominacions which a wycked doth / shall he lyue? No / none of those ryghteousnes that he dyd

shalbe

[illegible] remembred. But in the wyckednes/ [illegible] he wrought/and in the synne which he [illegible] in them shall he dye. But you will saye/ the waye of the lorde is not equall. Here I saye you ye house of Israel. Is not my waye equall? are not youre wayes rather vnequall? If a ryghteous tourne from his ryghteousnes and do wyckedlye/and dye therfore: in his wyckednes which he dyd/ he shall dye. And when a wycked turneth from his wyckednes and doth iustlye and ryghteouslye/he shall save his soule: because he feared and turned from all his wyckednes which he dyd/ he shall lyve and not dye/sayth the lorde almyghtye.

¶ The wensdaye after the seconde sondaye in lent: the Epistle.

IN the dayes of Hester/ Mardocheus prayed the Lorde/ beynge myndfull of all his workes and sayde: Lorde/lorde kynge allmyghtye: for thy power all thinges are put/nether is there anye that can resist thy will/yf thou haue determined to saue Israel. Thou madest heauen and erth/& what soeuer is contayned with in the compasse of heauen: thou art Lorde of all/nether is there anye that can resist thy maieste. Thou knowest all thinge/& wottest that it was not of pryde or of spyte/or anye desyer of glorie that I dyd not worship moost proude Amon: for I wolde haue been readye/and that gladlye for the sauynge of Israel/to haue kyst euen the steppes of his fete. But I feared least I shuld tourne the glorie of my God vnto a man/and feared to worship anye man saue my God. And now lorde kynge and God of Abraham/ haue mercye on thy people: for oure enemyes are mynded to destroye vs and to bringe thyne inheritaunce vterly to nought. Despice not the porcion which thou deliueredest for thy selfe oute of Egypte. Hester.iii.

Heare my prayer & be mercyfull vnto thy peo-
and inheritaunce/and tourne oure sorow into
Joye: that we maye lyue and prayse thy name
O lorde/and stoppe not the mouthes of them
that prayse the. And all Israel with lyke myn-
de and prayer cryed vnto the Lorde/ because
that present death was not farre from them.

¶ The frydaye nexte folowynge:
the Epistle.

Genes. xxxvii.

AT that tyme Joseph sayde vnto his bre-
ther. Heare I praye you a dreame that
I dreamed. Beholde we ware makyn-
ge of sheues in the feld: and se/my shefe arose
and stode vpryght/and youre sheues stode roun-
de aboute and made an obeysance vnto my
shefe. Then sayde his brethren vnto him:
what/shalt thou be oure kynge/ or shalt thou
raynge ouer vs? And they hated him the more
for his dreame and for his wordes. And he drea-
med yet another dreame and tolde it his bre-
thren. And he sayd: beholde/I dreamed yet
another dreame/ Me thought the sonne and
the mone and eleuen starres dyd worshyp me.
And when he had tolde it his father and his bre-
thren/his father rebuked him and sayde vnto
him: what meaneth this dreame which thou
hast dreamed? shall I come and thy mother
and thy brethren and fall before the on the
grounde? And though his brethren hated him:
yet his father kept the thinge in mynde. And
when his brethren were gone to pasture their
fathers shepe at Sychem/ Israel sayde to Jo-
seph: do not thy brethren fede the shepe at Sy-
chem? come that I maye sende the to them.
And he sayde: here am I. And he sayde: go good
sonne and se whether it be well with thy bre-
thren and with the shepe/and bringe me word
de agayne. And he sent him oute of the valeye
of Hebron for to go to Sychem. And a man
founde

wanderinge in the felde/and axed what seekest thou? And he sayde/ my brethren: tell me I praye the where they? And the man sayde: they are departed. For I harde them saye: let vs go to Dothan. And when they sawe him a farre of/ ere he came nye them/ they contriued to slee him. And they sayd one to another: beholde/ this dreamer cometh. But now come and let vs slee him & cast him into some pytte/ & saye some cruell beast hath deuoured him/ & let vs see what his dreames will come. When Ruben harde that he wolde haue ryd him oute of their hondes/ and sayde: let vs not kyll him. Ruben sayde more ouer/ shed not bloude/ but cast him into yonder pyt that is in the wildernes/ and laye no hondes vpon him: for he wolde haue ryd him out of their hondes/ & delyuered him to his father agayne.

¶ The wensdaye after the thyrd sondaye in lent: the Epistle.

THus sayth the Lorde God. Honour thy father & mother/ that thy dayes maye be prolonged in the londe which thy Lorde God geueth me. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false wytnes agaynst thy neyboure. Thou shalt not couet thy neyboures houlse: nether shalt thou couet they neyboures wyfe/ his manseruaunt/ his mayde/ his oxe his asse or ought that is his. And al the people sawe the thunynge and the lyghtnynge/ and the noyes of the horne/ and how the mountayne smoked. And when the people sawe it/ they remoued and stode a farre of/ and sayde to Moses: talke thou with vs and we will heare: but let not God talke with vs/ leaste we dye. And Moses sayde vnto the people/ feare not. For God is co

Exod. xx.

me to proue you/& that his feare maye be
ge you/that ye synne not. And the people
a farre of/& Moses went into the cloude
re God was. And the Lorde sayde vnto
thus thou shalt saye vnto the chyldren of
rael. Ye haue sene how I haue talked
you oute of heauen Ye shall not make
re with me Gods of golde: in no wyse
do it. An alter of erth shall thou make
me/and there offer thy burnt offerynges
thy peace offerynges/and thy shepe and
oxen. And vnto all places where I shall
the remembraunce of my name/ thyther
I come vnto the and blesse the.

¶ The frydaye next folowinge: Epistle.

Num. xx. a

IN those dayes when there was no
ter for the multitude/they gathered
selues to gether agaynst Moses &
ynst Aarō. And the people dyd chyde
Moses/& spake sayinge: wold God we had
rished when oure brethrē perished before
Lorde. Why haue ye brought the cōgregacion
of the Lorde into this wildernes/ that both
we & oure catell shuld dye here? wherfore le
ye vs oute of Egypt/ to bringe vs vnto thi
vngracious place/which is no place of seed/n
of frygges/ner of vynes/ner of pome garna
des/nether is ther any water to drincke? An
Moses & Aaron went from the congregacion
vnto the doore of the tabernacle of witnes/& fe
on their faces: & the glorie of the Lorde appe
red vnto them. And the Lorde spake vnto M
ses sayinge: take the stafe/& gather thou & th
brother Aaron the cōgregacion to gether an
saye vnto the rock before their eyes/ that h
geue forth his water. And thou shalt bring
them water out of the rocke/& shalt geue th
cōpanie drincke/& their bestes also. And Mose
tooke the stafe from before the Lorde as he
maunde

ked him. And Moses & Aaron gathered
congregacion to gether before the rocke/& he
unto them/heare ye rebellious/must we
water oute of this rocke? And Moses
p his hond with his stafke/& smote the
wo tymes/& the water came oute aboun-
ye and the multitude dranke/& their
also. And the Lorde spake vnto Moses
aron: because ye beleued me not/to sanc-
me in the eyes of the chyldren of Israel/
ore ye shall not bringe this congregacion
the lande which I haue geuen them. This
water of stryfe/because the chyldren of
l stroue with the Lorde/and he was sanc
d vpon them.

The wensdaye after the .iiij. sondaye in lent: the Epistle.

THis sayth the Lorde God. Washe and be cleane: put awaye the wyckednes of youre ymaginacions oute of my syght. Esaie.i.c.
ase to do cupll and learne to do well. Sto
e to do ryghteouslye and helpe the oppres-
d. Iduenge the fatherlesse and defende the
se of wydowes. Come/let vs shew eche his
fe to other and make an atonement sayth
e Lorde. And so though youre synnes be ly-
e to purple / they shalbe made as whyte as
ow/and though they be as reed as scarlet/
y shalbe made lyke whyte woll. Yf ye will
ree and herken/ye shall eate the best of the
nde sayth the Lorde God.

Another for the same daye.

THus sayth the Lorde. I will sanctifie my name that is defiled amonge the hethen. Which ye haue defyled amonge Ezechil. xxvi.c.
em that the hethen maye knowe that I am
e Lorde (sayth the lorde Jehouah) when
am sanctified vpon you in their syght. And
will take you from the hethen/ and will ga-
ther

ther you oute from all landes and will b
you into oure awne contre. And I will
pure water vpon you / and ye shalbe cl
from all vnclennesses / & from all youre
I will clense you. And I will geue you
harte / & will put a new spyrete in you. And
take waye that stonye harte out of youre
she / and geue you a fleshie herte. And I
put my spyrete in you / & will make that ye
walke in myne ordinaunces and kepe my
wes and do them. And ye shall dwell in the
de which I gaue youre fathers. And ye sh
my people / and I wilbe youre God.

¶ The frydaye after the .iiij. sondaye in lent: the Epistle.

iii. Re. xvii. IN those dayes it chaunsed that the
ne of the wyfe of the houssle was s
and the sycknes was so great that
remayned no breth in him. Then she
de to Helias: what haue I to do with the /
man of God? Dydest thou come to me /
my synne shulde be kepte in mynde and to
my sonne? And he sayde vnto hyr: geue me
sonne / and he toke him oute of hyr lappe / &
eyed him vp into an hye chamber / where
him selfe dwelt / and layde him on the be
And he called vnto the Lorde & sayde: O Lo
de my God / hast thou dealt so cruelly with
wydowe with whom I sugiourne / as to
hyr sonne. And he measured the chylde .iij.
mes / & called vnto the Lorde and sayd: Lor
my God let this chyldes soule come agayne
to him. And the Lorde herkened vnto the vo
ce of Helias and the chyldes soule cam
ne vnto him / and he reuiued. And Helias to
the chylde and caryed him doune oute of
chamber into the houssle and deliuered him
his mother. And Helias sayde: se / thy sonne
a lyue. Then sayde the woman to Helia

I knowe that thou arte a man of God/
at the Lorde is truly in thy mouth.
The wenſdaye after the v. ſondaye
int lent: the Epiſtle.

T that tyme the Lorde ſpake to Mo- Leui. xix. a
ſes ſayinge: ſpeake vnto the hole multi
tude of the chyldren of Iſrael/ & ſaye
m: I am the Lorde youre God. Ye ſhall
ale ner lye/ ner deale falſly one with ano
Ye ſhall not ſwere by my name falſly/
thou defyle not the name of thy God:
the Lorde. Thou ſhalt not begyle thy
oure with cauillacions/ ner robbe him vio
y: nether ſhall the workmans labour aby
ith the vntyll the morynge. Thou ſhalt
urſe the deffe ner put a ſtomblinge bloc-
fore the blinde: but ſhalt feare thy God.
n the Lorde. Ye ſhall do none vnryghte-
es in iudgement. Thou ſhalt not fauer
poore ner honoure the mightye/ but ſhalt
e thy neyboure ryghteouſlie. Thou ſhalt
go vp & doune a falſe preuie accuſer amon-
he people / nether ſhalt thou helpe to ſhed
bloude of thy neyboure. I am the Lorde.
hou ſhalt not hate thy brother in thyne har-
/ but ſhalt in anye wyſe rebuke thyne ney-
oure/ that thou beare no ſynne for his ſake.
hou ſhalt not aduenge thy ſelfe ner beare ha
in mynde agaynſt the chyldren of thy peo-
/ but ſhalt loue thyne neyboure euen as thy
lfe. I am the Lorde. Myne ordinaunces ſhall
kepe ſayth the Lorde almighty.

¶ The frydaye after the. v. ſondaye
in lent: the Epiſtle.

IEremias ſayde: Lorde all that forſake Ier. xvii. b
the/ ſhalbe aſhamed. And they that de-
parte from the ſhalbe wrytte in the erth
For they haue forſaken the Lorde that is
e fountayne of the waters of lyfe. Heale me

Lorde/

And they shall take of the blonde and [illegible] on the .ij. syde postes & on the vpperd[illegible] of the houses/wherin they eate him. A[illegible] shall eate the flesshe the same nyght/ros[illegible] fyre/ and with vnleuended breade/ and [illegible] soure erbes they shall eate it. See that ye [illegible] not therof soden in water/ but rost with [illegible] both heed fete and purtenaunce to gether. [illegible] se that ye let nothinge of it remayne vnto [illegible] morynge: yf ought remayne/burne it with [illegible] re. Of this maner shall ye eate it: with you[illegible] loynes gyrded/ and shoes on youre fete/ a[illegible] youre staues in youre handes. And ye shall eat[illegible] it in hast for it is the Lordes passe ouer.

¶ The last sondaye after Trinite son daye. The Epistle.

Jer. xxiii. BEholde the dayes will come sayth th[illegible] Lorde/that I will stere vp vnto Dau[illegible] a righteous braunche/ & he shall rayg[illegible] a kynge/ & shalbe wyse/and shall do equ[illegible] tie & iustice in the erth. And in his dayes Iu[illegible] da shalbe safe/and Israel shall dwell witho[illegible] feare. And this is the name that they shall cal[illegible] him the Lorde oure ryghteousnes. wherfor[illegible] beholde the dayes will come sayth the Lorde/ ye shall no more saye as sure as the Lorde ly[illegible] ueth that brought the chyldren of Israel oute of the lande of Egypt. But as sure as the Lor[illegible] de liueth which deliuered and brought the seed of the houlle of Israel oute of the lande of the north and from all londes whither I thrust them. And they shall dwell in their awne lan[illegible] de sayth the Lorde God almightye.

¶ On the wensdaye in the ember weke afore Mighelmas.

Amos.ix. THus sayth the Lorde God/ beholde the daye will come sayth the Lorde/ that the earer shall ouertake the reper & the treader of grapes/the sower of seed. And the moun[illegible]

mtaynes shall drope swetnes / & the hylles
be herable. And I will turne the captiuite
my people Israel: and they shall buylde the
les that are fallen in dekeye / & shall inhabyte
m / & shall plant vyneyardes / and drincke of
e wyne of them / and shall make gardens and
e the frutes of them. And I will plant them
their awne londe / and they shall not be anye
ore pulcked oute of their londe which I haue
uen them sayth the Lorde thy God.

¶ The frydaye in the Ember weke before
myghelmas. The epistle. Ozee. xiiij. b

TUrne Israel vnto the lorde thy God:
for thou art fallen for thy wyckednes-
les sake. Take wordes with you and
turne vnto the Lorde. And saye vnto
him: remit all wyckednes & geue good thinges /
& we will paye the openly that we haue promi-
sed with oure lyppes. Assur shall not saue vs /
nether will we ryde on horses: nether will we
saye to the workes of oure awne hondes / ye are
oure Godes / for thou hast cōpassion on the fa-
therlesse. I will heale their disobedience / & will
loue the of myne awne accorde: for my wrath
is ceased from them. I wilbe as dew to Israel /
& he shall florisshe as a lilee / & stretch oute his
rotes at Libanon. His braunches shall runne
oute abroade / & as an olyue tree shall his glorie
be / & his sauoure as Libanon. They that shall
turne & syt in his shadow / shall liue with corne /
and florisshe as a vyne. His renoune shalbe as
the wine of Libanon. Ephraim / what haue I
anye moare to do with ydoles? I haue heard
him and loked on him. I wilbe as a grene fyrre
tree / & of me shall thy frute be founde. Who is
wyse to vnderstonde these thinges & hath wit
to perceaue them? for the wayes of the Lorde
are straycht / and the ryghteous shall walke in
them; but the wycked shall stomble in them.

¶Here after folowe̅th the Epistles & the sayn̄tes which are also token oute of the olde Testament.

¶On sayn̄t Nicolas daye. The epistle.

Ecclesiastici xliiii. c

BEholde an excellent prieste which in his dayes pleased God/ & was founde righteous/ & in tyme of wrath made an atonement: Lyke to him there is not founde/ that kept the lawe of the moost hyest. And he was in couenaunt with him/ & in his flesshe he wrote the couenaunt/ & in tyme of temptacion he was founde faythfull. Therfore he made him a couenaunt with an oth/ that nacions shuld be blessed in his syght/ and that he shulde be multiplied as the dust of the erth. He knew him in his blessinges/ and gaue him an inheritaunce. And he kept him thorow his mercye/ that he founde grace in the eyes of God. In euerlastinge couenaunt dyd he make him & gaue him the office of the hye prieste. He made him happy in glorye. In fayth & in his softenes/ he made him holy/ & chose him oute of all flesshe.

¶On the cōception of oure ladye. The epistle.

Ecclesiastici xxiiii c

AS a vyne/ so brought I forth a sauoure of swetnesse. And my flowres are the frute of glorie and ryches. I am the mother of bewtifull loue & of feare/ & of knowledge of holye hope. In me is all grace of lyfe and truthe. And in me is all hope of lyfe and vertue. Come vnto me all that desyer me/ and be filled with the frutes that springe of me. For my spirite is sweter then honye/ and myne inheritaunce passeth honye or honye combe. The remembraunce of me/ is for euer and euer. Then that eate me shall honger the moare/ and they that drinke me/ shall thrust the moare. He that herkeneth to me/ shall not be ashamed/ and he that worketh by my counsell/ shall not synne. And they that bringe me into lyght/ shall haue eternall lyfe.

¶On

Oneandelmas daye. The epistle.

Beholde / I sende my messenger which shall prepare the waye before me. And sodenly shall the Lorde whom ye seke / come vnto his temple / & the messenger the couenaunt whome ye desyer. Beholde commeth sayth the Lorde Saboth. Who all endure in the daye of his commynge / or who shall stonde to beholde him? For he is as a fynge fyer / and as the erbe that fullers scou- with all. And he shall syt tryenge and purgin silver / and shall purifie the sonnes of Leuy / and shall fyne them as gold and syluer. And they shall bringe vnto the Lorde an offeringe with ryghteousnes. And the sacrifice of Juda and of Jerusalem shalbe delicious vnto the Lorde as in the olde tyme & in the yeres that were at the beginninge. Malac.iii.a

On the Annunciacion of oure ladye which is oure ladye daye in lent. The epistle.

And the Lorde spake to Achas sayinge: Aske the a signe of the Lorde thy God / from alowe beneth / or frō an hye aboue But Achas answered: I will not axe ner will tempte the Lorde. And the Prophet sayde: Herken ye of the houlse of Dauid: Is it so small a thinge for you / to be greuous to mē / but that ye shulde also be paynfull vnto my God? Neuerthelater yet the Lorde / he will geue you a signe. Beholde a virgin shalbe with chylde and shall beare a sonne / and shall call his name Emanuel. He shall eate butter and honye / that he maye haue vnderstondinge to refuse euyll and to chose good. Esai.vii.b

On sayncte Philips & Jacobs daye. Epistle.

Then shall the ryghteous stonde with great constancie agaynst thē that vexed thē / & toke awaye that they had labou- red for. when the wicked shall se that / they shal Sapi.v.b

be troubled with horrible feare / & shall wonder at the soden and vnloked for victorie / and shall saye in them selues / repentinge and lamentinge for anguysshe of hert. These be they which we sometyme mocked and iested on. We were outes of oure wittes / and thought their ende vnhonoure. But beholde / how they are counted amonge the chyldren of God / and haue their inheritaunce amonge the saynctes.

¶ On the natiuite of S. John Baptistes daye. The epistle.

Esai. xlix. a

THus sayth the Lorde. Herken ye yles vnto me / & geue hede ye people that are afarre. The Lorde called me out of the wombe / & made mencion of my name when I was in my mothers bowels. And he made my mouth lyke a sharpe swerde. In the shadowe he hyd me with his honde. And he made me as an excellent arow / and hyd me in his quiuer. And as he sayd to me: thou art my seruaunt O Israel / in whome I wilbe glorified. And I sayde: I laboure in vayne & spende my strēgth for nought / & vnprofitably. How be it my cause I cōmit to the Lorde and my trauayle vnto my God. And now sayth the Lorde that formed me in the wōbe / to be his seruaūt to bringe Jacob agayne vnto him: but they wolde not be brought. And I was glorified in the syght of the Lorde / & my God was my strenght. And he sayd / it is a small thinge that thou shuldest be my seruaunt to stere vp the tribes of Jacob / and to restore agayne the desolate of Israel. But I haue made the a lyght to the gentyls that my saluacion maye go vnto the ende of the worlde. Thus sayth the Lorde the redemer & his holy of Israel vnto the despised soule and abhorred gentyle and to the seruaūt of rulers: kynges shall se / and rulers shall stande vp

and

ll worshyp/because of the Lorde which
ll/and of the holye of Israel/which
hosen the.

the visitacion of oure ladye the Epistle.

Am the floure of the felde/and lylyes of Cantic.ii.a
the valeyes. As the lylye amonge the
thornes/so is my loue amõge the daugh
ters. As the appletre amonge the trees
he wood/so is my beloued amonge the son
. In his shadow was my delyer to syt/for
frute was swete to my mouth. He brought
into his wyne seller: & his behauer to me
arde/was louely. Beholde my beloued sayde
me: vp and hast my loue/my bewtifull & co
e/for now is wynter gone and rayne depar
d and past. The floures apere in oure contre
the tyme is come to cut the vynes. The voy
e of the turtle doue is harde in oure londe.
The fygge tre hath brought forth hyr fygges/
and the vyne blossoms geue a sauoure. Vp my
loue and bewtifull & come my loue/in the ho
les of the rocke and secret places of the walles.
Shew me thy face and let me here thy voyce/
for thy voyce is swete & thy fassion bewtifull

¶ On sayncte Marye Magdalens daye the Epistle.

A Woman of power and vertue/yf a man coulde fynde: the valew of hyr were far re a boue perles. The harte of hyr hus band trusteth in hyr/that he nedeth not spoyles. She rendereth him good and not euell all the dayes of hyr lyfe. She sought woll and flax and dyd as hyr hondes serued hyr. She is lyke a marchuntes ship that bringeth hyr vitay les from farre. She ryseth yet daye and geueth meate to hyr houshold/and fode to hyr may dens. She consydred a grounde and bought it/ and of the frute of hyr hondes planted a vyne. She gyrded hyr loynes with strenght and cou Prouerb. xxxi.

raged

raged hyr armes. She perceaued that hyr
wyfrye was profitable/and therfore
put oute hyr candle by nyght. She set hyr
gers to the spyndle/and hyr hondes caught
de on the dystaffe. She opened hyr hond to
poore/and strethed oute hyr hondes to the
dye. She feared not least the colde of sno
shuld hurt hyr houssle/for all hyr housholde
re doble clothed. She made hyr gaye ornam
tes: of bysse and purple was hyr apparell.
husband was had in honoure in the gates/as
sat with the elders of the londe. She made li
nen and solde it/& deliuered gyrdelles to mer
chauntes. Strenght: and glorie were hyr ray
ment/& she laughed in the later dayes. She op
ned hyr mouth with wysdome/and the lawe o
eyghteousnes was on hyr tōge. She had an eye
to hyr housholde/& eate not breed ydlye. Hyr
chyldren arose and blessed hyr/& hyr husband
commended hyr. Many e daughters haue done
excellentlye/but thou hast passed thē all. Fauou
re is a deceauable thinge/and bewtie is vany-
tie. But a woman that feareth God/she shalbe
praysed. Geue hyr of the frute of hyr hondes/
and let hyr workes prayse hyr in the gates.

¶ On the assumpcion of oure la-
de: the Epistle.

Eccleſia. xxiiii. c. IN all those thinges I sought rest: and in
some mannes inheritaunce wolde haue
dwelt. Then the creator of all thinges com-
maunded/and sayde vnto me: and he that
created me/dyd set my tabernacle at rest/and
sayd vnto me/dwell in Jacob and haue thyne
inheritaunce in Israel/and rote thy selfe amon
ge myne elect. From the beginnynge and befo-
re the worlde/was I created/and vnto the
worlde to come/will I not cease: and before
him haue I ministred in the holye habitacion.
And so in Syon was I settled/and in the ho-
lye cite

te lykewyse I rested / and in Jerusalem
my power. And I roted my selfe in an ho-
ble people which are the lordes parte/
e their inheritaunte: & amonge the mul-
de of saynctes I helde me fast. As a Cedar
I lyke vp in Libanon: and as a Cypers
in mounte Hermon. As a palme tree was
alted in Cades/and as roseplantes in Je-
o. As a bewtifull olyue tree in the feldes/
as a plantayne tree was I exalted vpon
waters. In the stretes I gaue an odoure as
mon and balme that smelleth well: & gaue
odoure of swetnes as perfect myrre.

¶ On the Natiuite of oure ladye.

he Epistle as is afore on the concepcion of
oure ladye. Ecclesiastici. xxiiij.

On. s. Mathews daye the Apostle the epistle.

The similitude of the faces of the foure beastes: the face of a man and the face of a lyon on the ryght hond of the foure of them. And the face of an oxe and the face of an egle on the lyfte hond of the foure of them. And their faces and their wynges stretched oute aboue an hye. Eche had two wynges coupled to gether/and two that couered their bodyes. And they went all straycht forwarde. And whether they had lust to go / thether they went/ and turned not back agayne in their goynge. And the similitude of the bestes and the fassion of them was as burnynge coles of fyer/ & as fyer brandes/walkynge betwene the beastes. And the fyer dyd shyne/ & oute of the fyer proceaded lyghtenynge. And the beastes ranne and returned after the fassion of lyghtenynge. Ezech. i.

¶ On saynct Luke.

The Epistle as is aboue on saynct Mathewes daye the Apostle. Ezechie. j.

¶ On saynct Katheryns daye the Epistle Ecclesiastici. lj. A

I shall

Eccles. li. a. I Shall prayse the (o Lorde my [illegible] and extoll the my God and [illegible] I shall magnifie thy name/for [illegible] become my helper and defender/[illegible] rynge my bodye from destruccion/ and [illegible] the snare of the slaunderous tonge/and [illegible] lyengelyppes/thou art my helper agaynst [illegible] ne enemyes. And thou hast deliuered me [illegible] dynge to the ryches of thy glorious mer[illegible] from the roryngelyons gappynge for their pray[illegible] euen from the hondes of men sekynge my ly[illegible] and from the open mouth of stronge tribula[illegible] tions which compassed me aboute/ from [illegible] myddes of the consumynge flame that clos[illegible] me in so that in the myddes of the fyer was [illegible] not brent. From the depe belly of hell and fro[illegible] a wycked and lyenge tonge. From an vnrygh[illegible] teous kynge & from a filthye tonge. My sou[illegible] le therfore shall prayse the Lorde vnto my death/for I was almost in my graue. They ca[illegible] me compasyng rounde aboute me/ and there was none to helpe me/ I looked for mannes helpe/but there was none. Then remembred I thy mercye (o Lorde) and thy workes from the beginnynge/for it is thou Lorde that deliue-rest men abydinge the takynge them vp out of the hondes of the Gentyls.

There ende the Epistles of the olde testament.

This is the

Table/where in ye shall fynde the Epistles and the Gospels/after the vse of Salsbury.

For to fynde them the soner: so shall ye seke after these Capitall letters by name: A. B. C. D. which stande by the syde of this boke/alwayes On or vnder the letter ther shall ye fynde a crosse ✠ where the pistle or the Gospell beginneth/& where the ende/is/there shall ye fynde an halfe crosse ✠ And the fyrste lyne in this table alwaye is the Pistle / and the seconde lyne is alwaye the Gospell.

¶ On the fyrst Sondaye in the Aduent.

This also we knowe. Roma. xiij. A
When they drewe nye vnto. Mat. xxj. A

On the wensdaye.

Be pacient therfore brethren. Jaco. v. B
The beginnynge of the Gospell. Mar. j. A

On the frydaye.

Esaie the. lj. Chapter. A
In those dayes John. Mat. iij. A

¶ On the. ij. Sonday in the Aduent.

whatsoeuer thinges are writtē. Roma. xv. A
And there shalbe signes. Luc. xxj. C

On the wensday.

Zacharie the. viij Chapter. A
Verely I saye vnto you. Mat. xj. B

On the fryday.

Esaie the. lxij. Chapter. C
John bare witnes of him. Joh. j. B

¶ On the. iij. Sonday in the Aduent.

Let men this wyse esteme vs. j. Co[illegible] A
when John beynge inprison. [illegible]

✠ [illegible]

On the wendsdaye.
Esaie the.ij.Chapter. A
And in the.vj.moneth the. Luc.j.C
On the frydaye.
Esaie the.xj.Chapter. A
Mary arose in those dayes. Luc.j.D
¶On the.iiij.Sondaye in the Aduent.
Reioyce in the lorde all waye. Phili.iiij.A
And this is the recorde of John. Joh.j.C
On the wendsdaye.
Joel the.ij.and.iij.Chapter. D
And this rumor of him went. Luc.vij.C
On the frydaye.
Zacharie the.ij.Chapter. D
Take hede/ beware of the leuen. Mar.viij.B
¶In the Christmas euen.
Paul the seruaunt of Jesus. Roma.j.A
When his mother mary was. Mat.j.C
¶In the Christmas nyght at the.j.masse.
For the grace of God. Tit.ij.C
It folowde in those dayes. Luc.ij.A
At the.ij.masse.
But after that the kyndnes. Tit.iij.B
The shepherders sayde one to. Luc.ij.C
At the.iij.masse.
God in tyme past diuersly. Hebre.j.A
In the begynnynge was that. John.j.A
¶On sayncte Steuens daye.
Steuen full of fayth and power. Actu.vj.C
Wherfore beholde I sende. Mat.xxiij.D
On sayncte John Euangeliste.
Ecclesiast.the.xv.Chapter. A
Folowe me/ Peter turned. Joh.xxj.E
On the chyldermasse daye.
And I loked and lo a lambe. Reuela.xiiij.
Lo the angel of the lorde aye. Mat.ij.C
¶On the Sondaye after christmasse.
And I saye that the heyre as. Gala.iiij.E
And his father and mother mer. Luc.ij.A

¶On

¶ On the Newe yeres daye.
For the grace of God that bring. Tit.ij.C
And when the eyght daye was. Luc.ij.C
¶ On the twelue euen.
For the grace of God that bring. Tit.ij.C
When Herode was dead. Mat.ij.D
¶ On the twelfe daye.
Esaie the.lx.chapter. A
When Jesus was borne. Mat.ij.A
¶ On the fyrst Sondaye after the twelfe daye.
Esaie the.lx.chapter. A
The nexte daye/John sawe. John.j.D
¶ On the.ij.Sondaye after twelfe daye.
I beseche you therfore brethren. Rom.xij.A
And when he was.xij.yere olde. Luc.ij.F
On the wendsdaye.
Brethren my hertes desyre. Roma.x.A
when Jesus had herde that. Mat.xiij.B
On the frydaye.
Let ev[illegible] submit him. Roma.xiij.A
And Jesus returned by the. Luc.viij.B
¶ On the.iij.Sondaye after twelfe daye.
Seynge that we haue diuers. Rom.xij.B
And the thyrde daye was the. John.ij.A
On the wendsdaye.
This is a true sayinge/and by. j.Timo.j.C
And he departed thens:and Marc.vj.A
On the frydaye.
For I knowe/and surely bele. Rom.xiiij.C
And he came into Capernaum. Luc.iiij.E
On the.xiij.Sondaye after twelfe daye.
Be not wyse in youre awne opi. Rom.xij.D
when Jesus was come doune. Mat.viij.A
On the wendsdaye.
I beseche you brethren for. Rom.xv.G

 And he

And he entred agayne into. Mar.iij.A
On the frydaye.
Are ye not ware that ye are. j.Cor.iij.D
And Jesus went aboute all. Mat.iij.D
¶On the.v.Sondaye after
the twelfe daye.
Owe nothinge to eny man Roma.xiij.B
And he entred into a shyppe. Mat.viij.C
On the wendsdaye.
As concernynge the thinges. j.Cor.vij.A
It chaunled as they went on. Luc.ix.G
On the frydaye
Let euery man abyde in the. j.Corin.vij.D
And they brought chyldren. Mar.x.G
¶On the.vj.Sondaye after
twelfe daye.
Nowe therfore as elect of. Coloss.iij.B
The kyngdome of heauen is. Mat.xiij.D
On the wendsdaye.
I exhorte therfore that a boue. j.Timo.ij.A
A certayne man had two son. Mat.xxj.C
Septua- when the weddynge goth oute.
gesima. Perceaue ye not how that. j.Cor.ix.D
For the kyngdome of heauen Mat.xx.A
On the wendsdaye.
Yf oure Gospell be yet hyd. ij.Cor.iiij.A
And they departed thens/and. Mar.ix.E
On the frydaye.
Seynge then that we haue. ij.Cor.iiij.C
He that is not with me is. Mat.xj.C
¶On the Sondaye.lx.
Sexage- For ye suffre foles gladly. ij.Cor.xj.D
sima. When moche people were. Luc.viij.A
On the wendsdaye.
I call God for a recorde vnto. ij.Cor.ij.A
And he began agayne to. Mar.iiij.A
On the frydaye.
Seynge that we knowe. ij.Cor.v.B
When he was demaunded. Luc.xvij.E

¶On

¶On the Sondaye.l. Quinqua
Though I speake with the. j.Cor.xiij.A gesima.
He toke vnto him the twelue. Luc.xviij.F

On the wendsdaye.

Joel the.ij.Chapter. C
Moreouer when ye faste be not. Mat.vj.B

On the frydaye.

Esaie the.lviij.Chapter. A
Ye haue heard how it is sayd. Mat.v.G

¶On the.j.Sondayr in lent. Quadra-
we as helpers therfore. ij.Corin.vj.A gesima.
Then was Jesus led awaye. Mat.iiij.A

On the wendsdaye in the.iiij.tymes.

Exodi the.xxiiij.Chapter. ij.iij.Reg.xix.C Embrin-
Then answered certayne. Mat.xij.D ge.

On the frydaye.

Ezechielis the.xviij.Chapter.
After that there was a feast. John.v.A

¶On the.ij.Sondaye in lent.

Furthermore we beseche. j.Thessa.iiij.A
And Jesus went thence and. Mat.xv.C

On the wendsdaye.

Hester the.xij.chapter. C
And Jesus ascended to Jerusa. Mat.xx.C

On the frydaye.

Genesis the.xxxvij.chapter. B
Herken another similitude. Mat.xxj.D

¶On the.iij.Sondaye in lent.

Be ye followers of God. Ephe.v.A
And he was a castynge out, Luc.xj.C

On the wensdaye.

Exodi the.xx.chapter. C
Then came to Jesus the. Mat.xv.A

On the frydaye.

Numeri the.xx.Chapter. A
Then cam he to a cite of Sama. Joh.iiij.A

¶On the.iiij.Sondaye/half lent.

For it is writtten that Abraham. Gala.iiij.C
After that went Jesus his. John.vj.A

On the wendsdaye.
Ezechel the.xxxvj.chapter./& Esaie.i. C
And as Jesus passed by/he. Joh.ix.C
On the frydaye.
iij.Regum the.xvij.chapter. C
A certayne man was sycke. John.xj.A
¶On the.v.Sonday in lent.
But Christ beynge the hye. Hebr.ix.C
which of you can rebuke me: Joh.viij.F
On the wendsdaye.
Leuitici the.xix.chapter. C
It was at Jerusalem the feast. Joh.x.C
On the frydaye.
Hieremie the.xvij.chapter. B
Then gathered the hye prestes. Joh.xj.F
¶On the Palme Sondaye.
Let the same mynde be in you. Phili.ij.A
Ye knowe that after.ij.dayes. Mat.xxvj.A
On the wendsdaye.
Esaie the.liij.chapter. D
The feaste of swete breed drue. Luc.xxij.A
On the good frydaye.
Exodi the.xij.chapter. A
When Jesus had spoken. John.xviij.A
On Estereuen.
Ye ybe then rysen agayne. Collos.iij.A
The saboth daye at euen. Mat.xxviij.A
¶On Esterdaye.
Pourge therfore the olde leuen. j.Cor.v.C
Mary magdalen and Mary. Mar.xvj.A
On the Mondaye.
which preachynge was pub. Actu.x.F
And beholde two of them went. Luc.xxiiij.B
On the Teusdaye.
Ye men and brethren chyldren. Actu.xiij.D
Jesus him selfe stode in the. Luc.xxiiij.F
On the wendsdaye.
Ye men of Israel why mar. Actu.iij.B
After that Jesus shewed him. Joh.xxj.A

On the

On the Thorſdaye.
The angel of the lorde ſpake. Actu.viij.G
Mary ſtode without at the. Joh.xx.C
On the frydaye.
For as moche as Chriſt hath. j.Petr.iij.C
Then the.xj.diſciples went. Mat.xxviij.D
On the Saterdaye.
Wherfore laye a lyde all ma. j.Petr.ij.A
The morowe after the. John.xx.A
¶On the.j.Sondaye after eſterdaye.
For all that is borne of God. j.John.v.A
The ſame daye at nyght which. Joh.xx.E
On the wendſdaye.
Yf Chriſt be preached howe. j.Cor.xv.C
When Jeſus was ryſen the. Mar.xvj.C
On the frydaye.
Obeye them that haue the ouer. Heb.xiij.C
And they departed quickly. Mat.xxviij.C
¶On the.ij.Sondaye after eſterdaye.
Chriſt alſo ſuffered for oure. j.Pet.ij.D
I am a good ſhepherd/a good. Joh.x.E
On the frydaye.
For as moche as ye know how. j.Pet.j.A
On the morowe after the ſab. Luc.xxiiij.C
On the wendſdaye.
Lykewyſe then as by the ſynne. Roma.v.D
Then came the diſciples of John. Mat.ix.B
¶On the.iij.Sondaye
after eſterdaye.
Derely beloued I beſeche you. i.Pet.ij.C
After a whyle ye ſhall not ſe. Joh.xvj.D
On the wendſdaye.
My lytell chyldren/theſe. j.John.ij.A
There aroſe a queſtion bitwe. John.iij.B
On the frydaye.
Ye are all the chyldren. j.Theſſa.v.A
I am come a lyght into the. Joh.xij.A
¶On the.iiij.Sondaye after eſterdaye.
Euery good gyfte/and euery. Jaco.j.C

But now go I my waye to. Johñ.xvj.B
On the wendsdaye.
Brethren haue not the fayth. Jaco.ij.A
Holy father kepe in thyne. Joh.xvij.B
On the frydaye.
Ye se then how that of dedes. Jaco.ij.D
Deare chyldren/yet a lytell. Joh.xiij.D
¶On the.v.Sondaye in the crosdayes.
And se that ye be doares of. Jaco.j.D
Verely verely I saye vnto. Joh.xvj.C
On the Mondaye.
Knowledge youre fautes one. Jacob.v.D
which of you shall haue a. Luc.xj.A
On the Tewsdaye.
Esaie the.xix.Chapter. D
And Jesus sat ouer agaynst. Mar.xij.D
On the wendsdaye.
The multitude of them that. Actu.iiij.G
These wordes spake Jesus &c. Joh.xvij.A
¶On the assencion daye.
In my fyrst treatyse Deare. Actu.j.A
After that he appered. Mar.xvj.D
¶On the sonday after ascenſion daye.
Beye therfore discrete and so. j.Pet.iiij.B
But when the confortter is. Joh.xv.D
On the witson euen.
It fortuned/whyll Apollos. Actu.xix.A
Ye if ye loue me kepe my cõmaun. Joh.xiiij.B
¶On the witsondaye.
When the fyftye daye was come. Actu.ij.A
Yf a man loue me and will kepe. Joh.xiiij.C
On the mondaye.
And he cõmaunded vs to preache. Actu.x.F
God so loued the worlde/that. Joh.iij.B
On the Tewsdaye.
When the Apostles which we. Actu.viij.C
Verely verely I saye vnto you. Joh.x.A
On the wendsdaye.
Peter stepped forth with the. Actu.ij.C

en can come to me except. John.vj.E
On the thursdaye.
am Philip into a cite of. Act.viij.A
called he the.xij. to gether. Luc.ix.A
On the frydaye.
en of Israel heare the. Act.ij.D
happened on a certayne, Lu.v.D
On the saterdaye.
the nexte Saboth daye. Act.xiij.F
e arose vp and came oute. Luc.iiij.F
¶On the Trinite sondaye
e this I loked & beholde. Reue.iiij.A
re was a man of the Pha. John.iij.A
¶Corpus Christi daye.
hat which I gaue vnto you. j.Corin.xj.E
y flesshe is meate in de. John.vj.F
On the fyrst sonday after Trinite sonday.
or God is loue/in this ap. John.iiij.B
her was a certayne ryche. Luke.xvj.G
On the wensdaye.
hen we opened vnto you the. ij.Pet.j.D
e shall not thinke that I am. Mat.v.B
¶On the.ij.sonday after Trinite sonday.
aruayle not my brethren. j.John.iij.C
certayne man ordeyned a gret. Lu.xiiij.E
On the wensdaye.
his I saye therfore & testifie. Ephe.iiij.E
nd when he was come into. Mat.xxj.C
¶On the.iij.Sondaye after trinite sonday.
ubmit youre selues therfore. j.Pet.v.B
hen resorted vnto him all the. Lu.xv.A
On the wensdaye.
ot withstondinge the Lorde.ij.Timo.iiij.D
gre with thyne dauersary. Mat.v.D
¶On the.iiij.Sonday after trinite sonday.
or I suppose that the afflic. Rom.viij.D
epe therfore mercyfull as you. Luk.vj.F
On the wensdaye.
nd herby we know that we. j.John.ij.B

And his disciples asked of. Mat.
¶On the.v. Sondaye after trinite sonda
In conclysion be ye all. j.Pet.
It cam to passe as the people. Luc.
On the wensdaye.
I exhorte therfore that aboue. j.Timo.
It chaunsed on a certayne daye. Lu.vij
¶On the.vj. Sondaye after Trinite sond
Remember ye not that all. Roma.vj.
For I saye vnto you except. Mat.v.
On the wensdaye.
I wrote not vnto you as. j.John.ij.
And when he was come. Mar.x.
¶On the.vij.Sondaye after trinite sondaye
I will speake grosly because of. Roma.vj.
In those dayes when there. Marc.vij.
On the wensdaye:
There is then no damnacion. Roma.viij.
In that tyme went Jesus. Mat.xij.
¶On the.viij.Sondaye after trinite sondaye.
Therfore brethren we are. Roma.viij.
Beware of false Prophetes. Mat.vij.
On the wensdaye.
But God setteth out his loue. Roma.v.
Master we sawe one. Marc.ix.
¶On the.ix.Sondaye after trinite sondaye.
That we shulde not lust after. j.Cozin.x.
There was a certayne ryche. Luc.xvj.
On the wensdaye.
Remember ye not how that. Roma.vj.
He that is faythfull in. Luc.xvj.
¶On the.x. Sonday after trinite sondaye.
Ye knowe that ye were. j.Cozin.xij.
And when he was come. Luc.xix.
On the wensdaye.
All flesshe is not one maner. j.Cozin.xv.
Take hede to youre selues. Luc.xxj.
¶On the.xj.Sondaye after trinite sondaye.
Brethren as pertaynninge. j.Cozin.xv.
And

ye put forth this similitude. Luc.xvij.B

On the wensdaye.

er remember ye not. j.Cor.xv.C

put forth a similitude. Lu.xviij.A

¶On the.xij. Sondaye after trinite sondaye.

he trust haue we. ij.Corin.iij.B

he departed agayne. Mat.viij.D

On the wensdaye.

we preache not oure. ij.Corin.iiij.B

en began he to vpbrayd. Mat.xj.C

¶On the.xiij. Sondaye after trinite sondaye.

Abraham and his seede. Gala.iij.C

ye are the eyes. Lu.x.C

On the wensdaye.

e remember brethren youre. j.Thessa.ij.B

hen the Pharises went. Mat.xij.B

¶On the.xiiij. sondaye after trinite sondaye.

I saye walke in the spyrete. Gala.v.C

nd it chaunced as he went. Lu.xvij.B

On the wensdaye.

Beare not the yoke with. ij.Corin.vj.G

One of the company sayde. Lu.xij.B

¶On the.xv. Sondaye after trinite sondaye.

If we lyue in the spyrite let vs. Gala.v.D

No man can serue two masters. Mat.vj.C

On the wensdaye.

We knowe that the lawe is. j.Timo.j.B

nd it fortuned in one. Lu.xx.A

¶On the.xvj. Sondaye after trinite sondaye

Wherfore I desyre that ye. Ephes.iij.C

nd it fortuned after that. Lu.viij.C

On the wensdaye.

Beware lest eny man come. Collos.ij.B

nd he cam to Bethsaida. Mar.viij.C

¶On the.xvij. Sondaye after Trinite sondaye.

I therfore which am in bondes. Eph
Ind it chaunsed that he went in. Lu
On the wensdaye.
For yf by the synne of one deeth. Rom.
When they were come to Caper- Mat.xv
¶ On the .xviij. Sondaye after trinite so
I thanke my God alwayes on. j.
When the Phariseis had herde. Mat.xx
On the frydaye.
I beseche you brethren for oure. Rom.xv
Inother parable he put forth. Mat.xx
¶ On the .xix. Sonday after the trinite son
Ind be ye renued in the spirite. Ephe.iv
Ind he entred into a shyppe. Mat.ix
On the wensdaye.
Therfore brethren stonde fast. ij. Thes.ij.
Then sent Jesus the people awa. Mat xiij.
¶ On the .xx. Sondaye after trinite sondaye.
Take hede therfore that ye walke. Ephe.v.
The kyngdome of heauen is lyke. Mat.xxij.
On the wensdaye.
Thou therfore my sonne be stron. ij. Tim.ij.
when thou makest a dyner or a. Lu.xiiij.
¶ On the .xxj. Sondaye after
trinite sondaye.
Finally my brethren be stronge. Ephe.vj.
Ind ther was a certayne ruler. John.iiij.
On the wensdaye.
Because we knowe brethren. j.Thess.j.
Ind it fortuned in another sab. Lu.vj.
¶ On the .xxij. Sondaye after
trinite sondaye.
Ind I am surely certified of. Philip.j.
Therfore is the kyngdome Mat.xviij.
On the wensdaye.
Ye and we knowe that what so. Rom.iij.
Verely I saye vnto you that. Mar.xj.
¶ On the .xxiij. Sondaye after
trinite sondaye.

folowe me/and. Philip.iij.D
spake the Pharises and. Mat.xxij.B
On the wensdaye.
by the synne of one. Rom.v.C
were come to. Mat.xvij.D
On the.xxiij.Sondaye after
trinite sondaye.
this cause we also/sence. Collos.j.B
he this spake vnto them. Mat.ix.C
On the wensdaye.
I wolde not that ye. j.Cor.x.E
sayne man had two. Mat.xxj.C
the last Sondaye after trinite sondaye.
ystle the.xxiij.Chapter. B
Jesus lyfte vppe his eyes. John.vj.A
On the wensdaye in the embrynge weke.
os the.ix.Chapter. B
one of the companye and. Mar.ix.C
On the frydaye.
ygee the.xiiij.Chapter. A
done of the Pharises desyred. Lu.vij.E
On the Saterdaye.
For that fyrst tabernacle was. Hebre.ix.A
he put forth this similitude. Lu.xiij.B
In the dedicacion of the churche.
And I John sawe that holy. Reue.xxj.A
And he entred in and went. Lu.xix.A

Here endeth the Table of the Epistles and Gospels of the Sondayes.

Here after folowe the Epistles and Gospels of the Saynctes.

On saynct Andrews daye.
For the bekele of the hert. Rom.x.C
As Jesus walked by the see of. Mat.iiij.C
On saynct Nicolas daye.
Ecclesiastici.xliiij.Chapter. A

For

For lykewyse acertayn [illegible]
On the concepcion of oure ladye.
Eccles. xxiiij. Chapter.
This is the boke of the [illegible]
On S. Thomas the Apostle.
Now therfore ye are no more.
Thomas one of the twelue. Joh.
In the conuersion of S. Paule.
Saul yet brethinge oute threat. Act. ix.
Then answered Peter and sayde. Mat. xix.
On candelmas daye.
Malachie the. iij. Chapter.
And when the tyme of their. Luc. ij.
On S. Mathias the Apostle daye.
And in those dayes Peter. Act. i.
Then Jesus answered and sayde. Mat. xj.
The gretinge of oure ladye.
Esaie the. vij. Chapter.
And in the. vj. moneth the angel Luc. j.
On sayncte Georges daye.
My brethren/count it excedinge. Jaco. j.
I am the true vyne/& my father. Jo. xv.
On. S. Marke the Euangelist.
Unto euery one of you is geuen. Ephe. iiij.
I am the true vyne/& my father. Joh. xv.
On sayncte Philip and James daye.
Sapience the. v. Chapter.
And he sayde vnto his disciples. Jo. xiiij.
The fyndinge of the crosse.
I haue trust towarde you in. Gala. v.
There was a man of the John. iij.
On the natiuite of S. John Baptist.
Esaie the. xlix. Chapter.
Elizabeths tyme was come. Luc. j.
On S. Peter and Pauls daye.
In that tyme Herode the kynge. Act. xij.
When Jesus came into. Mat. xvj.
In the commemoracion of S. Paul.
I certifie you brethren that. Gala. j.

table for the

...ges wherin thou mayst ... for contayned in them/and ... shall note that by the syde of e... chapter standeth these capitall letters. A. B. C. and the fyrst story that I relyte to be ... chaptre standeth vppermost/ & the secon... further into the chapter / and so the thyrde/ ... the last stondeth lowest & the fyrst hygheste ... by notynge of this order thou shalt lyght ... fynde any storye contayned in them / & fyrst ... beginne with Mathew.

S. Mathew.

THe generacion of Jesu Christ. f.
The byrth of Christ.
How the wyse men came from the eest ij.
to worship Christ whose starre they hed sene.
How Herode enquyred of the Wyse men the ty... of the starre.
How Joseph fled with the chyld and his mo... ther into Egypt.
How Herode commaunded all the chyldren to ... slayne that were vnder. ij. yere olde.
How Joseph after the deeth of Herode was ... called out of Egypt into Israel.
John Baptist preached the kyngdome of god iij.
and remission of synnes.
John had his garment of camels here.
Jesus was baptised of John in Jordan.
How Christ was temted of the deuell. iiij.
The callynge of Peter and Andrew / and the ... sonnes of Zebede.
The. viij. blessynges. v.
The salt of the erth who they be.
Thou shalt not kyll.
Thou shalt not breke matrimonye.
& diuorcement.

Thou shalt not swere.
Soffre gladly iniuryes and wronges.
Loue youre enemyes.
vj. Of almose/prayer and fastynge.
To not regarde erthy thinges but / seke that which is heuenly that will byde.
Cast all care vpon God/ for he careth for all.
Judge not that ye be not iudged.
vij. Aske and it shalbe geuen you.
Forgeue as ye wolde be forgeuen.
The strayte gate and broade waye.
Beware of false prophetes.
To byld on a rock is sure.
To bylde on sande auayleth nothinge.
viij. A leper is clensed.
The Centurion that came to Christ.
Peters motherelaw was healed.
Foxes haue holes and brydes haue nestes.
Let the deed burye their deed.
Jesus slept in the ship.
How the swyne were caryed hedlyng into the see of the deuelles.
How the herd men fled to the cite.
Of the sycke of the palseye.
ix. How Mathew was called.
How Christ sate and eate with publicans and synners.
The rulers daughter.
The woman that had the bloudy yssue.
Two blynde are cured.
Of him that was domme and dekfe.
The haruest is great.
The sendynge forth of the Apostles to preach
x. Shepe amonge wolues.
Wyse as serpentes and innocent as doues.
xj. John sent disciples to Christ.
Come vnto me all ye that laboure.
The yoke of Christ is easy.
xij. How the disciples dyd eat corne vpon the sab-
bo

The wythered hand was healed.
The blynde and dome was healed.
The Phariſes requyred a ſigne.
The vncleane ſpirite that walketh thorow
dye places.
How the mother and brethren of Chriſt ſtode
without the doze.
The parable of the ſower and expounded xiij.
by Chriſt.
The parable of the tares.
The kyngdome of heuē is lyke to muſtard ſeed
Another parable of leuen.
The parable of the tares is expounded.
The kyngdome of heuen is lyke to treaſure.
The kyngdome of heauen is lyke to a mer-
chaunt.
The kyngdome of heauen is lyke vnto a net.
New and olde.
A Prophet is without honoure in his awne
contry.
How Herode put John in priſon and hed-
ded him for Herodias ſake. xiiij.
Of the fyue loues and two fyſſhes.
Jeſus walked on the ſee.
Peter walked on the ſee.
Of the breakynge the commaundementes
of God to obſerue the tradicions of men. xv.
Blynde leaders.
The woman of Cananye.
Of the great nombre that Chriſt healed.
Of the.vij. loues and a few fyſſhes.
The Phariſes deſyer a ſigne. xvj
Beware of the leuen of the Phariſes.
How Chriſt aſked his diſciples whome men
ſayde that he was.
Of the confeſſion of Peter which ſpake in
the mouth of all the other diſciples.
How Peter intreated Chriſt to ſauer him ſel-

ke/whome Chriſt called Sathan immediatly for his laboure.
Of the iudgement to come/and how men ſhal be rewarded.

xvij. The tranſfiguracion of Chriſt.
John Baptiſt is Helyas.
The ſpyrite of the fallynge ſyckneſs which could not be caſt out but by prayer and faſtynge.
How Peter went to fetche mony out of the mouth of a fyſhe to paye for Chriſt and him.

xviij. How the diſciples enquyred amonge themſelues who ſhuld be the greateſt amonge them wo be to thē that geueth occaſion of offences.
Of the hundred ſhepe.
How men bynde and looſe.
The power of byndinge and looſynge.
Of him that ought ten thouſand talentes.
A couenaunt to the vnmercifull.

xix. The queſtion of the Phariſes/ whether it was lawfull for a man to be deuorſed from his wyfe or not.
There are chaſt which are ſo borne.
Younge chyldren were brought to Chriſt.
Of the ryche man that aſked Jeſus what he myght do to obtayne eternall lyfe.
He that forſaketh for Chriſtes ſake any thinge the ſame ſhall receaue an hundredfold in the lyfe to come.

xx. The parable of the vyneyard/and of the labourers that were hyred to worke in it.
The mother of Zebedes chyldren.
Two men that were blynde.

xxj. Of the Aſſe and hyr colte.
How the byers and ſellers were dryuen out of the temple.
The frygge tre that had no frute.
How the chefe rulars and Preſtes aſked of Chriſt by what auctorite he dyd thoſe thinges that he dyd.

The que-

The question of Christ to the Phariſes.
The parable of two ſonnes.
The parable of a vyneyard which was let out to hyer.
The parable of the maryage. xxij.
One had not on his weddynge garment.
The question of Herodes ſeruauntes and the Phariſes to Christ whether it were lawfull to paye tribute.
The question of the Saduces that beleued no reſurrection.
Of the doctor that asked Christ / which was the cheſe commaundement.
The question that Christ asked of the phariſes
They that syt in Moſes ſeate muſt be obeyed xxiij.
Christ rebuketh the Scribes / Phariſes & ypocrites ſhewenge their wyckednes & ypocriſy.
The deſtruccion of the temple. xxiiij.
The tokēs that ſhall come before the laſt daye
How falſe prophetes ſhall aryſe before that daye and with ſottle miracles and ſtraunge holy termes and with ſoche lyke deceaue the Chriſten makynge them to worſhip in ſecret places that for God which is not / but beleue them not ſayth Christ.
Watch for no man knoweth the houre ner the tyme.
The ten virgyns of which fyue were wyſe and fyue were foliſſhe. xxv.
The parable of the talentes.
Of the commynge of Christ to iudgement / and the maner of it.
The aſſemblynge of Cayphas and the hye Preſtes / which counceled agayne Christ. xxvj.
How Jeſus was anoynted of Mary of Bethany.
How Judas ſolde Christ vnto the prieſtes and ſcribes / for thyrty peces of ſyluer / which after he had betrayed Christ / he brought agayne.

Christ

Chriſt dyd eate the eſter lambe with his diſciples.
The inſtitucion of the Sacrament of Chriſtes bodye and bloud.
How Chriſt armed him ſelfe agaynſt he ſhuld ſuffer.
How Judas the betrayer came with them that tooke him.
How Peter denyed that he knew Chriſt.

xxvij. Chriſt was deliuered to Pylate.
Judas repented.
Of the cruell tormẽtes and paynes of Chriſt
How the bodye of Chriſt was begged & layde in a ſepulchre & cõmitted to kepers for to kepe.

xxviij. The reſurrection of Chriſt.
Of the kepers of the ſepulchre which alſo were witneſſes of his reſurrection.
How Chriſt before all his Apoſtles aſcended into heauen / geuynge them commaundement that they ſhuld preache his Goſpell thorow the hole worlde.

¶ Thus endeth the table of the Goſpell of Saynct Mathew.

☞ Here folowth the Goſpel of Saynct Marke.

i. Of John Baptiſt / and how Chriſt was baptiſed of him in Jordane.
The callynge of Peter and Andrew and the ſonnes of Zebede.
Of him that was poſſeſſed of a deuell.
How Peters motherelaw was healed.
How Chriſt healed diuers deſeaſes.
Of the leper that was clenſed.

ij. Of him that had the palſeye.
Of Leuy the ſonne of Alphey.
Jeſus ate with publicans.

How the

How the disciples dyd eate the eares of corne
vpon the Sabboth daye.
Newe and olde agre not.
The Sabboth was made for man.
Of him that had the wythered hand. iij.
The callinge of The Apostles.
How the Apostles supposed Christ to be oute
of his wyt.
The blasphemy of the Scribes.
The blasphemy of the holy goost.
Christes brethren sought him.
The parable of the sower. iiij.
The sower is expounded.
The worde of God maye not be hyd
Jesus slept in the shyp.
How Jesus rebuked the wynde and see.
Of the legion of deuyls. v.
The rulers daughter that was sycke.
The woman that had the bloudy yssue.
A Prophet hath none honoure in his awne contre. vj.
How Christ sent forth his Apostles and gaue
them power to heale deseases.
Of Herode and John Baptist.
Of the fyue loues and two fysshes.
Jesus walked on the see.
How the disciples dyd eate with vnwasshen hondes. vij.
Of the breakinge the commaundementes of
God to obserue the tradicions of men.
That which goeth into the mouth defyleth
not/but that which cometh oute.
The Sirophenissa.
Of him that was both deffe and domme.
Of the seuen loues and a few fysshes. viij.
The Pharises requyred a signe.
The leuen of the Pharises.
Of the blynde man.
Christ enquyred of his disciples whome men
sayde

layde that he was.
How Peter perſuaded Chriſt.
Peter is called Sathan.
Who is Chriſtes diſciple.
ix. How Jeſus was tranſfigured.
The ſpyrete of the fallinge ſickneſs is caſt out.
The diſciples diſputed betwene them ſelues who ſhuld be greateſt.
wo be to them that geue offences.
x. Of deuocyement.
Of the riche man that demaunded of Chriſt what he might do to obtayne eternall lyfe.
It is hard for rych men to enter into the kingdome of God.
Of the ſonnes of zebede.
Of Barthimeus that was blinde.
xj. Of the colte which Jeſus ſent his diſciples to fetche.
Of the figge tree that was dryed vp.
How the byers and ſellers were caſt oute of the temple.
what fayth in God can do.
Forgeue and ye will be forgeuen.
The queſtiō moued of the Scribes to Chriſt.
The queſtion of Chriſt to them agayne.
xij. The vyneyard that was let oute to hyer.
The queſtion of tribute.
The queſtion of the Saduces.
Of the Scrybe that demaunded of Chriſt which was the chefeſt commaundement.
The queſtiō that Chriſt moued to the ſcribes
Beware of ypocrites.
Of the poore wydowe that offered. ij. mites
xiij. The deſtruction of the temple.
Of the laſt daye & tyme knoweth no man.
The ſimilitude of the figge tree.
watche for ye knowe not the houre.
xiiij. Of hir that anoynted Jeſus with oyle.
Jeſus was betrayed of Judas.

The

The eter lambe.
The institucion of the Sacrament.
Of the heuynes of Christ.
The denyinge of Peter.
The sentence of the hye prestes.
He was deliuered to Pylate. xv.
He was deliuered to death.
His body was begged of Pylate.
How he was buryed.
The resurrection of Christ. xvj.
To whome he appered after he ryse.
How he committed his Gospell to his disciples to preache.
How he was receaued into heuen.

¶ Thus endeth S. Marke.

☞ Here foloweth of S. Luke.

Of the father & mother of John Baptist/ j.
& of his natiuite.
The salutacion of oure ladye.
How Mary visited Elizabeth hir cosin.
The songe of oure lady called Magnificat.
The songe of zacharias called Benedictus.
The taxacion of the worlde. ij.
The byrth of Christ.
Of the shepardes that songe Gloria in excelsis
A signe was geuen to the shepardes.
The circumcision of Christ.
The songe of Simeon called Nunc dimittis.
Inna the Prophetesse.
Christ is founde disputinge in the temple.
John preached the baptyme of repentaūce. iij.
Of thē that asked John what they shuld do.
Of Herode and John.
Christ is baptised.
The genealogie of Christ.
How Christ fasted & was tēpted of Sathā. iiij.

Jesus beynge brought of the Jewes vnto the edge of an hye mountayne to haue been throwen downe/hyd him selfe and departed from them.

Of the vncleane spyrete.

Of Symon Peters motherelawe.

How he healed diuerse that were deseased.

v. Of the draught of fysshe.

Of the leper.

Of him that had the palseye.

Of Leui the Publican.

How Jesus dyd eate with publicās & synners.

Wherfore the disciples of John dyd fast and Christes not.

New and olde agre not.

vj. The disciples beinge hungrye dyd eate of the corne as they went on the Sabboth daye.

Of him that had the wythered hand.

The election or chosinge of the Apostles.

Of the blessinges.

we must loue oure ennemyes.

Forgeue and ye shalbe forgeuen.

It is not lawfull to condēpne oure neyboure.

The tree is knowen by his frute.

The tonge speaketh of the aboundaunce of the hert.

To bylde on a roke and on a lande what it is.

vij. The Centurions seruaunt was sycke.

The onlye sonne of the wedowe.

John sent disciples to Christ.

Of hyr that anoynted Jesus with oyntment.

viij. The parable of the sower.

The sower is expounded.

Of the mother and brethren of Christ.

How Christ rebuked the see.

Of him that had a legion of deuyls.

Of the rulers daughter.

Of the woman which had an yssue of blonde

ix. How Jesus sent forth the .xij. and gaue the

power

power and auctorite.
Herode heard of Jesu what myracles he dyd.
Of the fyue loues and two fyshes.
How Christ axeth of his disciples whome me
sayde that he was.
The transfiguracion of Christ.
The spirite of the fallinge sickenes is cast out.
The disputacion who shulde be the greatest of
the Apostles.
Of him that was forbydden of the Apostles
that he shuld not cast out deuyls.
Christ forbydde th that they shulde desyer ven-
geaunce of them that wold not receaue them
to harbour.
The seuentie are sent. xi.
The question of the lawyer.
Of the Samaritan that fell in the handes of
theues.
Of Martha and hyr syster Mary.
The Pater noster. xj.
Prayer what it doth.
Of him that was domme.
Of the woman that cryed to Christ.
Who be happie.
Of them that requyred a signe.
Of the Pharisaye that bade Christ to dyner.
How Christ rebuketh Scribes / Pharisayes
and ypocrites.
The leuen of the Pharisayes. xij.
Of him that requyred Christ to deuide his en
heritaunce betwene his brother and him.
The parable of the rych man.
For erthy thinges we ought to take no thought
Couetoulnes must be despised.
Of the watchinge seruaunt.
Contende not with youre aduersaryes.
Of the Galileans and them of Siloe. xiij.
The fygge tree that bare no frute.
The woman that was bowed to gether is.
healed.

healed.
The Sabboth is broken.
The parable of mustard seed & leuen.
Of him that enquyred whether there shuld be many saued or no.
Of them that shewed Christ that Herode lay de wayte for him.
Jerusalem kylleth the Prophetes.
xiiij. Of him that had the dropsie.
Louet not the vppermost seates.
Feast the poore rather then thy frendes.
Of them that were bidden to the supper.
The parable of the towre.
Salt is good.
xv. The parable of the hundred shepe and ten grotes.
Of the wastfull and ryotouse sonne.
xvj. The wycked steward.
On tytle of the lawe shall not scape till all be fulfilled.
To deuorce is not lawfull.
Of the riche glotten & poore Lazarus.
xvij. Wo be to him that geueth offences.
Forgeue thy brother yf he offende the.
what sayth mayedo.
Of the ten leppers.
The Pharises axed of Christ when the kyngedome of God shulde come.
xviij. Praye and cease not,
Of the wycked iudge.
Of the Pharisaye and the Publican.
To chyldrē belongeth the kingdome of God.
Of the riche man that came to Christ.
Of him that was blinde.
xix. Of zacheus the Publican.
Of the ten seruauntes to whom the talentes are geuen.
Of the cole that Christ sent for.
Jesus bewayled Jerusalem.

Jesus

Chriſt caſt out the byers and ſellers in the temple.
Of the elders that enquyred of Chriſt by what power he dyd thoſe thinges. xx.
The parable of the vyneyarde.
The queſtion of tribute.
Of the Saduces that denyeth the reſurrection.
The queſtion of Chriſt agaynſt the Phariſes.
Of the poore wedowe that offered two myte. xxj.
Of the deſtruccion of the temple.
Jeſus ſheweth before the tokens that ſhall come afore the deſtruccion of Jeruſalem.
The ſignes.
Watche continually and praye.
Chriſt is betrayed of Judas. xxij.
Of the eſter lambe.
The inſtitution of the Sacrament.
Of the ſtryfe betwene the Apoſtles which of them ſhulde be the cheſeſt.
How Chriſt was troubled in the fleſhe.
Malchas eare was ſtryken of.
Jeſus was led vnto the cheſe preſte.
He was led to Pylate. xxiij.
He was mocked of Herode.
Pylate and Herode were made frendes.
Simon of Sirene was compelled to bere the croſſe.
Of the wemen that bewayled Jeſus.
The maner of his tormentes and death.
His body was begged & layde in a ſepulcre.
The wemen viſited the ſepulchre. xxiiij.
Peter ranne vnto the graue.
Of the pilgremes that went vnto Emaus.
Jeſus ſtode in the myddes of his diſciples.
How Jeſus aſcended into heauen.

¶ Thus endeth S. Luke.

Here folowth of S. John.

John Baptist bare wytnes of Christ.

j. The Jewes enquyred of S. John yf he were Christ.

Of the callinge of Andrew/Peter/Philip/and Nathanael.

ij. Of the mariage in the Cane of Galile.

Of them that were cast oute of the temple.

How Jesus sayde destroye ye this temple.

iij. Of Nicodemus and Jesus.

Of the baptyme of Jesus and John.

The question of purificacion.

iiij. Of the woman of Samarie.

The rulers sonne that was sycke.

v. Of him that was .xxxviij. yere sycke.

The Jewes sought Jesus to destroye him.

Of the resurreccion.

Searche the scriptnre.

Moses accuseth the Jewes.

Of the fyue loues and two fysshes.

vj. Jesus hid him selfe because the people wolde haue made him a kynge.

Jesus walked on the see.

The people folowed Jesus with shippes.

The people requyred a signe.

Of the heauenly breed.

Many of the disciples of Jesu wēt backe from him.

What Peter sayde to Christ.

vij. Jesus went preuely vp vnto the feast.

The Jewes marueled how he knewe the scriptures/and was not learned.

How the people were deuided for Jesus.

How the rulers and Nicodemus dyd cōtende.

viij. The woman that was taken in adultery.

Of them that axed Jesus what he was.

How they axed him of his father.

The fredome that Christ promiseth to them that

that beleue in him.
Of them that sayde Iesus had a deuyll.
The Iewes wolde haue stoned him because he sayde he was afore Abraham was.
Of him that was borne blinde & the busynes that was betwene him & the Pharises. ix.
Of the good shepherd and hyred seruaunt. x.
Iesus walked in Salomons porche.
The Iewes toke vp stones to haue stoned him
Of the raysinge agayne of Lazarus. xi.
Of the councell of the Pharises and Prestes agayne Iesus.
Marie anoynted the fete of Iesus. xij.
How the people toke palme in their handes & saluted Christ.
Of the Grekes that enquyred of Iesus.
Iesus came a lyght into the worlde. xiij.
Iesus washed his disciples fete.
Iudas went forth to betraye him.
Iesus chargeth vs one to lous another.
Peter axed Christ whether he went.
Thomas sayd he knew not whether Christ xiiij. went.
Iudas Thadeus axed of Christ a question.
Christ promyseth to sende his disciples a comforter which is the holy goost.
That Christ is a very vyne. xv.
Christ commaundeth perfit loue to be had.
Christ sheweth his disciples before / what xvj. shall happen vnto them.
The holy goost shall rebuke the worlde.
Of that he sayde/a lytle & ye shall se me.
A woman that trauayleth hath sorowe.
What ye axe in my name/the father shall geve it you.
The prayer of Iesus for them whome he xvij. had geuen to him.
Iesus is betrayed. xviij.
The Iewes fell backe to the erth at the wor

de of Chriſt.
Peter ſtrycke of the eare of Malchas:
Jeſus was led to Annas and Cayphas/ and from them to Pylate.

xix. Jeſus was condempned to the deeth of the roſſe.
Of them that ſtode by the croſſe.
Jeſus was thruſt in with a ſpeare.
Joſeph begged the body of Jeſus and buryed it.

xx. The reſurrection of Chriſt.
Mary Magdalene came fyrſt to the graue/ & to hir appered Chriſt fyrſt.
As the diſciples were gathered to gether/ Jeſus came and appered vnto them.

xxj. To Peter and other that were a fyſſhinge/ dyd Chriſt appere agayne.
To Peter he gaue commaundement to fede his ſhepe and lambes.
Chriſt ſhewed before vnto Peter what death he ſhulde dye.

¶ Thus endeth S. John.

A table for the

Actes of the Apoſtles.

i. After Chriſt was aſſended/ the diſciples remayned to gether.
The fyrſt ſermone of Peter.
The ende of Judas.
How the lot fell on Mathias.

ij. How the diſciples receaued the holy gooſt.
How they ſpake with diuerſe tonges.
The people wondered at them / and thought them dronken.

At the preachinge of Peter were conuerted a great multitude.
How goods were comen amõge the Apostles.
The halt is cured in the name of Christ. iij.
Peter had nether golde ner siluer.
The sermon of Peter.
Peter and John was preseoned. iiij.
Peter and John were preseoned because they confessed Christ to be the only sauy oure.
The answer of Peter at his examinacion.
Peter and John were forbydden to preache Christ.
The prayer of the Apostles.
All thinges were commen.
Ananias & Saphira his wyfe was slayne for lyenge to the holy goost. v.
How wonderfull myracles God dyd by the hondes of the Apostles.
How the Apostles were preseoned & deliuered agayne by the angell of God.
God is rather to be obeyed then men
The counsell of Gamaliel.
The Apostles ceased not preachinge.
How. vij. deacones were chosen to minister vj. to the poore.
The accusacion of Stephyn
The sermon of Stephyn. vij.
Stephyn is stoned to deeth and prayeth for his enemyes.
Saul consented to his death.
How the congregacion was persecuted. viij.
The buryenge of Stephyn.
Saul made hauocke of the congregacion.
Philip preached in a cite of Samaria.
Of Simon Magus.
Mony obtayneth not the gyfte of God.
Philip conuerted the Eneuche.
Saul had a commission to persecute the congregacion. ix.

How Paul was conuerted and baptised by Ananias / and preached at Damasco.
How he scaped from Damasco and came to Jerusalem to the Apostles.
Eneas was healed by Peter.
Tabitha was rayled from deeth by Peter.

F. Of Cornelius the captayne.
The vision of Peter.

xj. Peter wolde not be worshipped.
How Peter was rebuked of the Apostles for preachinge Christ vnto the Gentyls.
Barnabas was sent to Antioche to preache.
Agabus shewed of a dearth to be in Jury.

xij. Herode put James to deeth and put Peter also in prison.
How the congregacion prayed for Peter.
How the angell of the Lorde deliuered Peter oute of prison by night.
How he went to the house of Mary the mother of John called Marke.
How he was stryken to deeth of the angell of the Lorde.

xiij. Barnabas and Paul are sent to preache.
Bariesu resisted Paul and Barnabas.
Sergius Paulus was conuerted.
The sermon of Paul at Antioche.

xiiij. How the Jewes resisted the truthe.
At Iconium were conuerted both Jewes / and Gentyles.
The vnbeleuinge Jewes moued debate.
How Paul fled to Listra.
A creple is healed.
To Paul and Barnabas wolde the men of Listra haue offered sacrifice.
How Paul was stoned and lefte for deed.
Paul and Barnabas ordayned preachers in euery congregacion.

xv. Of the false Apostles that taught circumcision to be a necessary thinge.

The determinacio of the Apostles as touchyng the dissencion of circumcision.
The dissencion betwene Paul and Barnabas.
Timothe was circumcised. xvj.
Timothe went forth with Paule.
The vision of Paule.
Of the woman of Lydia.
How the spirite was cast oute of the mayde that prophisied.
How Paul and Sylas were beten with rodes and cast in prison.
How they prayed the Lorde in prison.
Of the erth quake.
The keper of the prison was baptised with all his howsholde.
How the Rulers wolde haue had them gone their wayes/but they wolde not.
Paul preached Christ to the Thessalonyans xvij.
The vnbeleuynge Jewes wolde haue kylled Paul.
The Thessalonyans searched daylye the scriptures.
How Paul fled to Athens.
Paul preached Christ to the Athenians.
How Dionysius and many other were conuerted.
How Paul abode at Corinthum with Aquila and Priscilla. xviij.
Paul was a maker of tentes.
Paule was accused afore Gallio.
How Paule share his heed at Chenerea.
How Apollos preached Christ.
Paul preached at Ephesus. xix.
How the vncleane spirite tare the exorcistes.
Of the bookes that were burned/and the price of them:
Of Demetrius the syluersmyth.
How Paule preached at Macedonia/ vntyll mydnyght. xx.

Of him

Of him that fell out at the wyndow.
The cõmunicacion of Paule with the elders of Ephesus.

xxj. How Paule went forth on his iorney warde
How desyrous and glad Paule was to suffre for Christes sake.
At the councell of Jamys/Paule purified him selfe after the maner of the Jewes.
How Paule was taken and commaunded to prison.

xxij. Paule declareth to the Jewes how he was conuerted to Christ.
Gamaliel was Pauls master.
Paule shewed him selfe to haue wronge because he was beaten he beynge a Romayne.

xxiij. Paul defendeth him selfe.
Ananias the hye prest commaunded him to be stryckē.
Paule sayth he was a pharisaye.
What the Saduces beleued and what the Pharises beleued.
How the Jewes vowed to kyll Paul.
How the councell was knowen to Paul which also caused the ruler Lysias to haue knowledge therof.

xxiiij. How Paul was sent to Felix.
Tertullus an oratour accused maul before Felix.
How Paule defendeth him selfe agaynst Tertullus.
How Felix entreated Paule.
To Felix and his wyfe Paule preached Christ.

xxv. How after the death of Felix/Festus raygned in his Rome.
Paule was accused afore Festus.

xxvj. Paule appealeth to Cesar.
How Paule was brought afore kynge Agrippa and Bernice.
How Paule wysshed Agrippa with all the com-

pany

Matt.	8	D	Gergesites - (Ta. Table reads Gaderonytes)
	9	C	and | |beholde
	26	C	another whence saw him (also 1536 4:)
Luke	10	B	I saye Satan (saue)
	12	D	why take ye thought for the remnnaunt
John	1	A	(in) it was life -
	12	G	for I have spoken of myself (not)
	13	C	and after the supper (soppe)
	14		numbered iiii -
	20	E	I put my finger into the holes of the nails omitted - also in most other editions -
Acts	10	E	this day now 4 yedas (dayes)
	23	f	Then came I with soldiers & reserved him
Rom	3	B	There is one that understandeth (none)
	12	D	overcome evil with goodes (goodness)
1 Cor	1		running title "To the Romayans" -
	11	D	This cup is the new testament in my blood (omitted)
	12	C	for in one spirit are well baptized (we all)
2 Cor	11	A	as the serpent beguiled. Even thoow
	12	E	when ye come..... Such as I wolde not should be when I come & such as ye wolde not the same error or at least one of them in almost all editions -
	13	B	even that we were perfect. (ye)
Galat	3		Running title "To the Corinthians" -
Ephes	3	A	which mistery in times past was (not) opened.
Colos	3	C	Lorde the Jesus -
2 Thess.	1	C	tendring vengeance (rendring)
	3		numbered 4th (no third)
Heb	6	A	wherefore let us love the doctrine (leave)
1 John	2	A	not for your sins only (our)
Revel	3	D	because thou (sayest thou) art rich
	4	A	after this he looked
	11	B	where our worde was crucified (Lorde)